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LEISURE AND SPIRITUAL WELL-BEING: A SOCIAL SCIENTIFIC EXPLORATION

by

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presented to the University of Waterloo
in fulfilment of the
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in
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ABSTRACT

The purpose of this thesis was to develop a model of leisure and spiritual well-being and to investigate, from a social science perspective, the relationships between various dimensions of leisure style (activity, motivation, setting and time) and spiritual well-being, as well as the processes linking leisure and spiritual well-being. Study 1 involved secondary analysis of data from the 1996 Ontario Parks Camper Survey which asked a question concerning the degree to which introspection/spirituality added to satisfaction with the park experience. It was found that more natural settings, participation in nature-oriented activities and being alone in these settings and activities were more likely to be associated with introspection/spirituality adding to the satisfaction with the park experience. Study 2, in-depth interviews with eight people who had an expressed interest in spirituality, explored the relationship between leisure and spiritual well-being. There was unanimous agreement that participants associated their leisure activities and experiences with their spiritual well-being. Participants saw leisure as providing the time and space for spiritual well-being. An attitude of openness, balance in life, nature settings, settings of personal or human history, settings of quiet, solitude and silence, and "true to self" activities were all conducive to spiritual well-being while busyness, noisy settings and activities, and incongruent activities were detrimental to spiritual well-being. Study 3 was a survey (n=248) which explored the relationships between the various dimensions of leisure style and spiritual well-being, and the processes linking them. There were significant relationships between spiritual well-being and the following leisure style components: personal development activities, cultural activities, outdoor activities, hobbies, overall leisure activity participation, intellectual motivations, stimulus-avoidance motivations, overall leisure motivation, leisure settings of quiet urban recreation areas and one's own home, and solitary leisure activity participation. Stepwise regression analyses showed that participation in personal development activities was the best predictor of spiritual well-being, followed by stimulus-avoidance motivations and a setting of one's own home. Through cluster analysis it was discovered that a leisure style of low leisure activity participation and low leisure motivation (Mass Media Type) was associated with lower spiritual well-being. A "Sports/Social/Media" leisure style, characterized by stimulus seeking, was associated with a moderate level of spiritual well-being. More than one type of leisure style ("Personal Development" and "Overall Active") was associated with higher levels of spiritual well-being. A Leisure-Spiritual Processes (LSP) Scale, developed from the literature review and findings of the first two studies, examined the 12 processes (grounding, working through, time and space, sacralization, attitude, busyness, being away, nature, sense of place, fascination, compatibility, and repression) hypothesized to link leisure with spiritual well-being. Numerous significant relationships were found between the various leisure style components and both the overall leisure-spiritual processes score and individual leisure-spiritual processes. Factor analysis of the LSP Scale suggested a three factor solution and these factors were labelled SACRALIZATION (leisure sensitizes one to the spiritual), PLACE (setting factors), and REPRESSION (leisure represses the spiritual tendency of a person). Path analysis suggested a series of models that linked leisure style components directly, and indirectly through the leisure-spiritual processes, to behavioural spiritual well-being and both directly and indirectly to subjective spiritual well-being. In summary, the findings suggested that the leisure style components of time, activity, motivation and setting, both individually and through the interplay of all the components, have the potential to either directly, or indirectly through the processes of SACRALIZATION, PLACE and REPRESSION, enhance or detract from spiritual well-being. Future research needs to examine the usefulness of spiritual well-being scales, identify various dimensions of spiritual well-being, and use other samples of individuals. Revisions of the leisure-spiritual processes scale and refining and testing various models of leisure style and spiritual well-being are also required. The findings have implications for recreation practice in terms of leisure education which could stress the importance of personal development activities, settings of one's own home, leisure motivations, "true to self" activities, and solitary leisure activity for spiritual well-being.

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This thesis is dedicated in loving memory of my parents,

Margaret and Garnet Heintzman

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Chapter 1

INTRODUCTION

Popular Interest in Spirituality

A recent article in *Psychology Today*, entitled "Desperately Seeking Spirituality" documented that we are "witnessing a spiritual awakening unprecedented in modern times" (Taylor, 1994, p. 57). For example, Taylor noted that 25 percent of the titles on the New York Times best-seller list are on spiritual topics. A *Maclean's*/CBC News poll discovered that 82 percent of Canadians described themselves as "somewhat or very spiritual," with 49 percent of Canadians stating that they have "grown more spiritual in the last few years" (Chamberlain, 1997, p. 24).

Peterson suggests that the current widespread fascination with spirituality is probably evidence of pathology not health; sickness has provoked this fascination (Chamberlain, 1997). According to Peterson the materialist and temporal tendency in our society destroys two essential elements of the spiritual dimension of human life: connectedness with other humans; and the desire for transcendence. Individuals searching to find value and meaning in life in contemporary societies have often become quite disillusioned (Compton, 1994). While technology, material wealth and affluence have been thought to be essential components of the "good life," they have not proven to be so.

Despite the fact that we are now healthier and grow to be older, despite the fact that even the least affluent among us are surrounded by material luxuries undreamed of even a few decades ago..., and regardless of all the stupendous scientific knowledge we can summon at will, people often end up feeling that their lives have been wasted, instead of being filled with happiness their years were spent in anxiety and boredom. (Csikszentmihalyi, 1990, p. 2)

Leisure and Spirituality

The popular interest in spirituality has been reflected in recent leisure literature (Fox, 1997; Driver, Dustin, Baltic, Elsner & Peterson, 1996; Heintzman, 1997; Heintzman & Van Andel, 1995;

Henderson, 1993; McDonald & Schreyer, 1991; Stringer & McAvoy, 1992; Van Andel & Heintzman, 1996). Conceptual discussions of leisure have often had spiritual overtones or linked leisure with spirituality (e.g., Dahl, 1972; Doohan, 1990; Godbey, 1989; Goodale, 1994; Howe-Murphy & Murphy, 1987; Kraus, 1990; McDowell, 1986; Murphy, 1972/1973; Pieper, 1952). This is especially true of the state-of-being concept of leisure which Kraus (1990) defined as "a spiritual and mental attitude, a state of inward calm, contemplation, serenity, and openness" (p. 49).

The spiritual conceptualization of leisure is not exclusively a 20th-century insight; long before leisure studies became a program of study in the modern university, leisure was associated with spirituality. For example, both Augustine and Aquinas saw the contemplative life, the life of leisure, as important and essential to the spiritual life. In the 4th century Augustine made the distinction between an "active life" (*vita activa*) and a "contemplative life" (*vita contemplativa*). The contemplative life was similar to Aristotle's Life of Contemplation and was primarily taken from Greek and Roman thought. Both the active and contemplative lives were good, but the latter life was given higher status: "If no one lays the burden upon us, we should give ourselves up to leisure (*otium*) to the perception and contemplation of truth." (Augustine as quoted in Marshall, 1980, p. 7). Thomas Aquinas (1225-1274) also used Augustine's distinction of the *vita contemplativa* and *vita activa*. Aquinas, who devoted his life to the reconciliation of Aristotle's thought and the Christian faith, brought together the classical view of leisure and the contemplative life. He located Aristotle's notion of leisure and contemplation in the beatific vision of God (Owens, 1981). Both lives were accepted, but the contemplative life was truly free while the active life was restricted by necessity: "the life of contemplation" was "simply better than the life of action." (Thomas Aquinas as quoted in Marshall, 1980, p. 8). An important theme of monastic culture was that of leisure (Leclercq, 1982); *otium* came to be "fused with the contemplative life within monasteries and continued to have an association with learning" (Arnold, 1980, p. 131). This monastic life of leisure was expressed in terms such as *otium* (leisure), *quies* (quiet), *vacatio* (freedom), *sabbatum* (rest), which were

sometimes used to reinforce each other as in *otium quietis, vacatio sabbati*.

This spiritual understanding of leisure has probably been best articulated in this century by the Roman Catholic theologian Josef Pieper (1952), who wrote:

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 mind, a condition of the soul...a receptive attitude of mind, a contemplative attitude, and it is not only the occasion but also the capacity for steeping oneself in the world of creation. (pp. 40, 41)

Similar to Pieper, Roman Catholic writer Leonard Doohan (1990) wrote "Leisure is a mental and spiritual attitude, a condition of mind and soul...an attitude to life that includes rest and creative self-development, but it also touches that very personal inner spirit of each individual, and it must be discovered as such (pp. 26, 31).

Contemporary leisure scholars have also made the connection between leisure and spirituality. In a discussion of the spiritual orientation of leisure, Murphy (1972/1973) wrote, "leisure may be viewed as that part of life which comes closest to freeing us....It enables man to pursue self-expression, enlightenment, and his inner soul" (p.22). Parker (1976) noted that "Separated from...[a] spiritual view, the idea of recreation has the aimless circularity of simply restoring us to a state in which we can best continue our work" (p. 107). Godbey (1989) wrote, "Recreation and leisure behaviour is ultimately infinite, nonrational, and full of meaning which is, or can be, spiritual" (p. 622). "Leisure worthy of the name," wrote Goodale (1994), "must be filled with purpose, compelled by love, and wrapped in the cosmic and spiritual" (p. 2). Within the therapeutic recreation field, Howe-Murphy and Murphy (1987) suggested that the leisure experience is characterized by a mystical or spiritual feeling of being connected with oneself, with all else, and a sense of oneness with the universe. In a paper on leisure counselling, McDowell wrote:

Leisure wellness must include the awareness and expression of one's sense of spirit...The greatest challenge of the leisure profession as a whole, and the therapeutic recreators specifically, is to know this spirit well...this spirit is the life force energy behind the hope and will that heals and keeps one well. It is what makes leisure Leisure, not as something you do, but as something you feel deeply inside. (1986, p. 37)

Discussion of leisure and spirituality has now gone beyond brief conceptual associations of the two ideas, and the topic is becoming more widely recognized and discussed in recreation and leisure studies as well. For example, in the latest revision of his text, *Recreation and leisure in modern society*, Kraus (1997) discussed leisure as spiritual expression, while Godbey (1997) in his text *Leisure and leisure services in the 21st century* included a section titled "Desire for the spiritual."

While the above leisure scholars have linked leisure with spirituality, few have explored this association from a social science perspective until the present decade. Given the lack of social science research on this topic, the present study was a social scientific exploration of leisure and spiritual well-being. Specifically the overall **purpose of this thesis** was to develop a model of leisure and spiritual well-being and to investigate some of the relationships between various dimensions of leisure style (activity, motivation, setting and time) and spiritual well-being as suggested by the model.

Social Scientific Approach to Leisure and Spirituality

As part of a larger work on the benefits of leisure, McDonald and Schreyer (1991) speculated about the importance of spirituality and outlined possible spiritual benefits of leisure participation and leisure settings. They noted that although spiritual experiences can occur in various settings and situations, the leisure context, especially the outdoor recreation setting, has not been viewed as a significant source of spiritual experience, and almost no consideration has been given to the implications for the management and planning of leisure services. In a review of literature on leisure and spirituality, Heintzman and Van Andel (1995) identified three broad topics which required further exploration and research: (1) connections between leisure, religious involvement and well-being; (2) the similarities of leisure and spiritual experiences; and (3) the role of leisure factors in spiritual development. More recently, in their edited book, *Nature and the Human Spirit*, Driver, Dustin, Baltic, Elsner, and Peterson, explored the "spiritual meanings that nature holds for human beings." Many of the authors who contributed chapters to this book argued that "a more thorough understanding of these meanings could improve management of public

lands" (1996, p. 3).

Although the topic of leisure and spirituality is receiving greater attention, there is still a paucity of theoretical reflection and empirical study on the relationship between these two constructs. McDonald, Guldin and Wetherhill (1988) proposed two reasons for lack of research on this topic. First, much leisure research is government funded, and spirituality, with its associations to religion, has often been viewed as inappropriate for government participation. Second, the complexity and variety of views of what 'spiritual' means makes it difficult to operationalize and measure.

Despite these two barriers to research on leisure and spirituality, scientific interest in, and research on, the concept of spirituality has been increasing (Hawks, Hull, Thalman, & Richins, 1995). Recent publications and conferences have revealed a growing interest on the part of social scientists in spirituality, as well as interest in the relationship between spiritual wellness and more general psychological and physical wellness (Benner, 1991). In fact, as we will see, the development of the concept of "spiritual wellness" has provided social scientists with a way of getting an empirical "handle" on spirituality.

The social scientific study of spirituality has been developing during the past quarter century. The government of the United States initiated the social indicators movement in the 1960s and 1970s to measure the quality of life of its citizens (Bufford, Paloutzian, & Ellison, 1991). A gradual acknowledgement that life satisfaction was not entirely dependent on objective considerations (e.g. income, housing) led to the subjective quality of life movement (Bufford et al., 1991) which focused on measuring more subjective dimensions of life such as life satisfaction, happiness, and positive and negative affect (Bradburn, 1969; Campbell, 1976, 1981; Diener, 1984).

As the quality of life movement was developing, emerging evidence and theory suggested the significance of spirituality to wellness (Bufford et al., 1991). First, opinion polls (e.g. Gallup, 1980) indicated that religious and spiritual practices and beliefs were important to a large majority of the population. Second, studies of older people suggested the importance of religion and spirituality in coping

with the adjustments of old age (National Interfaith Coalition on Aging, 1975). Third, the theorizing of Moberg (Moberg, 1971, 1974, 1978, 1979a, 1979b, 1986; Moberg & Brusek, 1978) and Blaikie and Kelsen (1979) stressed the role of religious or spiritual factors to well-being. Fourth, data on life satisfaction suggested that religion and spirituality are important factors in life satisfaction (Hadaway, 1978; McNamara & St. George, 1979). Within this context the concept of spiritual wellness was developed. Ellison (1983; Paloutzian & Ellison, 1982) proposed that quality of life involves material, psychological, and spiritual well-being, and developed the Spiritual Well-Being Scale (SWBS) to help examine this issue. Since the early 1980s the SWBS has been used several hundreds of times in a variety of settings to study spiritual well-being (Ellison & Smith, 1991). In recent years the SWBS has begun to be used in research on leisure (Weight, 1996) and the related area of adventure programming (Anderson-Hanley, 1996; Venable, 1997).

Despite the growing attention being given to the study of spiritual well-being, research on the relationship between leisure and spiritual wellness has lagged behind. The few studies reported have explored the relationship between nature-based leisure experiences and concepts related to spirituality. Quasi-experimental field research has been conducted in natural environments to study the interaction of natural environment and social setting factors in triggering religious and mystical experiences (e.g., Hood, 1977; Rosegrant, 1976). Research has been conducted on the psychological benefits of wilderness experiences (e.g., Kaplan, 1974), and some of this research has documented the spiritual content of these experiences (Kaplan & Talbot, 1983). A variety of studies, which have examined the changes resulting from a single wilderness experience or contrasted wilderness users with non-users, have suggested that individuals who visit wilderness are more likely to be self-actualized than the general public (Lambert, Segger, Staley, Spencer, & Nelson, 1978; Young, 1983; Young & Crandall, 1984, 1986)

Stringer and McAvoy (1992) in a qualitative study of wilderness adventure programs found that wilderness experiences were conducive to physical, mental and spiritual development. Generally, the

increased opportunities and enhancement of spiritual experiences in the wilderness were ascribed to the absence of constraints and responsibilities participants had in their everyday lives.

Fox (1997) conducted a qualitative study of six women's perceptions of a solitude wilderness experience (modified vision quest). She recorded the women's reflections on nature, wilderness solitude, spiritual experience, and the significance of participation in a women-only group. The findings revealed that the women in the study regarded *nature* as being spiritual and that *solitude* was important to their spirituality. In regards to *spiritual experience*, many of the women experienced the emotions of awe and wonderment of nature which contributed to spiritual experience or a sense of spirituality. In addition, the women experienced a number of feelings associated with spirituality and spiritual experience: connectedness, heightened senses, inner calm, joy, inner peace, inner happiness and elatedness.

In a study which examined the relationship between leisure and perceived wellness, Ragheb (1993) conceptualized wellness as having five components: physical, mental, emotional, social, and spiritual. He analyzed data from a sample of 219 people to investigate whether leisure participation and satisfaction were related to perceived wellness. Frequency of leisure participation and level of leisure satisfaction were found to be positively associated with perceived wellness, including spiritual wellness. Reading had the highest correlations with perceived wellness and all of its components. Higher levels of satisfaction with the relaxational and aesthetic-environmental components of leisure were dominant in their contributions to perceived wellness, including spiritual wellness.

Weight (1996) explored the possible relationship between spirituality and leisure functioning in adults, as measured by spiritual well-being and perceived freedom in leisure. The Religious Well-Being subscale of the Spiritual Well-Being Scale (SWBS), and Ellis and Witt's Leisure Diagnostic Battery (LDB) were mailed to adults residing in 750 households within the urban areas of the Rocky Mountain States. However, the response rate was too low to make any statistical inference.

While these studies are interesting and suggestive, the general lack of attention to the relationship

between leisure and spiritual wellness is surprising since a popular area of current research within leisure studies is the study of the benefits of leisure which includes the connection between leisure and wellness or health. The leisure and health relationship has been identified as one of the most significant leisure research topics that needs study (Iso-Ahola, 1988, 1994, 1997). However, while wellness, in a holistic sense, refers to a state of well-being which includes physical, mental, emotional, social, and spiritual components, little research has been conducted on the relationships between leisure and holistic wellness or the spiritual component of wellness on its own. Most contemporary leisure scholars do not even refer to all five components of health. Iso-Ahola refers to health as a "general concept that refers to the absence of illness, but it also covers the more positive aspects: physical, mental and social well-being" (1997, p. 131). No mention is made of spiritual well-being. Yet, if, as some writers suggest, spiritual wellness is an integrative dimension of wellness, it is important that more than just the relationships between leisure and physical and mental health be investigated. Thus, one possible direction for future research on leisure and spirituality is to explore the relationship between leisure and spiritual wellness (Caldwell & Smith, 1988; Heintzman & Van Andel, 1995).

Religious writers have acknowledged the role of leisure in spiritual development and wellness. For example, Doohan (1990) in his book *Leisure, A Spiritual Need* states that leisure is an essential ingredient in spiritual development: "Hurriedly moving in no direction, many people are numb to spiritual values. A leisured approach to life is a basic element in the first stages of spiritual growth" (p. 35). In his book, *Religion and Leisure in America*, Lee (1964) wrote, "Leisure is the growing time of the human spirit" (p. 34). Wright (1984) stated that "creative leisure is viewed as a necessary component of a spirituality which provides the basis for wholeness in humans" (p. 192). Teaff wrote that it has long been recognized that "Christian spirituality thrives best in a leisure atmosphere where time and space are allotted for 'being' as well as 'doing' (Teaff, 1994, p. 108). For example, Teresa of Avila, a 16th-century Spanish mystic, emphasized that people do not develop spiritually by effort and hard work, but by

passively accepting the gifts of God. She wrote about the need for passivity, relaxation, listening, quiet and reflection in her seven stages of the spiritual life (Doohan, 1990).

Scientific study of the relationship between leisure and spiritual wellness is important as spiritual wellness may be viewed as what Driver and others term a "benefit," an "improvement in our human condition" (Dustin, 1994). Elsner, Lewis, Snell and Spitzer (1996)

believe that renewal of the human spirit is important for the individual to enjoy a full life and to be a productive member of society, for the members of a family to regain their vigor, motivation and interests in the family unit, and for members of the community and the nation to maintain a long-term productive role as economic agents and as socially responsible citizens. (p. 11)

It is possible that recreation and park practitioners and scholars could contribute to the spiritual wellness of recreators if they had a better understanding of the relationships between leisure and spirituality (Dustin, 1994). As arguments continue to be made for the rejection of the medical model in *therapeutic recreation*, and for quality of life to be the central focus (Sylvester, 1996), it is imperative that the spiritual dimension of life be recognized and that therapeutic recreation professionals have a clear understanding of the relationship between leisure and spiritual wellness (Heintzman, 1997; Howe-Murphy and Murphy 1987; Van Andel & Heintzman, 1996). Spiritual values play an important role in *camping* (Chenery, 1984; Henderson, 1993; Mason, 1980; Weiner, 1983) and thus research findings on leisure and spiritual wellness would be helpful for camp staff. While *public land management* is informed by research on economic and social benefits (Elsner, Lewis, Snell, & Spitzer, 1996), a better understanding of the relationships between the human spirit and the natural world could help land managers enhance opportunities for spiritual experiences (Dustin, 1994; List & Brown, 1996). While *outdoor/experiential/adventure/environmental education* involves a spiritual dimension (Anderson-Hanley, 1996, 1997; Brown, 1989; Fox, 1983; Fox, 1997; Pendleton, 1983; Smith, 1990; Stringer & McAvoy, 1992), there is a need to define and document the spiritual dimensions of adventure experiences and to make program recommendations regarding these spiritual dimensions. Many authors link *tourism* with a spiritual search (Smith & Godbey, 1991). For

example, Vukonić (1996, p. 18) writes that tourism "provides people with the conditions for a constant search for...spiritual enrichment." Research would help identify those conditions of touristic experience that would maximize spiritual enrichment. Spiritual wellness is also an important outcome in *community recreation*. For example, for a long time YMCAs and YWCAs have stressed recreation in terms of the body, mind and spirit (Blankenbaker, 1984). Research on the relationship between leisure and spiritual wellness could help answer questions such as what types of leisure activities or behaviours, and what leisure settings and/or aspects of settings facilitate spiritual well-being (McDonald & Schreyer, 1991). Practitioners may better understand how to enrich the spiritual health of participants through the provision of program opportunities, as well as through the conscious design of settings, whether it be landscape or facility design.

Considerations for the Present Research

There are a number of considerations which guided the present research. First, developments in the conceptualization and measurement of spiritual well-being by psychological researchers make it feasible to study the relationship between leisure and spiritual well-being. Second, there is both theory and empirical evidence that suggests the existence of a link between leisure and spiritual well-being. Third, given that spiritual well-being is seen as an important dimension of total well-being and quality of life, research on the relationship between leisure involvement and spiritual well-being would be an important addition to current efforts to understand the links between leisure and overall health. Fourth, research efforts to date have: (a) used small sample sizes which were too low to make any statistical inferences (Weight, 1996) or which provided in-depth, but not generalizable findings (e.g., Fox, 1997; Stringer & McAvoy, 1992); (b) used inadequate measures of spiritual wellness (Ragheb, 1993); (c) used limited conceptualizations and measures of leisure, that is, very narrow (wilderness recreation, e.g., Fox, 1997; Stringer & McAvoy, 1992) or very broad categories (e.g., Ragheb, 1993), definitions and measures of leisure; (d) generally used unidimensional definitions of leisure as behaviour (e.g. Ragheb, 1993), setting

(Fox, 1997; Stringer & McAvoy, 1992) and/or satisfaction (Ragheb, 1993) which do not capture the complexity or various dimensions of leisure style; and (e) failed to specify the nature of the links or processes which connect leisure involvements and spiritual wellness. Thus, fifth, there is a need to develop a model or at least suggest a set of relationships that link leisure and spiritual well-being. Sixth, this model needs to specify what it is about leisure style that may contribute to spiritual well-being, e.g., type of activity, social context, time, setting.

A Model of Leisure Style and Spiritual Well-Being Relationships

A model of the theoretical relationships between leisure and spiritual well-being is proposed here, and developed more fully in Chapter 2, to provide a foundation for research and further theory development. The two key concepts in this model are leisure style and spiritual well-being.

Conceptualization of Leisure Style

Leisure style is a useful concept to represent those elements of leisure relevant and meaningful to spiritual wellness. While lifestyle is "the aggregate pattern of day-to-day activities which make up an individual's way of life" (Glyptis, 1981, p. 314), leisure style refers to those elements of a person's lifestyle which are perceived as leisure. Thus, "leisure is part of the total lifestyle but it is also its own lifestyle" (Iso-Ahola, 1994, p. 46). Mannell and Kleiber define leisure style as "overall patterns of leisure activity engagement and time usage" (1997, p. 59). Leisure style has several dimensions: time, activity, setting, and motivation. *Time* structure is the overall pattern of daily, weekly, annual and life-long time organisation (Gattas, Roberts, Schmitz-Scherzer, Tokarski, & Vitanyi, 1986). Leisure style also involves *patterns of leisure activities* (Veal, 1993). Research on "leisure style" is founded upon the premise that "Individuals do not so much engage in ad hoc miscellanies of activities as develop broader systems of leisure behaviour consisting of a number of interdependent elements..."(Roberts, 1978, p. 37). Another dimension of leisure style involves the locational context (Glyptis, 1981) or *setting*. Where does the leisure

experience take place? Related to the locational context is the social context (Gattas et al., 1986; Glyptis, 1981; Kelly, 1989). Is leisure pursued alone or in the company of other people? Leisure style also involves the dimension of *motivation*. The motivations and needs individuals try to satisfy during discretionary time may be fulfilled by different types and patterns of activities, making no one type of leisure involvement unique or individually important for well-being, health, or quality of life (Mannell & Iso-Ahola, 1987). Consequently, in the research proposed here, the relationship between leisure and spiritual wellness will be examined in terms of the four components of leisure style: time, activity, setting and motivation.

Conceptualization of Spiritual Well-Being

How do we conceptualize spiritual well-being? (Since some authors use spiritual well-being and other authors use spiritual health or spiritual wellness in reference to the same concept, these terms will be used interchangeably in this study). The concept of health is now generally defined as a holistic, multi-dimensional phenomenon which includes social (the ability to enjoy meaningful relationships with other people in one's environment), emotional (the ability to deal comfortably and appropriately with emotions), spiritual (the ability to find meaning and purpose in life), and mental (the ability to learn and function intellectually) health. This broad concept of health acknowledges the complexities of the human organism and the dynamic interrelationship between body, mind, and spirit.

Since spiritual health has no obvious structure or measurable sub-components (Eberst, 1984), it has been characterized as the most difficult dimension of health to define and measure (Banks, 1980). Much like psychological health, there is no single recognized definition of spiritual health (Bensley, 1991). However, with the increasing scientific interest in spirituality, there is growing consensus. Based on an analysis of the extensive literature, Hawks (1994) identified a number of internal characteristics of those people who are spiritually well, and also ways in which spiritually well individuals express themselves in their external interactions. Internal characteristics of people who are spiritually well are: having a sense of life purpose and ultimate meaning; oneness with nature and beauty and a sense of connectedness with

others; deep concern for and commitment to something greater than self; a sense of wholeness in life; strong spiritual beliefs, principles, ethics, and values; and *love*, joy, peace, hope, and fulfilment. People who are spiritually well exhibit in their interactions with other people trust, honesty, integrity, altruism, compassion, and service. They also experience regular communion or a personal relationship with a higher power or larger reality that transcends observable physical reality. Building upon the above characteristics of spiritual health, Hawks (1994) developed the following short, but comprehensive definition of spiritual health:

A high level of *faith*, hope, and commitment in relation to a well-defined worldview or belief system that provides a sense of *meaning* and *purpose* to existence in general, and that offers an ethical path to *personal fulfilment* which includes *connectedness with self, others, and a higher power or larger reality*. (p. 6)

As illustrated by the words in italics, the characteristics and definition of spiritual health incorporate many of the important traits found in various spiritual conceptualizations of leisure: 'faith' (Godbey, 1985; Goodale & Godbey, 1988), 'meaning' (Godbey, 1989), 'purpose' (Goodale, 1994), 'personally pleasing and fulfilling' (Godbey, 1985; Goodale & Godbey, 1988), 'love' (Godbey, 1985; Goodale & Godbey, 1988; Goodale, 1994), and 'a connectness with oneself, others and the universe' (Howe-Murphy & Murphy, 1987).

Hawks (1994) has also identified three factors which contribute to spiritual health: (1) a well-defined belief system or worldview which provides motivation, meaning, and purpose to life; (2) selflessness, concern, and connectedness with others; and (3) a high degree of commitment to and personal faith in the belief system and worldview. It can be hypothesized that a leisure style which provides opportunities to develop and maintain a belief system or worldview, as well as supports the development of concern and connectedness with others, would be conducive to spiritual health.

Model

Models of spiritual well-being are beginning to be developed (Chandler, Holden & Kolander,

1992; Seaward, 1991, 1994). Chandler et al. proposed a model of spiritual wellness that provides a useful starting point for explaining the relationship between leisure and spiritual well-being (See Figure 1.1). This model was developed in order "to encourage greater familiarity with and use of the spiritual dimension by counsellors and health educators...and to describe ways to use spontaneous events and deliberate techniques to facilitate spiritual growth" (p. 168). Thus it was a model developed for clinical purposes, not research purposes, and as a result there is no research testing the model. Chandler et al. defined spiritual wellness as "a balanced openness to or pursuit of spiritual development" (p. 170). Processes involved in achieving "balance" are represented in the model by two dimensions of spiritual wellness. One dimension (represented as the vertical continuum in Figure 1.1) ranges from a condition of "repression of the sublime" where one denies or defies the spiritual tendency within oneself to a condition of "spiritual emergency" where one is preoccupied with spirituality to the detriment of the other dimensions of wellness. Spiritual wellness occurs at or near the midpoint of the continuum. The second dimension in the model (the horizontal dimension) is a continuum of spiritual development which represents "the process of incorporating spiritual experiences that results ultimately in spiritual transformation" (p. 170). The assumption underlying this process is that the mere occurrence of spiritual experiences does not necessarily result in spiritual development unless the experiences are dealt with and integrated into one's life.

According to Chandler et al. (1992), spiritual growth can be prompted by both spontaneous events and intentional activity. Various techniques create spiritual awareness and enhance movement toward higher levels of spiritual wellness. If a person is in a state of spiritual emergency, "*grounding*" slows down the process of spiritual emergence so that the spiritual experience is more likely to be assimilated, which results in spiritual development rather than a chronic state of upheaval. Activities such as jogging, walking, tai chi, gardening, or anything that connects a person with the earth, are suggested as types of grounding activities which slow a person down and bring she or he back down to physical reality. The

Repression of
Spiritual Tendency

Figure 1.1
Model of Spiritual Wellness
(Chandler, Holden, & Kolander, 1992)

Techniques for
Sacrilization/
Resacrilization



**SPIRITUAL
WELLNESS**



Techniques for
Grounding or
Working Through

Techniques for
Spiritual Development

**SPIRITUAL
DEVELOPMENT**



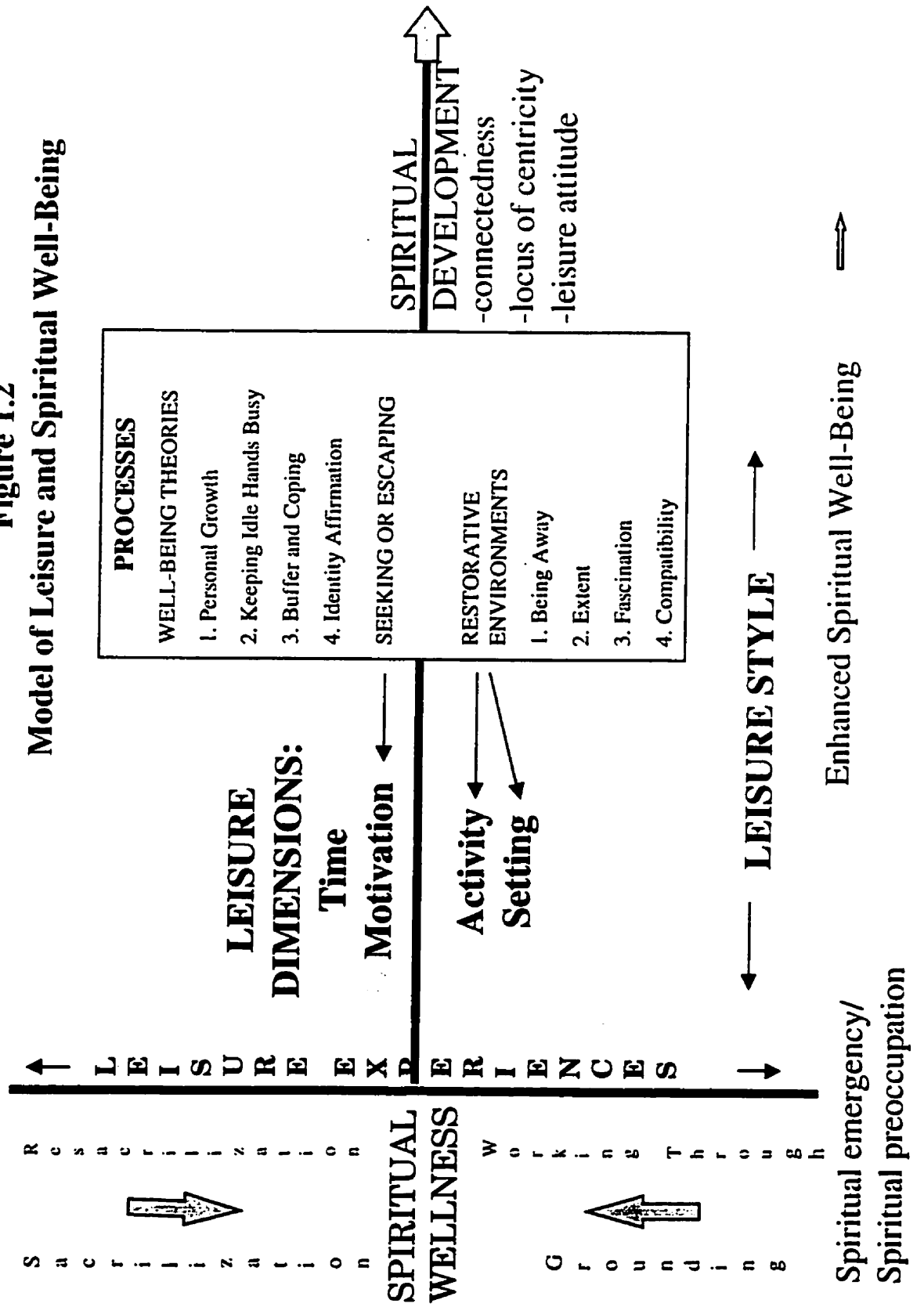
Spiritual emergency/
Spiritual preoccupation

authors also suggested that techniques for *working through* can be used with people in a condition of spiritual emergency, to help them "stay with" the emergency to facilitate its transformation potential. Chandler et al. (1992) recommended that "*working through*" goes beyond traditional counselling, involves experiential techniques, and includes the establishment of a support system of family and friends for the person. At the other end of the continuum, if a person consciously or unconsciously represses the spiritual, sacralization ("sensitizing to the spiritual those who have no conscious experience of the spiritual," Chandler et al., p. 172) or resacralization ("resensitize those who have been spiritually well but have moved, consciously or unconsciously, toward repression," Chandler et al., p. 172) activities may move a person toward spiritual wellness. Resacralization was a term Maslow used to mean "rediscovering a sense of the sacred in everyday life" (Davis, 1996, p. 419). Meditation, relaxation, rhythmic breathwork, creative visualization, imagery and awareness exercises are common interventions used in counselling and therapy to foster spiritual development through the process of sacralization.

The Chandler et al. (1992) model provides a framework for developing a model of leisure and spiritual well-being. The proposed model (see Figure 1.2) is based on the assumption that leisure experiences may either consciously or unconsciously, provide opportunities for "*grounding*" or "*working through*" spiritual difficulties as well as "*sensitizing*" one to the spiritual. In other words, leisure experiences, which involve an interplay of time, activity, motivation and setting, have the potential to provide contexts in which the spiritual is explored rather than being repressed, and where spiritual preoccupation due to a spiritual emergency can be dealt with (vertical dimension of model), while a leisure style provides repeated opportunities to translate leisure experiences of a spiritual nature into spiritual development (horizontal dimension of model). Thus the techniques (*grounding*, *sacrilization/resacrilization*) and the processes underlying them may link leisure and spiritual health.

The proposed model of leisure and spiritual health also has the potential to incorporate a number of other overlapping theories or ideas which suggest potential processes that may link leisure and spiritual

Figure 1.2
Model of Leisure and Spiritual Well-Being



health. These ideas include leisure and well-being theories (Mannell & Kleiber, 1997) and ideas associated with restorative environments theory (Kaplan & Kaplan, 1989; Kaplan, 1995). While Chandler et al. thoroughly describe the techniques (re/sacrilization, grounding, working through) that move a person towards spiritual wellness, they provide less information on the techniques for spiritual development. The leisure and well-being theories offer suggestions of how leisure may influence spiritual development. Furthermore, the restorative environments literature is helpful in explaining how specific *activities* and *settings* may move a person toward spiritual wellness. It must be noted that these processes are not necessarily mutually exclusive.

To understand how these processes work within the context of leisure experiences and leisure style it is helpful to discuss them in relation to the four dimensions of leisure style (time, activity, motivation and setting) discussed above. While discretionary *time* provides the opportunity to explore the spiritual or deal with a spiritual crisis, it does not necessarily guarantee it. Spiritual wellness depends on how the time is being used. Involvement in an *activity* may move a person towards spiritual wellness or away from it. For example, though Chandler et al. (1992) do not discuss leisure, they do suggest that grounding activities such as jogging, walking, tai chi, or gardening, may assist a person in dealing with spiritual preoccupation by connecting them with the physical world. Activities which help a person work through a spiritual emergency will enable a person to transform the emergency into an opportunity for spiritual development. In contrast, activities of sacrilization or resacrilization, such as meditation and relaxation activities, may assist a person in becoming sensitized to the spiritual. The notion of grounding activities is consistent with both the *keeping idle hands busy* and the *buffering and coping* theories of leisure and well-being in that leisure activities and involvements may keep the person busy in the material world thereby diverting the person's attention away from their spiritual emergency and helping them cope with the situation. Sacrilization and resacrilization activities, in contrast to the "keeping hands busy" theory "slow" the person down and create space which may lead to a greater likelihood of being sensitized and

receptive to spiritual experience.

Motivation is an important factor in the development of spiritual health. Spiritual growth may be stimulated by both intentional activity and spontaneous events (Chandler et al., 1992). While one cannot cause spiritual growth to occur; one can "seek" or create certain conditions in which spiritual growth is more likely to take place. Thus, consistent with Iso-Ahola's (1997) proposition that the two fundamental dimensions of *motivation* for leisure are seeking and escaping, it can be hypothesized that escaping activities could lead to the repression of the spiritual tendency while seeking activities would have sacralizing or resacralizing effects. Is a person's leisure primarily characterized by "the seeking of personal and interpersonal rewards or by escaping one's personal or interpersonal world" (p. 134)? Passive leisure, used as an escape, is not likely to be favourable to health. Rather, the pursuit of intrinsic rewards through leisure is probably more beneficial. Thus seeking leisure activities are consistent with *personal growth explanations* of leisure and well-being in that they provide people with the opportunity to develop their skills and abilities and to become the type of person they would like to be (Mannell & Kleiber, 1997). Research findings indicate that individuals who are primarily seeking-oriented in their leisure are healthier than individuals who are primarily escapist in their leisure (Iso-Ahola, 1994; Iso-Ahola & Weissinger, 1984). Escapist, passive leisure is psychologically problematic as it results in boredom, which in turn leads to depression and apathy (Iso-Ahola, 1997; Iso-Ahola & Weissinger, 1987).

Identity formation and affirmation theory (Mannell & Kleiber, 1997) can be extended to suggest that certain leisure styles may be more conducive to seeking and consequently spiritual well-being. Leisure and identity formation ideas suggest that the freedom in leisure provides people with the opportunity to select activities with identity images that are congruent with the type of person they are or would like to be (e.g., outdoor adventurer). People choose to participate in leisure activities partially due to these identity images for the purpose of developing new identities or affirming who they are. This explanation may underlie certain leisure-based tourist roles. Discussions of leisure-based tourist roles often include the role

of spiritual seeker (Yiannakis & Gibson, 1992). For example, Cohen (1979) defined a "spiritual seeker" as "a person on an existential search for a spiritual center," while seekers were defined by Yiannakis & Gibson (1992, p. 291) as "persons who, through travel, seek to learn more about themselves, and ultimately, the meaning of existence."

Those who have theorized about leisure style suggest that the social dimension is an important aspect of leisure style (Gattas et al., 1986; Glyptis, 1981; Kelly, 1989; Veal, 1993). Whether activities are done alone, with another person, or in a group, can also have an influence on spiritual wellness. Fox (1997) found that structured time for solitude in wilderness enhanced the opportunity for spiritual experience. Stringer and McAvoy (1992) found that reports of spiritual experiences by participants on a wilderness canoe trip mainly focused on the interconnections between people, while participants on a mountain hiking trip, which generally offered more opportunity for time alone than the canoe trip, tended to describe spiritual experiences involving an awareness and appreciation of the vast, stark beauty of the alpine environment. Ragheb (1993) found that reading--generally a solitary activity--had the highest correlations with perceived spiritual wellness. It could be hypothesized that solitude and solitary activities provide the time and space required in the sacrilization process to develop the characteristics of spiritual health related to purpose and meaning in life.

The satisfactions associated with different activities may also be related to spiritual well-being. For example, Ragheb (1993) found that the relaxational and aesthetic-environmental components of leisure satisfaction were dominant in their contributions to perceived spiritual wellness. It could be hypothesized that the activities which produce leisure satisfaction of a relaxational and aesthetic-environmental nature are ones that provide opportunity for reflection on spiritual values, and thus they promote sacrilization.

Setting also has an influence on the extent to which a leisure experience may or may not enhance spiritual wellness. Some places, such as cathedrals and wilderness areas, are invested with meaning which make them especially conducive to enhancing spiritual wellness (McDonald & Schreyer, 1991) while

others, such as natural areas, provide a fresh perspective on life issues (McAvoy & Lais, 1996). Numerous studies suggest that wilderness and nature areas facilitate spiritual growth (Davis, 1996; Fox, 1997; Greeley, 1974; Kaplan, 1974; Kaplan & Talbot, 1983; Keutzer, 1978; Lambert et al., 1978; Young, 1983; Young & Crandall, 1984). However, despite all the evidence that suggests wilderness and nature areas facilitate spiritual growth, Stringer and McAvoy (1992) noted that it was not necessarily the wilderness environment, itself, that is conducive to spiritual experience. They observed that a "different environment, free from normal constraints on time and energy" (p. 17) increased opportunities for, and the enhancement of, spiritual development.

Literature on *restorative environments* is helpful in trying to understand the processes that take place when a person is removed from their everyday environment (Kaplan & Kaplan, 1989; Kaplan, 1995). Restorative environments are characterized by four features: 1) *being away*, that is, a conceptually or physically different setting from one's everyday environment, 2) *extent*, which refers to a setting adequately rich and coherent that it can captivate the mind and foster exploration; 3) *fascination*, a form of attention that requires no effort and may focus on content (fire, water, people, animals) or process (problem-solving, gambling, story telling); and 4) *compatibility*, which requires a setting which is congruent with and advances one's purposes or inclinations. Although a variety of settings exhibit the four features of a restorative environment to differing degrees, natural settings tend to be richly blessed with all four features. Initial research on restorative environments has documented the greater restorative potential of natural environments in comparison to urban settings or other artificial settings (e.g., Hartig, Mang, & Evans, 1991; Kaplan, 1995; Tennessen & Cimprich, 1995).

The Kaplans (Kaplan & Kaplan, 1989) classified benefits of restorative experiences as either "attentional recovery" or "reflection." Reflection, as a deeper and more significant benefit than recovery, is thought to be more demanding of the restorative environment both in terms of the quality of the environment and the time necessary for its accomplishment. The major characteristic that differentiates

settings with greater potential to foster reflection is the type of fascination they elicit. Fascination may be conceptualized on a continuum from "hard" to "soft" (Kaplan, 1995). Hard fascination is extremely intense, captures one's attention, and leaves little opportunity for thinking. Soft fascination consists of two components. First, it has moderate intensity, adequate to maintain attention without effort, but not so intense as to prevent reflection. Second, environments which elicit soft fascination are aesthetically pleasant, thereby counterbalancing any pain associated with reflection on serious matters. Relating these concepts to spiritual wellness, it could be hypothesized that hard fascination is conducive to grounding, thereby moving a person from spiritual preoccupation to spiritual wellness, while soft fascination is conducive to sacrilization, thereby moving a person from spiritual repression to spiritual wellness and moving a person along the continuum of spiritual development.

Environments that elicit soft fascination, for example, ordinary natural settings, should be beneficial for both attentional recovery and reflection, and therefore would also be beneficial for sacrilization and spiritual development. Environments such as many urban settings, low in fascination, yet high in directed-attention demand, should be relatively ineffectual for either recovery or reflection. Environments that elicit hard fascination should be more useful for attentional recovery than for reflection, and therefore also beneficial for grounding in the spiritual wellness model. Applying this theory to the present model, leisure activities undertaken in ordinary natural settings, since they are beneficial for reflection, would also be beneficial for sacrilization and spiritual development, while leisure activities undertaken in environments that elicit hard fascination, since they are beneficial for grounding, would be helpful in moving a spiritually preoccupied person towards spiritual wellness. A variety of settings which elicit hard fascination, have been suggested: watching auto racing (Kaplan, 1995); watching television, shopping, and watching or participating in sports (Canin, 1991); parties, video games, bars, rock concerts, and amusement parks (Herzog, Black, Fountaine, & Knotts, 1997). These hard-fascination settings would be relatively more effective in promoting grounding than reflection and sacrilization. There is some

empirical support for these theoretical ideas concerning restorative environments. (Canin, 1991; Herzog et al., 1997; Kaplan, Bardwell, & Slakter, 1993, Kaplan & Kaplan, 1989; Schroeder, 1991; Kaplan & Talbot, 1983)

So far, the discussion of the proposed leisure and spiritual well-being model has primarily been in terms of individual leisure experiences. However, the occurrence of an individual or isolated leisure experience of a spiritual nature, does not guarantee spiritual development (Chandler et al., 1992). While one leisure experience may move a person towards spiritual wellness, leisure experiences must be incorporated into one's life if spiritual development is to occur. That is, spiritual development will only occur if leisure experiences bring about behavioural changes or transformation related to the internal and external characteristics of health reviewed above. For example, Fox (1997) found that changes to lifestyles were instigated from the positive feelings which arose from spiritual experiences in the wilderness as the participants carried their inner strength and feelings of self-control into their workplaces, families and lives.

Since one leisure experience, on its own, may bring about only limited spiritual development, consistent patterns of leisure experiences, or what we call leisure style, can potentially provide greater opportunity to bring about spiritual development and growth than an individual leisure experience (horizontal dimension of model--See Figure 2). Young and Crandall (1986) found a positive relationship between *continued* wilderness use over a period of time and individual changes in self-actualization. Teaff (1991) observed that the repeated religious/leisure experiences of older Catholic women who belonged to a religious order were affirming of deep personal values and resulted in experiences of inner peace over the long term.

Spiritual development results in a greater locus of centrality (Chandler et al., 1992), greater connectedness (McDonald et al., 1988) and an enhanced leisure attitude in terms of "a receptive attitude of mind, a contemplative attitude, and...the capacity for steeping oneself in the world of creation" (Pieper,

1952, p. 41). As such there is an ongoing interaction; one brings one's spiritual attitude of leisure to one's leisure experiences and one's leisure experiences have an impact on one's spiritual attitude of leisure and ultimately one's spiritual health.

RESEARCH QUESTIONS

The research conducted was exploratory and the following research questions were investigated:

1. What is the relationship between leisure style and spiritual well-being?
2. Are certain leisure styles more conducive to spiritual well-being than other leisure styles?
3. How do various components of leisure style (activity, motivation, setting, and time) affect spiritual well-being?
4. What are the processes that link the various components of leisure style (activity, motivation, setting, and time) with spiritual well-being?
5. Is spiritual well-being reflected in particular leisure style characteristics?

Research Studies

This thesis involved three studies. The first study involved secondary analysis of data from the 1996 Ontario Parks Camper Survey. This study examined research question 3, in particular, the relationship between leisure setting (both physical and social) and spirituality, and also the relationship between leisure activity and spirituality. Specifically, data from this survey were analyzed to explore the relationship between the degree to which a person viewed introspection and spirituality as adding/detracting from satisfaction with their park experience and: (1) the class of park visited (wilderness areas, natural environment parks, recreation parks); (2) the activities participated in while at the park (e.g. swimming/wading, motor boating, canoeing, fishing); and (3) the type of group the with which the respondent visited the park. In addition, the analysis also provided the opportunity to explore the relationships between the degree to which a person viewed introspection and spirituality as adding/detracting from satisfaction with the park experience and both (1) socio-demographic variables

(sex, level of education achieved, income, and age) and (2) the importance given to various park management practices.

The second study involved in-depth interviews with a small sample of people who had an expressed interest in spirituality. The purpose of this part of the study was to investigate how the various components of leisure style -- activity, motivation, setting and time -- were conducive to spiritual well-being (research question 3). In addition, the questions used in these interviews were designed to determine the processes by which what people did in their leisure was conducive to spiritual well-being (research question 4). The findings from this study were crucial for developing a scale to measure a variety of intervening processes which might link leisure and spiritual well-being.

The third study consisted of a large-scale quantitative study designed to analyze the relationships between the various dimensions of leisure style and spiritual well-being, and the processes linking them. This study involved the development of the leisure-spiritual processes scale which was then included in a survey questionnaire along with a number of scales which measured the dimensions of leisure as well as spiritual well-being. Analysis of the resultant data was conducted to examine all five research questions.

Chapter 2

REVIEW OF LITERATURE

In this review of literature four distinct topics--spirituality and spiritual well-being, leisure and wellness, leisure style, and research on leisure and spirituality--will be discussed, followed by an elaboration of the model of leisure style and spiritual well-being introduced in Chapter 1.

Spirituality and Spiritual Well-Being

Spirituality

Definitions of spirituality abound as it is a multi-faceted and complex phenomenon which is extremely difficult to define. Thus a problem encountered in trying to define spirituality is the ambiguity concerning the concept. For some it is used as a synonym for religion while for others it is a much broader concept. The following examples illustrate the diversity of ways that spirituality has been defined.

that vast realm of human potential dealing with ultimate purposes, with higher entities, with God, with compassion, {and} with purpose. (Tart, 1975, p. 4)

The 'courage to look within and to trust.' What is seen and what is trusted appears to be a deep sense of belonging, of wholeness, of connectedness, and of openness to the infinite. (Shafranske & Gorsuch, 1984, p. 233)

Spirituality centres on the notion of feeling related to or in touch with an 'other' that transcends one's individual sense of self and gives meaning to one's life at a deeper than intellectual level. (Schroeder in Dustin, 1994, p. 94)

An individual's attempt to understand his/her place in the universe which may or may not involve a relationship to a specific deity. (McDonald & Schreyer, 1991)

Spirituality is the response to a deep and mysterious human yearning for self-transcendence and surrender. (Benner, 1988, p. 104)

In addition to such generic definitions the number of definitions are multiplied further when one considers those embedded within specific world views and belief systems. Although these definitions reflect some of the mystery and depth associated with human spirituality, the multiplicity of ways in which the term is used suggests to some that the concept is far too vague and thoroughly unsuitable for scientific

use (Benner, 1991).

Thus the definitions of spirituality more pertinent to our discussion of leisure and spirituality are those that are based upon theoretical and empirical research and which form the basis for measurement. For example, Elkins, Hughes, Saunders, Leaf and Hedstrom (1988), based on a theoretical and empirical perspective, defined spirituality as follows:

Spirituality, which comes from the Latin, *spiritus*, meaning "breath of life," is a way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, others, nature, life, and whatever one considers to be Ultimate (p. 10).

In this definition, spirituality is a multidimensional construct which can be measured by the Spiritual Orientation Inventory and which consists of nine major components:

1. *Transcendent dimension*: an experientially based belief that there is a transcendent dimension to life whether that be a personal God or a natural extension of the conscious self. A belief that there is "more" than what is "seen" and that harmonious contact with and adjustment to this unseen world is beneficial.
2. *Meaning and purpose in life*: confidence that one's own existence has purpose and that life is deeply meaningful. The "existential vacuum" of a person's life is filled with an authentic sense that life has purpose and meaning.
3. *Mission in life*: a sense of vocation, a destiny to fulfill, a mission to accomplish, a calling to answer, a responsibility to life. It is realized that in "losing one's life," that one "finds it."
4. *Sacredness of life*: life is infused with sacredness and the person experiences a sense of awe, reverence and wonder. Life is not dichotomized into sacred and secular, but rather, all of life is seen as holy and the ordinary is considered sacred.
5. *Material values*: material goods such as money and possessions are appreciated but are not seen as the source of ultimate satisfaction, nor as a substitute for thwarted spiritual needs. Ultimate satisfaction is found in spiritual matters.

6. *Altruism*: a strong sense of social justice and commitment to altruistic love and action. A belief that we are our neighbour's keeper and that we are all part of common humanity which creates an awareness of the suffering and pain of others.

7. *Idealism*: a commitment to the betterment of self and of the world. An appreciation for the way things presently are, but also for what they could become. A commitment to high ideals and realization of the positive potential in all areas of life.

8. *Awareness of the tragic*: consciousness of the tragic realities of human existence such as human suffering, pain and death. This awareness brings greater depth to life, existential seriousness to life, and an appreciation and valuing of life.

9. *Fruits of spirituality*: true spirituality has a discernible effect upon one's relationship to self, others, nature, life, and whatever one considers to be Ultimate.

If we were to operationalize spirituality we would probably discuss it in terms of spiritual health or spiritual well-being. In fact, the development of the concept of "spiritual well-being" has provided social scientists with a way of getting an empirical "handle" on spirituality.

Spiritual Well-Being

Traditionally health status has been indicated by physiological measures used by medical practitioners to determine physical health, such as pulse rate, blood pressure, and freedom from physical illness. However, the concept of health is now generally defined as a holistic, multi-dimensional phenomenon which also includes social (the ability to enjoy meaningful relationships with other people in one's environment), emotional (the ability to deal comfortably and appropriately with emotions), spiritual (the ability to find meaning and purpose in life), and mental (the ability to learn and function intellectually) health. This broader concept of health is more appropriate because it acknowledges the complexities of the human organism and the dynamic interrelationship between body, mind, and spirit. If we understand that a human being is a mind-body-spirit unity then we can see that holistic health can

be used to describe this integration of body, mind, and spirit. Ellison (1983) has written that:

it is the spirit of human beings which enables and motivates us to search for meaning and purpose in life, to seek the supernatural or some meaning which transcends us, to wonder about our origins and our identities, to require morality and equity. It is the spirit which synthesizes the total personality and provides some sense of energizing directions and order. The spiritual dimension does not exist in isolation from our psyche and soma, but provides an integrative force. (pp. 331-332)

The spirit does not exist as an independent elementalistic entity in a person, but is integratively interwoven with the body and mind of the individual, comprising the person. Hawks et al. (1995) noted that the spirit, mind and body may be "interconnected, inseparable, and simultaneously interacting with each other on numerous levels" (p. 376).

Health vs. Wellness

There is much confusion concerning the terms health and wellness. Five authorities may give five different definitions of "health." Cmich (1984) aptly describes the situation: "One problem is that the terms holism, holistic health, and wellness are fast becoming popular words used in a variety of settings by professionals and nonprofessionals alike. The exact meanings of these terms often appear vague and nebulous" (p. 30).

While health is a multifaceted concept which consists of social, mental, emotional, spiritual and physical components, as described earlier, Greenberg (1985) suggests that wellness differs from health in that it "is the integration of social, mental, emotional, spiritual, and physical health at any level of health or illness" (Greenberg, 1985, p. 404). Therefore, a person might be well regardless of their health status within one of the components of health.

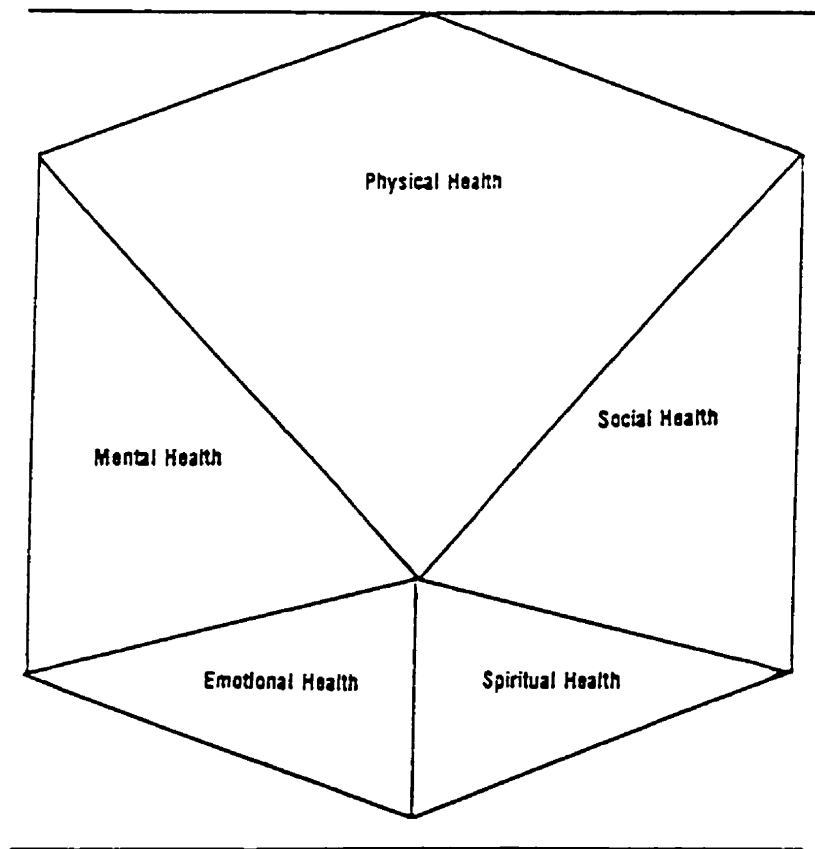
Some illnesses restrict the health potential, but within that limitation there is also the potential for wellness. A person with limitations within one of the health components can still experience high level wellness by integrating and maximizing the five health components. For example, even with physical limitations, a person can have a quality life. A person with physical limitations might have good

relationships with family and friends (social health), perform well in school, at a job, and with a hobby (mental health), appropriately express their feelings, sense how they are part of the universe through a religious or other belief system (spiritual health), and be physically active within their capabilities, such as finishing a marathon in a wheelchair (physical health). When these components of health are integrated and optimized, an individual can achieve wellness despite certain limitations. An individual with high-level wellness integrates all components of health into their life.

Research suggests that individuals who attain integration among life's domains can experience a high level of wellness, despite their circumstances. Carter, Van Andel and Robb (1995) gave the example of a person with AIDS or a comparable terminal illness who exhibits poor physical health, but experiences a high degree of wellness characterized by mental alertness, appropriate emotional expression, maintenance of meaning and purpose in life, and good relationships with others. Thus, in spite of poor physical health, the person is maintaining an optimal level of wellness. Gartner, Larson & Allen (1991) found that the ability to maintain an optimal level of wellness is particularly true for religious individuals with a strong faith commitment. This finding may suggest the importance of spiritual health in overall optimal wellness.

While wellness involves the integration of all the health components into a meaningful whole; high level wellness involves accomplishing a balance in this integration. Balance means working to improve all aspects of health, and not just one (Greenberg, 1985). A person who exhibits high-level wellness integrates each health component into a lifestyle. However, if one health component is emphasized to the neglect of others an asymmetrical balance will exist among the health components in that the one component will be developed while the other components will decline. For example, a person may become so obsessed with physical health that they jog, do weights, and calisthenics for so many hours each day that they have little time for developing the other components of health (See Figure 2.1). In this case there is little time and space for the development of the other four components of health and they are left

Figure 2.1
Asymmetrical Health



Source: Greenberg, 1985, p. 405.

to atrophy. Of relevance to the present study, the notion of "spiritual preoccupation" suggests that a person is so obsessed with the spiritual component of health that development does not take place in the other health components, while the notion of "repression of the spiritual tendency" suggests that a person denies or defies the spiritual tendency so that the spiritual component of health is not developed to the same extent as the other health components.

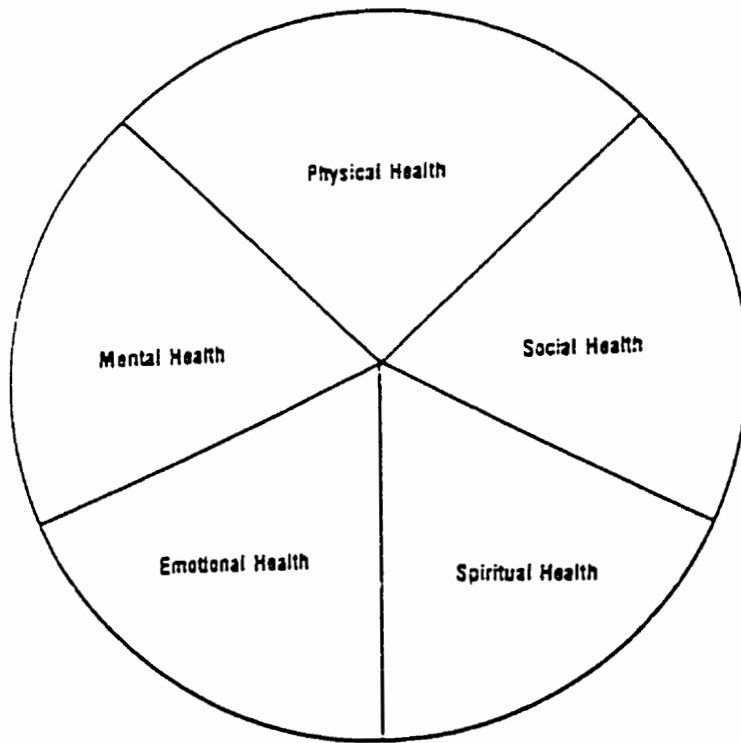
One final distinction is necessary. As a health or wellness dimension, spirituality has been conceptualized from two perspectives, an elementalistic and an integrative. As an elementalistic dimension, spiritual wellness is viewed as one of the dimensions, while as an integrative dimension it is an over-arching concept found within each of the other dimensions. From the elementalistic view, spiritual wellness, as one part of the whole, interrelates, interacts and must remain in balance with each of the other dimensions if optimal wellness is to be maintained (See Figure 2.2). From the integrative view, optimal wellness is also dependent upon spiritual wellness occurring within each of the interrelated and interactive dimensions of wellness (See Figure 2.3). If spiritual wellness is an integrative component, and not just an elementalistic component of wellness, then it needs to be an important consideration when studying the relationship between leisure and wellness.

Spiritual Wellness

The term spiritual wellness originates in the medical wellness and health promotion literature (Westgate, 1996). In a recent review of literature on spiritual wellness, Westgate found some agreement in regards to, first, the "integrating and growth-producing role of spirituality", and second, attempts to distinguish between the elements of spirituality.

According to Bensley (1991), wellness involves an integration of the physical, mental, emotional, spiritual and social dimensions of human functioning. Theorists believe that the spiritual dimension, the realm of values and creativity, is an innate dimension of human functioning which can be viewed as the mechanism which integrates the other components and through which growth occurs (Dunn, 1961; cf.

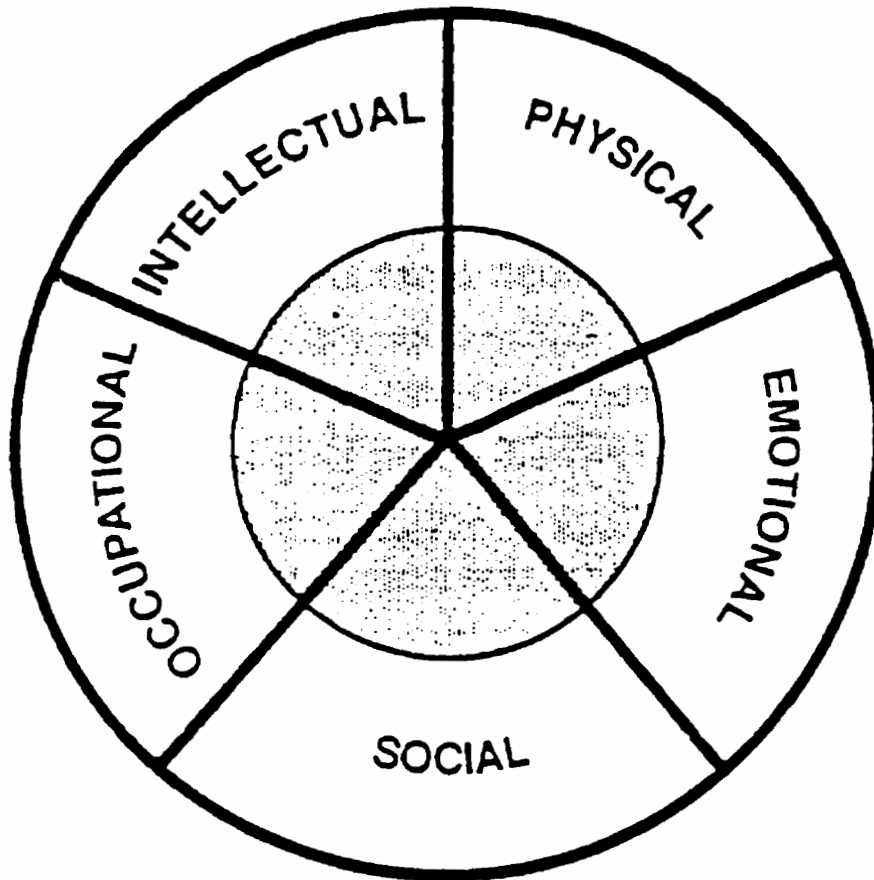
Figure 2.2
Elementalistic Wellness



Source: Greenberg, 1985, p. 404.

Figure 2.3

Holistic Wellness



Personal Component



Spiritual Component

Source: Chandler, Holden and Kolander, 1992, p. 171.

Bensley, 1991; Ingersoll, 1994). As Westgate (1996) puts it: "Spiritual wellness represents the openness to the spiritual dimension that permits the integration of one's spirituality with the other dimensions of life, thus maximizing the potential for growth and self-actualization" (Westgate, p. 27). As such, spiritual wellness is an integrative component, and not just an elementalistic component of wellness as discussed above.

Westgate (1996) reviewed five authors (Banks, 1980; Chandler et al., 1992; Hinterkopf, 1994; Ingersoll, 1994; Myers, 1990) who discussed spiritual wellness. The review clearly indicated that spiritual wellness is typically viewed as a multidimensional construct. However Westgate found a lack of consensus on the dimensions which comprise spiritual wellness. Nevertheless four broad dimensions of spiritual wellness emerged from her review: (1) meaning and purpose in life; (2) intrinsic values; (3) transcendent beliefs/experiences; and (4) community relationship. Table 2.1 provides an overview of the components of each of the five authors' definitions of spiritual wellness, organized according to the four dimensions to allow comparison. The following discussion is based on these five authors, as well as Hawk's (1994), explanation of spiritual health.

Meaning and Purpose in Life. All six authors include a sense of or search for meaning and purpose as one of the dimensions of spiritual wellness. Existentialists recognize this dimension as an innate human need (Frankl, 1959, 1978; Maslow, 1971; May, 1975). The self-actualized person is portrayed as having found meaning in life.

Intrinsic Values. Three of the authors (Banks, 1980; Hawks, 1994; Myers, 1990) refer to intrinsic values as a component of spiritual wellness. Myers, as well as Hawks described this as a personal belief system, whereas Banks used the term "principles to live by". Hawks also used the term "ethical path." An intrinsic value system is the foundation for one's behaviour. Maslow (1971) who claimed intrinsic values are necessary "to avoid sickness and to achieve fullest humanness" (p. 312) viewed an intrinsic value system as the defining characteristic of human nature. Allport (1960) described extrinsic values as self

Table 2.1

Comparison of Definitions of Spiritual Wellness Among Authors Reviewed

Category	Banks (1980)	Chandler, Holden, & Kolander (1992)	Hinterkopf (1994)	Ingersoll (1994)	Myers (1990)
Meaning/purpose	Gives meaning to life	Meaning	Meaning	Meaning	Meaning
Intrinsic values	Principles to live by				Personal belief system
Transcendent beliefs/ experiences	Belief in force behind universe Sense of mystery Faith Beyond natural and rational Commitment to higher power	Capacity and tendency to transcend own locus of control	Awareness of a transcendent dimension	Spiritual/ transcendent experience Conception of divine Acceptance of mystery or ambiguity	Appreciation for the depth of the universe
Community/ relationship	Sense of selflessness Willingness to help others	Increased love		Relationship with self, others, and the Infinite	
Other	Survival Pleasurable	Growth Presently-felt	Integrates Involves play		

Source: Westgate, 1996, p. 28

serving and fluctuating as they are dependent on present needs and the option that provides the best perceived value, while intrinsic values which offer the framework by which life is understood, are stable and direct one's life notwithstanding external consequences. Brink (1993) who claimed that "all decisions and prejudices are based upon perceptions of value, and each act is an attempt to safeguard against a threat to value," (p. 384) postulated ultimate values which parallel Allport's intrinsic values, and utilitarian values which are synonymous with Allport's extrinsic values.

Transcendent beliefs/experiences. For both Allport (1960) and Brink (1993), intrinsic or ultimate values ultimately carried a transcendent or cosmic significance. Transcendence was recognized by all six authors, however a great variety of terms were used to describe it. These included: an awareness and appreciation for the vastness of the universe (Chandler et al., 1992; Hinterkopf, 1994; Myers, 1990); a recognition of a dimension "beyond the natural and rational" (Banks, 1980, p. 196); and an acceptance of its mystery and an element of faith (Banks, 1980; Ingersoll, 1994). Transcendence may include an awareness of or belief in a force greater than oneself, whether this be God, an infinite being or beings, or a cosmic force (Banks, 1980; Ingersoll, 1994).

Some define transcendence as a relationship with a creator of the universe, a conscious being, a higher being or a force (Banks, 1980; Ellison & Smith, 1991). Other definitions of transcendence are a broader belief in an universal force or a creative ground for all being (Chandler et al., 1992; Maslow, 1971; Myers, 1990; Travis, 1988). Maslow (1971) described transcendence as "an end rather than a means, to oneself, to significant others, to human beings in general, to other species, to nature, and to the cosmos" (p. 275). "Transcendent self-actualizer" was the term he applied to persons who acknowledged the sacredness of life and who are "metamotivated" by truth, beauty, and unity (p. 275). Chandler et al. viewed transcendence as a movement of one's "locus of centrality" from egocentricity to include healthy egocentricity, humanicentricity, geocentricity, and cosmicentricity. Such a person views oneself to be a vital component of some larger scheme and experiences a sense of awe and wonder when considering the

universe (Travis, 1988).

Community. Community includes notions such as "relationship with self, others, and God" (Ingersoll, 1994), "a sense of selflessness and a willingness to help others" (Banks, 1980), and "increased love that promotes working toward a greater good" (Chandler et al., 1992). Intrinsic values and a transcendent perspective naturally lead to the living and sharing of those values with others (Banks, 1980; Maslow, 1971). May (1975) suggested community involves the sharing of values, symbols and myths. Anderson, Maton, and Ensor (1991) noted the preventive role of a community of faith: singing, praying, or meditating with others brings a sense of unity (Travis, 1988), which has an empowering effect (Rappaport & Simkins, 1991). The spiritual community also assists in clarifying and finding opportunities to express spiritual values (Pargament & Maton, 1991). Internally the community offers opportunities for mutual support and externally it provides avenues for ministry or service.

In summary, the literature reviewed by Westgate (1996) suggested that the spiritually well person is one who experiences meaning and purpose in life and who has an intrinsic value system which informs both life and decisions. A transcendent perspective creates recognition of the sacredness of life and of the mysteries of life and the universe. This person lives in community which offers opportunities for meditating, worshipping, chanting, and/or praying with others, in addition to a feeling of identity and shared values; mutual support; and a path for community outreach.

Definition of Spiritual Well-Being

Since spiritual health has no obvious structure or measurable sub-components (Eberst, 1984), it has been characterized as the most difficult dimension of health to define and measure (Banks, 1980). Thus, there is not a single recognized definition of spiritual health (Bensley, 1991). However, with the increasing scientific interest in spirituality, there is growing consensus. Based on a synthesis of the extensive literature, Hawks (1994) identified a number of the internal and external characteristics of spiritual health which are consistently mentioned in the literature:

A. Internal characteristics of those who are spiritually well:

- life purpose and ultimate meaning
- oneness with nature and beauty and a sense of connectedness with others
- deep concern for and commitment to something greater than self
- a sense of wholeness in life
- strong spiritual beliefs, principles, ethics, and values
- love, joy, peace, hope, and fulfilment

B. External characteristics of those who are spiritually well:

- trust, honesty, integrity, altruism, compassion, service
- regular communion or a personal relationship and experience with a higher power or larger reality that transcends an observable physical reality

Building upon the above characteristics of spiritual health, Hawks (1994) developed the following short, but comprehensive definition of spiritual health:

A high level of faith, hope, and commitment in relation to a well-defined worldview or belief system that provides a sense of meaning and purpose to existence in general, and that offers an ethical path to personal fulfilment which includes connectedness with self, others, and a higher power or larger reality. (p. 6)

This inclusive definition of spiritual health is broad enough to be applicable to the various world views and belief systems that exist in our culturally and religiously pluralistic society (Hawks et al., 1995).

Measurement of Spiritual Well-Being

A variety of scales exist for the measurement of spiritual well-being (e.g. JAREL Spiritual Well-Being Scale, Hungelman, Kenkel-Rossi, Klassen, & Stollenwerk, 1996; INSPIRIT, Kass, Friedman, Leserman, Zuttermeister, & Benson, 1991). Both the Spiritual Well-Being Scale (Ellison, 1983, Ellison & Smith, 1991; MPS, Vella-Brodrick & Allen, 1995) and the Spiritual Orientation Inventory (Elkins et al., 1988) have been identified by Hawks (1994) as showing promise as valid measures of spiritual well-being as defined by him. Both scales measure levels of commitment and faith in relation to personal belief

systems, connectedness with self, others, and a higher power or larger reality; as well as purpose and meaning in life.

Factors Which Enhance Spiritual Health

Following from his definition of spiritual health, Hawks (1994) identified three factors which contributed to spiritual health. The first factor is "a well-defined worldview or belief system that provides purpose, meaning and motivation to life" (p. 5). Spiritually healthy persons have a coherent worldview which interprets reality for them and provides a consistent belief system. The worldview answers questions such as "where did I come from," "why am I here," "how do I find meaning and fulfilment in life," and "what will happen when I die" (Brower, 1984). Usually these questions are explained in relation to a larger reality or higher power. By explaining these questions, the worldview offers a sense of purpose and meaning to life and a path to personal fulfilment which provides beliefs, values, as well as rules of conduct and a sense of moral ethics (Hawks, 1994).

The second factor contributing to spiritual health is "selflessness, connectedness with, and concern for others" (Hawks, 1994, p. 5). Honesty, integrity, selflessness, compassion and connectedness with others are the characteristics of spiritual health found in most reviews of spirituality (Banks, 1980; Elkins et al., 1988; Poehler, 1982; Russell, 1984). Persons who focus on pleasure-seeking and self-gratification as opposed to selflessness, are more susceptible to unhappiness, a sense of emptiness, mood disorders, and addictions, all of which are contrary to spiritual health characteristics (Hawks, 1994).

The third factor enhancing spiritual health is "high levels of personal faith and commitment in relation to the worldview and belief system" (Hawks, 1994, p. 5). Spiritual health is dependent not only on intellectual knowledge of a world view, but on an ability to live out of that perspective and model it for others. Without a personal sense of belief, hope, and faith, the motivation and level of commitment required to follow the path outlined by the worldview would not be realized. Faith and hope are necessary for a person to be empowered to be selfless, compassionate and caring. With commitment, hope and faith,

the quest for meaning and purpose, as prescribed by the worldview, can assist the person to achieve high levels of spiritual health and associated connectedness with others, self-esteem, and personal fulfilment.

Empirical Research on Spiritual Well-Being

Extensive empirical support exists for the contribution of spiritual well-being to physical, psychological and social well-being. Much of this research is based on use of the Spiritual Well-Being Scale (Ellison, 1983; Ellison & Smith, 1991).

Physical Well-being. Spiritual well-being has been positively correlated with self-ratings of health and ideal body-weight (Hawkins & Larson, 1984); negatively correlated with blood pressure (Hawkins, 1986/1988), positively related to perceived health (DeCrans, 1990), and associated with a health-promoting attitude and decreased frequency of medical symptoms (Kass et al., 1991).

In terms of adjustment to physical illness, spiritual well-being was found to be positively related to overall adjustment to hemodialysis (Campbell, 1983/1988); negatively correlated with frequency of pain, amount of pain, and degree of impairments in cancer patients (Granstrom, 1987); negatively correlated with social isolation and despair in cancer patients (Bonner, 1988); positively correlated with internal locus of control in the chronically ill (Lorang, 1990); negatively correlated with hopelessness in four types of chronic illnesses (Kohlbray, 1986); negatively correlated with loneliness in both healthy and chronically ill subjects (Miller, 1985); and positively correlated with hardiness (Carson, 1990) and hope (Carson, Soeken, Shanty, & Toms, 1990) in AIDS patients.

Psychological Well-Being. Spiritual well-being has been found to be positively correlated with higher scores on the Personal Orientation Inventory which measures healthy personality characteristics associated with self-actualization (Shostrom, 1974; Tloczynski, Knoll & Fitch, 1997); associated with increased life purpose and satisfaction (Kass et al., 1991); positively correlated with internal locus of control (Jang, Paddon, & Palmer, 1985); and negatively related to the MMPI level of psychopathology (Frantz, 1986/1988). It has been found that spiritual well-being mediates depression in response to life

change (Fehring, Brennan, & Keller, 1987). Spiritual well-being has been found to be positively related to self-esteem (Paloutzian & Ellison, 1982) and hope (Carson, Soeken & Grimm, 1988; Herth, 1989; Kohlbry, 1986; Miller & Powers, 1988; Palmer, 1985/1988); inversely related to stress as measured by the Health and Stress Profile (Olson & Stewart, as cited in Ellison & Smith, 1991); and negatively correlated with aggressiveness and conflict avoidance (Bufford & Parker, 1985; Hawkins, 1986/1988).

Recent research has found significant positive correlations between spiritual well-being and hardiness (Carson & Green, 1992), and coping ability (Maton, 1989). Meanwhile, an inverse relationship between spiritual well-being and excess anxiety, an indicator of negative emotional health, has been found (Kaczorowski, 1988).

Social Well-Being. Spiritual well-being has been found to be positively correlated with general assertiveness, self-confidence, initiating assertiveness, giving of praise, asking of help, and negatively correlated with physical and passive forms of aggression, dependency, and orientation toward passivity or avoidance of conflict (Campbell, Mullins, & Colwell, 1984). Autonomy and aggression have been found to be negative predictors of spiritual well-being and self-actualization needs can be predicted by spiritual well-being (Zainuddin, 1993b).

Spiritual well-being has been found to be negatively related with self-oriented constructs such as success orientation, individualism, and personal freedom (Ellison, 1983). In contrast, connectedness with others, a characteristic of spiritual well-being, has been positively related to several positive health outcomes (House, Landis, & Umberson, 1988; Kaplan, Salonen, Cohen, Brand, Syme, & Puska, 1988).

Roth (1988) found that there was a significant positive correlation between spiritual well-being and marital adjustment. Spiritual well-being has been found to be correlated with the willingness to care for AIDS patients (Sherman, 1996).

Before concluding this brief review of empirical research, it should be noted that a substantial body of research exists on the relationship between religious commitment/involvement and well-being

(e.g., Bezilla, 1991; Gartner, Larson, & Allen, 1991; Larson & Larson, 1992; Poloma & Pendleton, 1991). Much of the evidence from these studies, based on real life behavioural events which can be reliably observed and measured, suggests that religious involvement is associated with well-being in terms of mental health benefits and a better quality of life (Gartner et al., 1991). Given the fact that spirituality is viewed as a component of religion, or similar to religion, one could speculate that it may be the spirituality component of religious involvement that is influencing well-being.

This brief review of empirical research indicates that there is growing evidence that spiritual health acts as a major influence on the other dimensions of health (Goodloe & Arreola, 1992; Hawks, 1994). Hungelman et al. (1996) found that factors which affect spiritual well-being also affect physical and psychological well-being. Spiritual health may act as the beginning point for the development of emotional health, self-actualization and self-renewal (Leichtman & Japikse, 1983). Kolander and Chandler (1990) go so far as to state that spiritual health is "...the source of all other dimensions, and that spirituality is the over-arching umbrella covering all of the other aspects of health, representing the essence of who and what the individual is" (quoted in Hawks, 1994, p. 11).

Leisure, Well-being and Health Relationships: Implications for Understanding Leisure and Spiritual Well-being

Effects of Leisure Upon Health

Recent theory and research suggest that certain types of leisure involvement can contribute to physical and psychological well-being. Emerging empirical evidence suggests that leisure activity participation is related to enhanced physical and psychological well-being (e.g., Coleman & Iso-Ahola, 1993; Ouellet, 1995). According to Iso-Ahola (1997), if a causal relationship exists between these two constructs, it must be bidirectional; leisure affects health and it is also affected by it. This relationship involves leisure's overall, direct and mediating impact upon health or illness. The *overall effect*, which

includes both the direct effect and the mediating effect, involves the influence of leisure participation upon a person's health in spite of other precipitating or moderating factors. The *direct effect* hypothesis suggests that leisure can strengthen people's health regardless of stress levels through the direct effect of leisure's perceived freedom and intrinsic motivation (e.g., Neulinger, 1982; Weissinger & Iso-Ahola, 1984). The *mediating effect* involves the influence of leisure-related factors moderating the impact of life events on health or illness.

Role of Time, Activity, Setting and Motivation

Leisure is thought to impact health in two major ways (Iso-Ahola, 1994, 1997). First, leisure as a way of life (a person's leisure style) is an orientation toward life, and particular leisure styles may be conducive to mental and physical health. For example, some leisure *activity* patterns may be more conducive to health than others. Research indicates that an active leisure style--including both physical and non-physical activities--has beneficial effects on both psychological and physical health (Caldwell, Smith & Weissinger, 1992; Flanagan, 1978; Iso-Ahola, 1994, 1997). Roberts, Lamb, Dench and Brodie (1989) found that individuals with 'impoverished leisure' were less healthy than all other respondents while individuals with a 'rich leisure' pattern (i.e., more frequent and varied participation than the sample average) were the healthiest.

The second major way leisure may influence health is as a means (e.g., exercise) of pursuing and accomplishing specific health outcomes (Iso-Ahola, 1994, 1997). For example, leisure provides *time* and an *environment* for a person to practice behaviours (e.g., exercise) which have health benefits (e.g., cardiovascular fitness). The implications of this interrelationship is that if individuals do not have time for leisure, or make time for it, they are restricted in their practice of health behaviours. Similarly, leisure provides time for individuals to seek out environments or *settings* that are more conducive to health. Iso-Ahola (1994) has also suggested a third way that leisure and health are interrelated, in that "leisure has

some inherent qualities and characteristics that are germane to health" (p. 43).

Two fundamental dimensions of *motivation* for leisure are seeking and escaping (Iso-Ahola, 1989, 1997). Iso-Ahola (1997) argues that while participation in all leisure activities is motivated by seeking and escaping motivational forces, a significant issue is which dimension predominates in one's overall leisure engagements. An individual's leisure may be primarily characterized by a pursuit of interpersonal benefits or by escaping one's personal or interpersonal world. Passive leisure, used as an escape, is not likely to be favourable to mental and physical health. Rather, the pursuit of intrinsic rewards through leisure is likely to be physically and psychologically more beneficial. Psychological health is positively correlated to intrinsic motivation, and the major elements of intrinsic motivation (i.e. perceived freedom and control) have been found to be correlated with physical health (Deci & Ryan, 1987; Rodin, Timko, & Harris, 1985; Wallston, Wallston, Smith, & Dobbins, 1987). Research findings indicate that individuals who are primarily seeking-oriented in their leisure are healthier than individuals who are primarily escapists in their leisure (Iso-Ahola, 1994; Iso-Ahola & Weissinger, 1984). Escapist, passive leisure is psychologically problematic as it results in boredom, which in turn leads to depression and apathy. Lack of awareness of leisure and its potential in a person's life is the most crucial factor leading to boredom in leisure (Iso-Ahola & Weissinger, 1987). Lack of awareness combined with poor leisure and work attitudes erodes mental health through increased leisure boredom and by acting as a significant barrier to an active leisure style (Caldwell et al., 1992; Dupuis & Smale, 1995; Weissinger, 1995).

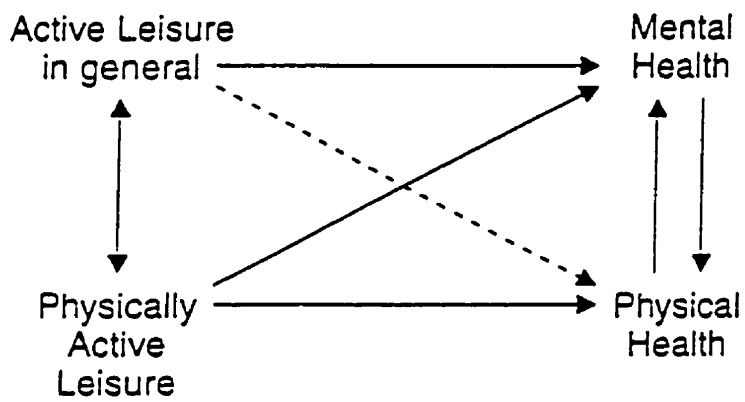
In summary, the present literature on leisure and health, suggests that *activity, time, setting and motivation* are all important dimensions of the relationship between leisure and health. These dimensions may also have implications for understanding the nature of leisure and spiritual health relationships.

Empirical Relationships

Figure 2.4 illustrates the relationships between leisure and health as proposed by Iso-Ahola (1997).

Figure 2.4

Empirically Documented Relationships Between Leisure and Health Variables



Source: Iso-Ahola, 1997, p. 137.

Solid arrows indicate well-established empirical relationships between variables and the dotted arrow reflects tentative evidence. There is strong scientific evidence that psychological and physical well-being have a high correlation. Psychological health influences physical health and physical health influences psychological health (Hayes & Ross, 1986). Frequent, positive leisure experiences strengthen physical health, in particular the immune system. Active leisure may improve health and well-being by its direct influence on mood and the immune system. Active leisure may also have an indirect effect on health by buffering negative effects of stress, while passive leisure may not.

Leisure and Psychological Well-Being Theories

Though ideas about the impact of leisure on health are emerging, there is no comprehensive theory to explain the processes which link leisure and psychological well-being. However, Mannell and Kleiber (1997) have identified seven possible explanations that have been hinted at in the leisure literature. Four of these explanations (keeping idle-hands busy, personal growth, identity formation and affirmation, buffer and coping) would seem to have implications for understanding the relationship between leisure and spiritual well-being as well. These explanations will be discussed later within the context of a model of leisure and spiritual well-being. However, in general, spirituality adds to the psychological benefit theories by the fact that it is an integrative component of wellness (See Figure 2.3). A healthy spirituality is going to impact positively on mental health and other areas of general well-being as documented in the above review of empirical research. Thus, when one participates in a leisure experience, the spiritual health of the individual will be influencing and interacting with whatever other processes are going on in relation to leisure participation and general well-being.

Conceptualization of Leisure Style Implications for Understanding Leisure and Spiritual Well-being

Leisure style is a useful concept to represent those elements of leisure relevant and meaningful to spiritual wellness. While lifestyle is "the aggregate pattern of day-to-day activities which make up an individual's way of life" (Glyptis, 1981, p. 314), leisure style refers to those elements of a person's lifestyle which are perceived as leisure. Thus, "leisure is part of the total lifestyle but it is also its own lifestyle" (Iso-Ahola, 1994, p. 46). Mannell and Kleiber define leisure style as "overall patterns of leisure activity engagement and time usage" (1997, p. 59), while Peterson and Gunn define it as the "day-to-day behavioral expression of one's leisure related attitudes, awareness, and activities within the context and composite of the total life experience" (1982, p. 4). Leisure style has several dimensions: time, activity, setting, and motivation.

Time structure is the overall pattern of daily, weekly, annual and life-long time organisation (Gattas et al., 1986). Leisure researchers have usually been more interested in overall patterns, antecedents and consequences of discretionary time usage than any specific leisure or recreational activities on their own (Mannell & Iso-Ahola, 1987). For example, do different activities 'flow' into each other, or are time periods clearly defined and, if so, to what degree is time fragmented, and what is the 'shape' of a person's time patterns. Identified time structures help to explain how specific groups develop characteristic leisure patterns, and why the same activities may have very different meanings for different groups (Zuzanek & Mannell, 1993a, 1993b; Zuzanek & Smale, 1992). Leisure researchers have increasingly recognized that the majority of leisure time and activity is embedded in the activities of people's lives (Graef, Csikszentmihalyi, & McManaman Gianinno, 1983). For most people leisure consists of interstitial play (Csikszentmihalyi, 1975) or brief leisure interludes (Kleiber & Fiscella, 1981) sandwiched between various obligatory activities of daily life.

Leisure style also involves *patterns of leisure activities* (Veal, 1993). Research on "leisure style"

is founded upon the premise that "Individuals do not so much engage in ad hoc miscellanies of activities as develop broader systems of leisure behaviour consisting of a number of interdependent elements..." (Roberts, 1978, p. 37). Activity distribution and participation frequency may be more crucial to understanding the influence of leisure on people than the particular activities in which they participate (Mannell & Kleiber, 1997).

Another dimension of leisure style involves the locational context (Glyptis, 1981) or *setting*. Where does the leisure experience take place? Related to the locational context is the social context (Gattas et al., 1986; Glyptis, 1981; Kelly, 1989). Is leisure pursued alone or in the company of other people?

Leisure style also involves the dimension of *motivation*. A fixation on a few specific activities or on frequency of participation in a broad range of activities overlooks people's motivations and the meaning that leisure involvements have for them (Driver, Tinsley, & Manfreda, 1991; Roberts, 1979). Thus a complete picture of the recreating person is seldom attained (Pigram & Dunn, 1976). The motivations and needs individuals try to satisfy during discretionary time may be fulfilled by different types and patterns of activities, making no one type of leisure involvement unique or individually important for well-being, health, or quality of life (Mannell & Iso-Ahola, 1987).

To understand leisure behaviour, the meaning and function of leisure to the person must be identified, and the nature and importance of leisure in a person's overall style of life must be assessed (Glyptis, 1981). The concept of leisure style assumes that factors such as quality of involvement are more valuable in understanding the influence of leisure on individuals than the specific activities in which they participate. Consequently, in the research proposed here, the relationship between leisure and spiritual wellness will be examined in terms of the four components of leisure style: time, activity, setting and motivation.

Review of Research on Leisure and Spirituality

In this section the very small number of research studies that have specifically examined the relationship between leisure and spirituality will be reviewed. In Chapter 1 it was stated that conceptual discussions of leisure often have spiritual overtones or link leisure with spirituality. Is there any empirical evidence that people, other than leisure scholars, make this link? Collins (1993) examined the leisure perceptions of persons in a specific Christian community--Open Brethren assemblies located in a mid-sized provincial New Zealand city--and the relationships between their religious beliefs and their leisure behaviour and attitudes. A qualitative methodology which included semi-structured in-depth interviews with community members was used. Several respondents perceived leisure to have a spiritual component. For some this arose out of an appreciation for natural beauty which contributed to attitudes of worship. A minority of respondents recognized that leisure had the potential to free the person's mind in a manner which facilitated more receptivity to the 'spiritual realm'. Furthermore, two respondents noted that leisure had transcendent meanings for them, with one indicating that 'spiritual revivals' were most likely to occur when one was at leisure. While the spiritual dimension of leisure was not one that came immediately to mind when discussing leisure, it was one that was definitely valued and seen as being capable of enhancing the participants' lives. Pieper's understanding of leisure as "primarily a spiritual and mental attitude" was not prominent in the respondents' answers. A few respondents mentioned a leisure dimension to their worship but it was not a central feature in their responses. The importance of work in a respondent's life appeared to work counter to a spiritual conceptualization of leisure; those who mentioned a spiritual dimension to leisure tended to not have a work-focus. Some connections could be made to Pieper's conceptualization of leisure. Yet, while recognizing the spiritual dimension as a small though important aspect of leisure, the individuals did not view it as dominant to their conceptualization of leisure. Those who held such a view were in the minority. What Collins' study suggests, which is of relevance to the present proposal, is that many people may not be consciously aware of the interconnections between

leisure and spirituality should they exist.

In one of the few studies on leisure and spirituality, Stringer and McAvoy (1992) examined whether wilderness adventure programs were conducive to spiritual growth. Stringer and McAvoy based this study on a conceptual discussion of spirituality and experiential education but did not link the study to previous research. A qualitative paradigm of naturalistic inquiry, involving questionnaires, observations, interviews and journals, was used to collect data from 27 participants on two wilderness trips. The results from this study indicated that the wilderness trips were very positive experiences in which participants experienced a wide variety of feelings and emotions, many of which were identical to those participants reported when identifying feelings and emotions related to spirituality. However, very few people specifically mentioned spiritual goals when identifying reasons for going on trips. Definitions of spirituality were different for each participant, but many common themes were identified such as the shared or common spirit between and among people; a power or authority greater than self; clarity of inner knowledge; inner feelings of peace, oneness and strength; an awareness of and attunement to the world and one's place in it; and intangibility.

Participants identified a wide variety of their experiences as being spiritual in nature. The group that went canoeing reported spiritual experiences which tended to focus on the interconnections between people while the group that went hiking tended to report spiritual experiences which involved an awareness of and appreciation for the surrounding land. Spiritual experiences were shaped primarily by the most memorable events of the trip, tended to be the most emotionally intense experiences, and seemed to have an impact on participants' lives to some extent. Most of the emotions associated with these experiences were positive, and were accompanied by an increased sense of awareness of self, of others, of the environment, and/or of a greater power. The results indicated that the wilderness experience was conducive to physical, mental and spiritual development. Most participants stated that their opportunities for spiritual experience were not only greatly increased while in the wilderness, but that being in the wilderness also

enhanced those experiences. Generally, the increased opportunities and enhancement of spiritual experiences in the wilderness were ascribed to the absence of constraints and responsibilities participants had in their everyday lives. As all participants lived in or adjacent to metropolitan areas, these constraints were associated with city-living, and the wilderness presented a new and/or unusual living environment. Thus Stringer and McAvoy (1992) speculated that the operative factor for some participants was being in a different environment, free from normal constraints on time and energy, in contrast to being necessarily in a wilderness environment.

Fox (1997) conducted a qualitative study of six women's perceptions of a solitude wilderness experience (modified vision quest) in Croajingolong National Park in Australia. The women's reflections on nature, wilderness solitude, spiritual experience, and a women-only group were collected through detailed personal journals, biographies, short individual interviews, in-depth individual interviews, and a focus group interview. The findings revealed that women in the study regarded *nature* as being therapeutic, powerful and spiritual. Nature-inspired spiritual experiences were frequently associated with relaxation and appreciation, grounding, cleansing and emotional release, respect, elation, pure happiness, feelings of inner peace, being comfortable and familiar, connection to self and nature, wonderment, awe and natural beauty. Many of the women perceived nature as therapeutic because of its exhilaration, spiritual connection, peacefulness, tranquillity, escape from city life, time for self, beauty, solitude and space. *Solitude* was special for the women due to factors such as peace, tranquillity, space, inner journey, time for spirituality, escape and no demands, time for exploration in nature, time for self thoughts, ownership, the women's territories (allowing pure solitude), the feeling of cleansing and emotional release, and uninterrupted time. Time alone in a natural environment also enhanced time to listen, watch, explore and reflect upon nature. In regards to *spiritual experience*, many of the women experienced the emotions of awe and wonderment of nature which contributed toward spiritual experience or a sense of spirituality. Another emerging theme which was inspired by the women being in nature were feelings of connectedness

or being part of the cosmos. In addition, the women experienced a number of feelings associated with spirituality and spiritual experience: connectedness, heightened senses, inner calm, joy, inner peace, inner happiness and elatedness.

Kroeker (1996) conducted a study of five dimensions (physical, emotional, mental, social and spiritual) of adult experience during wilderness excursions. A qualitative methodology was used which involved an interview process to collect data from eight study participants. The focus of the study was on the experiences of the participants during the wilderness excursion rather than the observed or perceived outcomes. The results suggested that the participants experienced a remarkably wide range of experiences during both programmed and casual wilderness excursions, and that these experiences were overwhelmingly positive. These experiences occurred in all five experiential domains. The opportunity to be alone was especially important for participants and it was during these times of being alone that many spiritual experiences took place. Spiritual experiences were characterized by a sense of connection, union and belonging.

In another slightly related study, Ragheb (1993), utilizing a quantitative analysis of data from a sample of 219, investigated whether leisure participation and satisfaction would be related to perceived wellness. This study was based on a discussion of previous studies which looked at the relationships between leisure and wellness or well-being. Ragheb conceptualized wellness to have five components: physical, mental, emotional, social, and spiritual. A questionnaire with two questions for each component of wellness was constructed to measure this variable. Leisure participation was measured with a modification of McKechnie's (1974) Leisure Activity Blank (LAB) and leisure satisfaction with the Leisure Satisfaction Scale (LSS). Leisure participation and leisure satisfaction were found to be positively associated with perceived wellness, including spiritual wellness. Reading had the highest correlations with perceived wellness and all of its components. Relaxational and aesthetic-environmental components of leisure satisfaction were dominant in their contributions to perceived wellness, including spiritual wellness.

Model of Leisure and Spiritual Well-Being

Models of spiritual well-being are beginning to be developed (Chandler et al., 1992; Seaward, 1991, 1994). As explained in Chapter 1, Chandler et al. (1992) proposed a model of spiritual wellness that provides a useful starting point for explaining the relationship between leisure and spiritual health (see Figure 1, p. 18). This model was developed in order "to encourage greater familiarity with and use of the spiritual dimension by counsellors and health educators...and to describe ways to use spontaneous events and deliberate techniques to facilitate spiritual growth" (p. 168). Thus it was a model developed for clinical purposes, not research purposes, and as result no research has been reported which tested the model. In this model, spiritual wellness is viewed from a generic perspective, that is, spiritual wellness can occur within or outside the context of religion. This inclusive definition of spiritual wellness is broad enough to be applicable to the various world views and belief systems that exist in our culturally and religiously pluralistic society.

Chandler et al. defined spiritual wellness as "a balanced openness to or pursuit of spiritual development" (p. 170). Processes involved in achieving "balance" are represented in the model by two dimensions of spiritual wellness. One dimension (represented as the vertical continuum in Figure 1, see p. 18) ranges from a condition of "repression of the sublime" where one denies or defies the spiritual tendency within oneself to a condition of "spiritual emergency" where one is preoccupied with spirituality to the detriment of the other dimensions of wellness. The concept of spiritual emergency has become popular in recent psychological literature (Bragdon, 1988, 1990; Grof & Grof, 1989b). Spiritual emergencies may result from death of a loved one, ego inflation, or the aftermath of a near-death-experience. These experiences cause an increase in spiritual issues that must be worked through, but they are either too great or in a such a foreign form that the person cannot easily deal with them all at once. A spiritual emergency is thus characterized by both danger and opportunity (Grof & Grof, 1989a). Spiritual wellness occurs at or near the midpoint of the continuum. The second dimension in the model

(represented as the horizontal dimension in Figure 1.1, p. 15) is a continuum of spiritual development which represents "the process of incorporating spiritual experiences that results ultimately in spiritual transformation" (p. 170). The assumption underlying this process is that the mere occurrence of spiritual experiences does not necessarily result in spiritual development unless the experiences are dealt with and integrated into one's life.

According to Chandler et al. (1992), spiritual growth can be prompted by both spontaneous events and intentional activity. Various techniques create spiritual awareness and enhance movement toward higher levels of spiritual wellness. If a person is in a state of spiritual emergency, "*grounding*" slows down the process of spiritual emergence so that the spiritual experience is more likely to be assimilated, which results in spiritual development rather than a chronic state of upheaval. Activities such as jogging, walking, tai chi, gardening, or anything that connects a person with everyday experience, are suggested as types of grounding activities which slow a person down and bring she or he back down to physical reality. The authors also suggested that techniques for "*working through*" can be used with people in a condition of spiritual emergency, to help them "stay with" the emergency to facilitate its transformation potential. Chandler et al. (1992) recommended that "*working through*" goes beyond traditional counselling, involves experiential techniques, and includes the establishment of a support system of family and friends for the person. At the other end of the continuum, if a person consciously or unconsciously represses the "sublime" where one denies or defies the spiritual tendency within oneself, sacralization ("sensitizing to the spiritual those who have no conscious experience of the spiritual," Chandler et al., p. 172) or resacralization ("resensitize those who have been spiritually well but have moved, consciously or unconsciously, toward repression," Chandler et al., p. 172) activities may move a person toward spiritual wellness. Resacralization was a term Maslow used to mean "rediscovering a sense of the sacred in everyday life" (Davis, 1996, p. 419). Meditation, relaxation, rhythmic breathwork, creative visualization, imagery and awareness exercises are common interventions used in counselling and therapy to foster

spiritual development through the process of sacralization.

The Chandler et al. (1992) model, and the corresponding classes of techniques (grounding, working through, sacrilization/resacrilization, spiritual development), provides a framework for developing a model of leisure and spiritual health. The proposed model, introduced in Chapter 1 (see Figure 1.2, p. 17) and explained in more detail here, is based on the assumption that leisure experiences may either consciously or unconsciously, provide opportunities for "*grounding*" or "*working through*" spiritual difficulties as well as "*sensitizing*" one to the spiritual. In other words, leisure experiences, which involve an interplay of time, activity, motivation and setting, have the potential to provide contexts in which the spiritual is explored rather than being repressed, and where spiritual preoccupation due to a spiritual emergency can be dealt with (vertical dimension of model), while a leisure style provides repeated opportunities to translate leisure experiences of a spiritual nature into spiritual development (horizontal dimension of model). Thus the techniques (grounding, sacrilization/resacrilization) may be seen as the processes that link leisure and spiritual health.

The proposed model of leisure and spiritual well-being also has the potential to incorporate a number of other overlapping theories or ideas which suggest potential processes that may link leisure and spiritual well-being. These ideas include the previously mentioned leisure and well-being theories (Mannell & Kleiber, 1997) and ideas associated with restorative environments theory (Kaplan & Kaplan, 1989; Kaplan, 1995). While Chandler et al. (1992) thoroughly describe the techniques (re/sacrilization, grounding, working through) that move a person towards spiritual wellness, they provide less information on the techniques for spiritual development. The leisure and well-being theories offer suggestions of how leisure may influence spiritual development. Furthermore, the restorative environments literature is helpful in explaining how specific *activities* and *settings* may move a person toward spiritual wellness. The following table lists these possible processes. It must be noted that these processes are not necessarily mutually exclusive.

Table 2.2
Leisure and Spiritual Well-Being Processes

Counselling Techniques for Spiritual Wellness	Leisure and Well-Being Theories	Restorative Environments Theory
Grounding	Personal Growth	Being Away
Working Through	Keeping Idle Hands Busy	Extent
Sacralization/Resacralization	Buffer and Coping	Fascination
	Identity Affirmation	Compatibility

Conceptual discussions of leisure which have spiritual overtones often view it as a way of living (Godbey, 1985; Goodale & Godbey, 1988); a state of being (de Grazia, 1962); or a disposition (Ellis & Witt, 1991). Although leisure as a way of living, state of being, disposition, or spiritual attitude undergirds all of life, "periods are necessary when leisure is more intensely lived and expressed" (Doohan, 1981, p. 165). These periods may be called leisure experiences, "an experience that results from recreation engagements" (Driver & Tocher, 1970, p. 10). How does the interplay of time, activity, motivation and setting within a leisure experience, and ultimately within a leisure style, influence spiritual wellness and development? In the remainder of this chapter, I will first examine how time, activity, motivation and setting of the leisure experience each contribute to spiritual wellness and then I'll explore how leisure style is a factor in spiritual development.

Time

While discretionary *time* provides the opportunity to explore the spiritual or deal with a spiritual emergency, it does not necessarily guarantee it. Spiritual wellness depends on how the time is being used. deGrazia (1962) suggested that possessing free time, or participating in recreation activity, does not guarantee the experience of leisure: "Leisure and free time live in two different worlds. Anybody can have free time. Not everybody can have leisure. Leisure refers to a state of being, a condition of man, which few

desire and fewer achieve" (1962, p. 5). Similarly, Csikszentmihalyi (1994) noted that leisure, defined in terms of free time, does not necessarily result in mental or psychological growth. Free time must be used in certain ways for positive outcomes to occur. Otherwise free time is not only wasted, but may be harmful to the individual and society. Iso-Ahola (1994) suggested that leisure is a tool through which health is pursued and achieved; if people do not have time, or take time, for leisure, they are restricted in their practices of health behaviours. Iso-Ahola's and Csikszentmihalyi's comments, while made in the context of physical and psychological health, may also be applicable to spiritual health.

Discussions of the relationship between time and spiritual well-being, need to consider time pressure, that is a person's subjective perception of discretionary time and her or his sense of being rushed. While the relationship between time pressure and mental health is complex, research seems to indicate that both low and excessive levels of time pressure seem to be negatively correlated with mental health (Zuzanek, 1998). Both extremes seem to create an adverse health outcome. The same may be true for spiritual health.

Activity

Involvement in an *activity* may move a person towards spiritual wellness or away from it. For example, though Chandler et al. (1992) do not discuss leisure, they do suggest that grounding activities such as jogging, walking, tai chi, or gardening, may assist a person in dealing with spiritual preoccupation by connecting them with the physical world, and thereby help them move towards spiritual wellness. In addition, activities which help a person *work through* a spiritual emergency will enable a person to transform the emergency into an opportunity for spiritual development, thus moving them to spiritual wellness. The notion of grounding activities is consistent with both the *keeping idle hands busy* and the *buffering and coping* theories of leisure and well-being in that leisure activities and involvements may keep the person busy in the material world thereby diverting the person's attention away from their

spiritual emergency and helping them cope with the situation.

In contrast to grounding activities, activities of *sacrilization or resacrilization*, such as meditation and relaxation activities, may assist a person in becoming sensitized to the spiritual. Sacrilization and resacrilization activities, in contrast to the "keeping hands busy" theory "slow" the person down and create space which may lead to a greater likelihood of being sensitized and receptive to spiritual experience. Sacralization and resacralization may be closely associated with receptivity which has been suggested as a critical element in the processes linking leisure with spiritual well-being (McDonald & Schreyer, 1991). Receptivity, defined as an open-minded attitude to what time, space, emotions and physical conditions are offering a person, has been suggested as a basic characteristic of leisure (Hendee & Brown, 1988; Pieper, 1952). Although receptivity is not simply being passive, some characteristics of passivity may be incorporated into it.

According to the *keeping idle hands busy* explanation of leisure and well-being, people are thought to be happiest and mentally healthiest when they are occupied with activity. Thus leisure is significant because it keeps people from idleness through activity. Leisure activities are viewed as constructive behavioural alternatives. Furthermore, leisure has been viewed as a way of keeping the mind busy, thereby distracting individuals from distressing or stressful thoughts. A similar line of thinking can be applied to discussions of spiritual well-being. In the case of spiritual preoccupation, becoming involved in a leisure activity which keeps the person busy, may move a person towards spiritual wellness. In a stressful situation or a situation of spiritual emergency, a leisure activity would help "ground" the person and divert their attention away from the emergency and thus help in coping with the situation. However, in a situation where a person is repressing the spiritual tendency, becoming busy might only further suppress this spiritual tendency. In this case, leisure involvements which allow for "idleness," reflection or meditation may provide an opportunity for introspection and facilitate the process of sacrilization. In such a case, leisure may create "space" for sacrilization which contributes to spiritual development.

The impact of leisure on spiritual preoccupation or emergency may also be explained with the *buffer and coping* explanation which suggests that "leisure indirectly influences health and well-being through its ability to facilitate coping behaviour in response to stressful life events and transitions" (Mannell & Kleiber, 1997, p. 297). Leisure participation may facilitate coping with stressful life events by strengthening the buffers of social support and self-determination which are also factors in spiritual health. It can be hypothesized that a person with high levels of social support and self-determination is more likely to cope with spiritual emergencies (e.g., death of a loved one, near-death-experiences, suffering), less likely to experience spiritual preoccupation and consequently achieve higher levels of spiritual health. In addition, the buffer and coping explanation is applicable to situations of spiritual emergency characterized by stress, crisis and upheaval. In such a situation leisure participation, through the process of grounding--a slowing down of the process of spiritual emergence so that spiritual experiences are more capable of being assimilated--may act as a buffering- or stress-coping mechanism until the person is able to work through the spiritual emergency and move towards spiritual wellness.

Those who have theorized about leisure style suggest that the social dimension is an important aspect of leisure style (Gattas et al., 1986; Glyptis, 1981; Kelly, 1989; Veal, 1993). Whether activities are done alone, with another person, or in a group can also have an influence on spiritual wellness. Fox (1997) found that structured time for solitude in wilderness enhanced the opportunity for spiritual experience. Her findings suggest the importance of having structured time in solitude for personal reflection, time with one's own thoughts and uninterrupted time for inner journeying, as it enhances connection with the inner self and one's surroundings. Stringer and McAvoy (1992) found that reports of spiritual experiences by participants on a wilderness canoe trip mainly focused on the interconnections between people, while participants on a mountain hiking trip, which generally offered more opportunity for time alone than a canoe trip, tended to describe spiritual experiences involving an awareness and appreciation of the vast, stark beauty of the alpine environment. Ragheb (1993) found that reading--generally a solitary activity--

and social activities had the highest correlations with perceived spiritual wellness. It could be hypothesized that solitude and solitary activities provide the time and space required in the sacralization process to develop the characteristics of spiritual health related to purpose and meaning in life, while social activities provide the opportunity to develop the spiritual health characteristic of concern and connectedness with others.

The satisfactions associated with different activities may also be related to spiritual well-being . For example, Ragheb (1993) found that the relaxational and aesthetic-environmental components of leisure satisfaction were dominant in their contributions to perceived spiritual wellness. It could be hypothesized that the activities which produce leisure satisfaction of a relaxational and aesthetic-environmental nature are ones that provide opportunity for reflection on spiritual values, and thus they promote sacralization.

Motivation

Motivation is an important factor in the development of spiritual health. Spiritual growth may be stimulated by both intentional activity and spontaneous events (Chandler et al., 1992). While one cannot cause spiritual growth to occur; one can "seek" or create certain conditions in which spiritual growth is more likely to take place. Thus, consistent with Iso-Ahola's (1997) proposition that the two fundamental dimensions of *motivation* for leisure are seeking and escaping, it can be hypothesized that escaping activities could lead to the repression of the spiritual tendency while seeking activities would have sacralizing or resacralizing effects. Is a person's leisure primarily characterized by "the seeking of personal and interpersonal rewards or by escaping one's personal or interpersonal world" (p. 134)? Passive leisure, used as an escape, is not likely to be favourable to health. Rather, the pursuit of intrinsic rewards through leisure is probably more beneficial. Seeking leisure activities are consistent with *personal growth explanations* of leisure and well-being in that they provide people with the opportunity to develop their skills and abilities and to become the type of person they would like to be (Mannell & Kleiber, 1997). For

example, transpersonal psychologists, utilizing a human science approach, explored both quantitative and qualitative phenomenological data (e.g., Goleman, 1987; Shapiro & Walsh, 1984) to investigate meditator's objectives and the meaning of meditative experiences. It was found that meditation resulted in not only self-regulation and relaxation, but also spiritual transformation, personal growth, self-transcendence, and altered states of consciousness. Thus the effects of meditation are distinctly different from those of napping or progressive relaxation (Shapiro, 1985, 1992). One could hypothesize that meditating is a more "seeking" activity than napping or relaxing.

Identity formation and affirmation theory (Mannell & Kleiber, 1997) can be extended to suggest that certain leisure styles may be more conducive to seeking and consequently spiritual well-being. In fact, certain leisure styles seem to have as their core, a need or desire to "seek the spiritual." Leisure and identity formation ideas suggest that freedom in leisure provides people with the opportunity to select activities with identity images that are congruent with the type of person they are or would like to be (e.g. outdoor adventurer). People choose to participate in leisure activities partially due to these identity images for the purpose of developing new identities or affirming who they are. This explanation may underlie certain leisure-based tourist and outdoor recreation identities, roles or styles and thus tourist styles and outdoor recreation styles will be described in the following paragraphs.

Tourist Styles Various studies have categorized holiday-makers/tourists, into tourist 'types' based on interests and values (e.g. Darden & Darden, 1976; Perreault, Darden, & Darden, 1977) or demonstrated how existing lifestyle characteristics relate to tourist behaviour (Shih, 1986). Cohen (1972) was one of the first to propose that touristic behaviour reveals consistent and apparent identifiable categories. He originally identified four such categories which he called the 'organized mass tourist', the 'individual mass tourist', the 'explorer', and the 'drifter.' Pearce (1982) was one of the first to conduct comprehensive quantitative research on this topic. His findings suggested five major clusters of travel-related roles: Environmental Travel (anthropologist, conservationist, and explorer); High Contact Travel (traveller,

overseas student, overseas journalist); Spiritual Travel (hippie, religious pilgrim, missionary); Pleasure First Traveller (jetsetter, tourist, holidaymaker); and Exploitative Travel (businessman, jetsetter).

Yiannakis (1986), Yiannakis and Gibson (1988), and Gibson (1989) used principal components analysis to identify 13 leisure-based tourist roles. Subsequent analyses by Yiannakis and Gibson (1990), utilizing both principal components and multidimensional solutions, added the Sport Lover to the existing list of tourist roles: Sun Lover, Action Seeker, Anthropologist, Archaeologist, Organized Mass Tourist, Thrill Seeker, Explorer, Jetsetter, Seeker, Independent Mass Tourist (IMT); High Class Tourist (HCT); Drifter; Escapist; and Sport Lover. Seekers were defined as a "seeker of spiritual and/or personal knowledge to better understand self and meaning of life" (Yiannakis & Gibson, 1992, p. 291). They are "persons who, through travel, seek to learn more about themselves, and ultimately, the meaning of existence. Seekers are clearly on some type of quest (p. 297-298). MacCannell (1973) referred to the Seeker as a person in search of the authentic, while for Cohen (1979) the Seeker was "a person on an existential search for a spiritual center" (Yiannakis & Gibson, 1992). The search for self and/or spiritual knowledge for females appears to occur in the relative safety of more tranquil settings, while males pursue this goal in more stimulating or exciting environments (Yiannakis & Gibson, 1992).

From a more theoretical perspective, Allcock (1988) in a paper entitled "Tourism as a Sacred Journey" has explored, in conceptual terms, the idea that tourism in modern societies may be interpreted as exhibiting certain quasi-religious characteristics. Allcock made reference to MacCannell (1976) who discussed tourism as a secular substitute for organized religion, wherein "public places" function as religious texts which contain representations of good and evil. MacCannell also expanded upon the process of "sight sacralization", and identified sight-seeing as ritual. Similarly, Horne (1984) used the religious metaphor to discuss the tourist as a modern pilgrim.

Outdoor Recreation Styles Eagles (1995) has identified four niche markets within sustainable tourism--"a broad range of recreational activities that take place within the context of a natural

environment" (p. 1). Eagles identified the niche markets of Ecotourism, Wilderness Travel, Adventure Travel and Car Camping, and described these markets under the headings of: extrinsic/intrinsic motives, environmental attitudes, social motives, demographics, economics, social constraints, environmental impacts, travel profile development, business cycle, use levels and key management issues. Eagles noted the Wilderness Travel market's use of phrases that are often associated with spirituality, phrases such as "intrinsic search for recreation within the purity of nature," "the perfect environment for reflection," "personal growth," and "requires pristine environments for personal search for meaning."

Wylie (1996, 1997a, 1997b) has adapted Eagles' (1995) niche markets to identify four basic types of sea kayaking, thereby suggesting that the same activity can reflect different leisure styles. Wylie replaced Eagles' Car Camping category with Recreational Kayaking. The other three kayaking styles are Educational (Ecotourism) Kayaking, Wilderness Kayaking, and Adventure Kayaking. These categories are described below:

Recreational Kayaking. Outdoor recreation to enjoy nature, to relax, and to have fun, frequently in the company of others. The level of physical risk and challenge is low. Aerobic exercise, pursuing hobbies and learning or refining kayaking skills can be important motivations. This is primarily a daytime activity and is considered to be the most popular type of sea kayaking. ... Sport/Fitness paddling emphasizing exercise may be a "hard" form of Recreational Kayaking or it may be a separate niche.

Educational (Ecotourism) Kayaking. Participants are primarily interested in improving their knowledge and discovering nature through high quality information and observing unusual or spectacular species and ecosystems, such as whales, coral reefs, or tropical rain forests....

Wilderness Kayaking. This involves intense, personal experiences in a setting free of the obvious evidence of human impacts. Challenges and risks are moderate and an important part of the overall experience, as are solitude and primitive camping...

Adventure Kayaking. Here the experience focuses on challenge, thrills, excitement, and personal accomplishment by overcoming nature and sharing this experience with others. It involves travel typically to remote places known for their natural beauty and physical attributes. The level of physical effort and risk ranges from moderate in "soft" adventure to high in "hard" adventure kayaking. (Wylie, 1997a, n.p.)

While each category is classified according to a group of users with distinct characteristics, the categories

are not mutually exclusive, but rather, overlap. Rather than having hard boundaries, the categories are like focal points along a continuum. These categories of kayakers are an excellent example which illustrate the importance of examining leisure style and not just leisure activities. All four categories are involved in the same activity, kayaking, but the leisure style with which they kayak is different for each category. Therefore, to understand leisure behaviour, the meaning and function of leisure to the person must be identified, and the nature and importance of leisure in a person's overall style of life must be assessed (Glyptis, 1981).

Setting

Setting also has an influence on the extent to which a leisure experience may or may not enhance spiritual wellness. Of the four dimensions of leisure that we are considering, more has been written on the relationship between setting and spirituality than any of the other three dimensions. Some places, such as cathedrals and wilderness areas, are invested with meaning which make them especially conducive to enhancing spiritual wellness (McDonald & Schreyer, 1991) while others, such as natural areas, provide a fresh perspective on life issues (McAvoy & Lais, 1996).

Spiritual Benefits of Natural Areas

It has long been recognized that natural settings provide opportunities for spiritual benefits from leisure experiences (Mannell, 1996). Numerous authors when enumerating the reasons for valuing wilderness have identified spiritual values or spiritual benefits. I will review just a sampling of these authors.

McCloskey (1990) has identified a number of anthropocentric values of wilderness which include cultural (or non-utilitarian) values such as religious values ("Temple of Nature"). As such McCloskey sees wilderness as a place for religious experience: "to celebrate, realize or reinforce a sense of connection with all things of an ultimate nature" (p. 23). Hendee, Stankey and Lucas (1990) in *Wilderness Management*

suggest three central themes, the third of which relates to the spiritual: "experiential, the direct value of the wilderness experience; the value of wilderness as a scientific resource and environmental baseline; and the symbolic and spiritual values of wilderness to the nation and the world" (p. 7).

Bennett (1994) divided the values of wilderness into two broad categories: (1) ecological value; and (2) psychological value. The psychological value of wilderness included such things as: enjoying nature; risk taking; reducing tension; engaging in introspection; spiritual growth; cultivation of our personal, cultural and biological identities; aesthetic value; a source of creativity and intellectual freedom. Kaplan and Talbot (1983) suggested that wilderness met some deeply felt human concerns: (1) tranquillity, peace and silence; (2) integration and wholeness; and (3) oneness--the sense of being at one with the universe. These authors suggest an interrelationship between tranquillity and self-integration in which each mutually reinforce each other. Kaplan and Kaplan (1989) identified the following psychological benefits of nature: self-concept; self-discovery; self-confidence; spiritual renewal; and sense of wholeness.

Driver, Nash and Haas (1987) established a taxonomy of wilderness benefits. Following a comprehensive discussion of these probable wilderness-related benefits, the authors chose six which they thought represented the core of wilderness benefits. One of the six core benefits was "natural cathedrals, understanding unity and continuity, celebrating the creative forces behind life, and realizing the spiritually sustaining and cleansing of natural areas" (Driver, Easley & Passineau, 1990, p. 2). Driver et al. (1987) concluded that even though there is widespread recognition that wilderness provides a wide range of benefits of great magnitude, such as spiritual benefits, there is a lack of systematic documentation of the scope and magnitude of these benefits. Thus what we know is intuitive and rather "soft" scientifically. Little empirical attention has been given to spiritual needs and experiences as they relate to outdoor recreation settings (Mannell, 1996).

Ingerson (1987) makes a comparison between wilderness treks and religious pilgrimages. Both the practice of going on pilgrimage and the analogy of life as pilgrimage are rooted in the universal belief--

found in most of the world's religions--that certain places are sacred and that one must endure one's journey through this world to arrive at a better life in the next. Until recently, most pilgrims endured physical hardship and danger equal or greater to that of wilderness visitors. Like wilderness travellers, pilgrims saw their travels as making them better human beings and allowing them to view their everyday experiences from a new perspective.

Both wilderness trips and religious pilgrimages have been described as difficult journeys to remote places, where the travellers do not stay but from which they return with dramatically changed views of themselves and their new social roles. For example, Christian pilgrimage provides an opportunity for the pilgrim to:

get out, go forth, to a far holy place approved by all...away from the reiterated 'occasions of sin' which make up so much of the human experience of social structure, [to face] fresh and unpredictable troubles [that offer] a release from the ingrown ills of home. (Turner & Turner, 1978, pp. 6-7)

Many studies have pointed out the religious nature of the vocabulary used by wilderness enthusiasts such as Henry Thoreau and John Muir. Nash in *Wilderness and the American Mind* (1973) refers to descriptions of wilderness areas as "meccas for a 'pilgrimage into our species' past" and as "sanctuaries of reorientation" (p. 253). Other analyses have illustrated Muir's explicitly religious attitude toward wilderness. For example, Muir believed wilderness provided "places to play in and pray in, where Nature may heal and cheer and give strength to body and soul alike" (as quoted in Wolfe, 1945, p. 188).

Empirical Research

Numerous studies suggest that wilderness and nature areas facilitate spiritual growth (Davis, 1996; Fox, 1997; Greeley, 1974; Kaplan, 1974; Kaplan & Talbot, 1983; Keutzer, 1978; Lambert et al., 1978; Young, 1983; Young & Crandall, 1984). Fox (1997), in her study of wilderness experience, found that "Awe and wonderment of nature are two emotions that were experienced in nature and contributed toward a sense of spirituality or spiritual experience for many of the women" (p. 62). Furthermore, "Feelings of

connectedness, or part of the whole cosmos was an emerging theme inspired through being in nature" (p. 62).

Surveys have been conducted which asked respondents, "With what frequency have you felt as though you were very close to a powerful, spiritual force that seemed to lift you out of yourself?" (Davis, 1996). Thirty-five percent of a large U.S. sample recounted such an experience (Greeley, 1974), while 65 percent of a sample of college students gave similar results (Keutzer, 1978). When questioned about what had facilitated these experiences, nature or outdoor experience was the most common response in both surveys.

Kaplan and Talbot (1983), using quantitative and qualitative methods to evaluate an Outdoor Challenge Program which involved wilderness backpacking trips in Michigan's Upper Peninsula, concluded that spiritual experiences can result from encounters with nature. They found a "surprising" depth of spiritual content from a qualitative analysis of participants' journal entries:

For many participants there is eventually a surprising sense of revolution, as both the environment and the self are newly perceived and seem newly wondrous. The wilderness inspires feelings of awe and wonder, and one's intimate contact with this environment leads to thoughts about spiritual meanings and eternal processes. (p. 178)

Kaplan and Talbot (1983) reported that after a backpacking trip:

There is a growing sense of wonder and a complex awareness of spiritual meanings as individuals feel at one with nature, yet they are aware of the transience of individual concerns when seen against the background of enduring natural rhythms. (pp. 179, 181)

Self-actualization has often been mentioned as one of the benefits of leisure activity, especially wilderness recreation. For example, the solitude and contact with nature components of a wilderness visit are thought to facilitate self-actualization. Furthermore, it is often thought that persons who are self-actualized seek the wilderness to further their growth. Scott (1974) suggested that the major writers on wilderness, such as Muir, Catlin, Thoreau, and Leopold used such environments as vehicles for self-actualization. A variety of studies (Kaplan, 1974; Lambert et al., 1978; Young, 1983; Young & Crandall,

1984) which looked at changes resulting from a single wilderness experience or contrasted wilderness users with non-users suggest that individuals who visit wilderness, either in outdoor survival programs or as recreational activity, are more likely to be self-actualized than the general public.

Quasi-experimental field research in wilderness environments has found that the interaction of factors such as stress level and a person's surroundings in a wilderness solitude experience can prompt the occurrence of religious and mystical experiences (e.g., Rosegrant, 1976). Hood (1977) utilizing in-depth interviews and specially developed scales with a young people's group on a weekend retreat in a wilderness setting investigated factors that precipitated spiritual and religious nature experiences.

Theory

How do we explain this association of nature-based recreation with spirituality. Possible theoretical understandings include: model of wilderness and human potential, the com-model, restorative environments theory, and sense of place theory.

1. Model of Wilderness and Human potential. Hendee and Brown (1988) have proposed a model which suggests that optimizing the personal growth potential of wilderness activities is dependent on the following four factors:

- receptive candidates who are ready for change
- optimum stress from contact with the natural environment and a balance of hard and soft activities
- a sufficient change for attunement to oneself, the group and the environment while in the wilderness and away from daily routines and roles
- the conscious use of metaphors from the wilderness experience and program activities. (p. 335)

2. Com-Model. In a theoretical model, McDonald (1989, p. 20) proposed that outdoor recreation may provide an opportunity for spiritual growth "within expanding spheres of social communities and

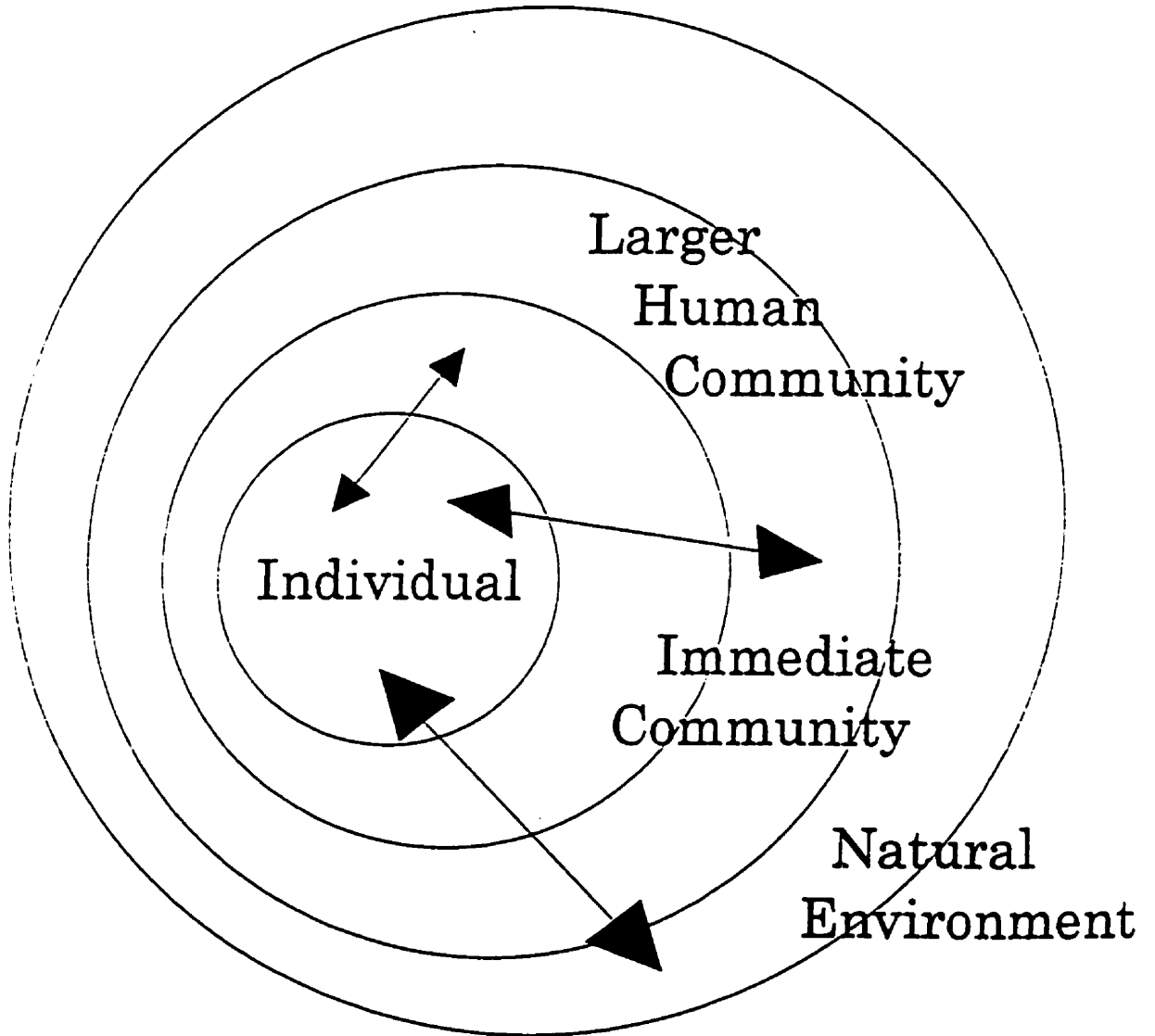
environments" which she called expanding spheres of continuity (see Figure 2.5). She suggested that initially, spiritual growth appears to be essentially a personal value as awareness radiates from the individual. However, since human awareness is frequently culturally patterned, she argues that outdoor recreation experiences may culturally and socially condition persons to experience emotions such as refreshment, relaxation or adventure. Once a person experiences these positive emotions, the potential to have a more internalized, meditative experience is increased.

One's awareness may extend beyond the individual level to the immediate community of family and friends, then to the larger human community and finally to the natural environment. Spiritual growth takes place if a person's response to increased awareness includes acting as if the life at the next level has meaning. Without some kind of internal or external personal change, individual growth does not take place.

In a related theoretical model of commitment and community awareness, called the Com-model, McDonald et. al. (1987) have theorized that spiritual growth, defined in terms of "increasing awareness of community or of the interrelationships among increasingly larger systems" (p. 210), is an outcome of committed outdoor/skill challenge activities (see Figure 2.6). If a person makes a choice to participate in outdoor/skill challenge activities they will encounter challenges/experiences characterized by the sharing of similar values, physical fitness, escaping noise and crowds, enjoying nature, risk taking, achievement, and introspection. A commitment to these experiences (i.e., repeated performance), may lead to greater community awareness which leads back to increased choices, further challenges/experiences, the possibility of commitment to attitudinal and behavioural change, and ultimately to spiritual growth in terms of a greater commitment to an awareness of community and the interrelationships among larger environmental systems. In this model, spiritual growth, measured in terms of increased awareness, is a dependent variable while independent variables are a variety of conditions and experiences that contribute to the increased awareness. The implications of the community model is that spiritual growth is a multi-

Figure 2.5

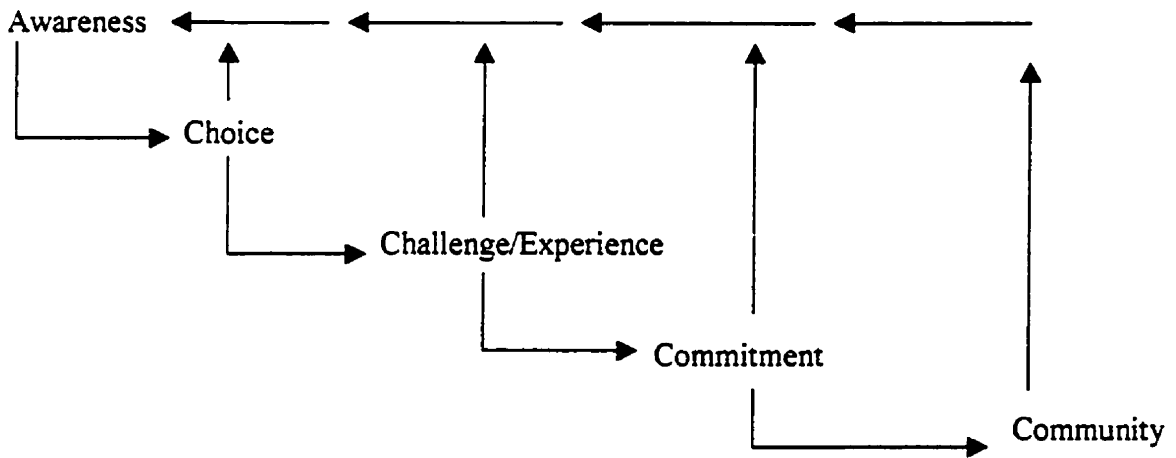
Expanding Spheres of Continuity



Source: McDonald, 1989, p. 20.

Figure 2.6

The Com-Model (Model of Community)



Source: McDonald, B., Guldin, R. and Wetherhill, G.R., 1988, p. 203.

dimensional phenomenon which may occur without either anticipation or recognition during the process of a wilderness experience.

In Stringer and McAvoy's (1992) study of spirituality and wilderness adventure, participants identified a wide variety of their experiences as being spiritual in nature. The group that went canoeing reported spiritual experiences which tended to focus on the interconnections between people while the group that went hiking tended to report spiritual experiences which involved an awareness of and appreciation for the surrounding land. Spiritual experiences were shaped primarily by the most memorable events of the trip and tended to be the most emotionally intense experiences. Most of the emotions associated with these experiences were positive, and were accompanied by an increased sense of awareness of self, of others, of the environment, and/or of a greater power. Thus the findings support McDonald et al.'s (1988) Com-model in which spiritual growth, fostered through opportunities for individuals to focus on and process the intense emotional experiences they encounter on wilderness trips leads to increased awareness within the expanding spheres of social environments and natural environments.

3. *Restorative Environments Theory*. Despite all the evidence that suggests wilderness and nature areas facilitate spiritual growth, Stringer and McAvoy (1992) noted that it was not necessarily the wilderness environment, itself, that was conducive to spiritual experience. They observed that a "different environment, free from normal constraints on time and energy" (p. 17) increased opportunities for, and the enhancement of, spiritual development. Unfortunately there is a lack of research on the spiritual benefits of leisure in non-wilderness areas.

Literature on *restorative environments* is helpful in trying to understand the processes that take place when a person is removed from their everyday environment (Kaplan & Kaplan, 1989; Kaplan, 1995). Restorative environments are characterized by four features: 1) *being away*, that is, a conceptually or physically different setting from one's everyday environment, 2) *extent*, which refers to a setting adequately rich and coherent that it can captivate the mind and foster exploration; 3) *fascination*, a form

of attention that requires no effort, may focus on content (fire, water, people, animals) or process (problem-solving, gambling, story telling); and 4) *compatibility*, which requires a setting which is congruent with and advances one's purposes or inclinations.

Although a variety of settings exhibit the four features of a restorative environment to differing degrees, natural settings tend to be richly blessed with all four features. Natural settings are distinctly different from the everyday environments of contemporary urban inhabitants (being away), they are rich and coherent (ecosystems to view, trails to explore), they contain numerous objects of fascination (water, foliage, animals), and they offer a variety of roles for compatible relation to the environment (peaceful meditation, observation, hiking). In contrast, most urban environments are seriously lacking in one or more of the four restorative features. Initial research on restorative environments has documented the greater restorative potential of natural environments in comparison to urban settings or other artificial settings (e.g., Hartig, Mang, & Evans, 1991; Kaplan, 1995; Tennessen & Cimprich, 1995).

The Kaplans (Kaplan & Kaplan, 1989) identify four benefits of restorative experiences:

- clearing the mind of the cognitive noise that remains from the task demands of one's everyday environment
- recovery of fatigued directed attention
- the opportunity to think about one's more immediate but unresolved personal problems
- the opportunity to reflect on life's larger questions such as one's priorities, goals, and one's place in the overall scheme of things

The first two benefits may be termed "attentional recovery" while the last two may be termed "reflection." Reflection, as a deeper and more significant benefit than recovery, is thought to be more demanding of the restorative environment both in terms of the quality of the environment and the time necessary for its accomplishment. The major characteristic that differentiates settings with greater potential to foster reflection is the type of fascination they elicit. Fascination may be conceptualized on a continuum from "hard" to "soft" (Kaplan, 1995). Hard fascination is extremely intense, captures one's attention, and leaves

little opportunity for thinking. Soft fascination consists of two components. First, it has moderate intensity, adequate to maintain attention without effort, but not so intense as to prevent reflection. Second, environments which elicit soft fascination are aesthetically pleasant, thereby counterbalancing any pain associated with reflection on serious matters. Ordinary natural settings (e.g. field/forest settings, nature trails, gardens, pleasant back yards) are available and easily accessible sources of soft fascination. As such, they should be optimal settings for fostering reflection. Relating these concepts to spiritual wellness, it could be hypothesized that hard fascination is conducive to grounding, thereby moving a person from spiritual preoccupation to spiritual wellness, while soft fascination is conducive to sacrilization, thereby moving a person from spiritual repression to spiritual wellness and consequently moving a person along the continuum of spiritual development.

Environments that elicit soft fascination, for example, ordinary natural settings, should be beneficial for both attentional recovery and reflection, and therefore would also be beneficial for sacrilization and spiritual development. Environments such as many urban settings, low in fascination, yet high in directed-attention demand, should be relatively ineffectual for either recovery or reflection. Environments that elicit hard fascination should be more useful for attentional recovery than for reflection, and therefore also beneficial for grounding in the spiritual wellness model. Applying this theory to the present model, leisure activities undertaken in ordinary natural settings, since they are beneficial for reflection, would also be beneficial for sacrilization and spiritual development, while leisure activities undertaken in environments that elicit hard fascination, since they are beneficial for grounding, would be helpful in moving a spiritually preoccupied person towards spiritual wellness. A variety of settings which elicit hard fascination have been suggested: watching auto racing (Kaplan, 1995); watching television, shopping, and watching or participating in sports (Canin, 1991); parties, video games, bars, rock concerts, and amusement parks (Herzog et al., 1997). These hard-fascination settings would be relatively more effective in promoting grounding than reflection and sacrilization.

There is some empirical support for these theoretical ideas concerning restorative environments. Studies of the perceived benefits of gardening, "nearby" natural areas, and wilderness experiences all produced a number of similar perceived benefits which included experiencing peace and quiet, forgetting worries, thinking, and evaluating priorities (Kaplan & Kaplan, 1989; Schroeder, 1991). Similar themes emerged in Schroeder's (1991) qualitative study of responses to arboretum landscapes. Canin's (1991) study of AID's caregivers found that nature activities and quiet activities had restorative benefits. Hard-fascination activities such as television watching, sports and shopping were less effective. Similar findings were found by Herzog et al. (1997) who discovered that entertainment and sports activities primarily elicit hard fascination which occupies the mind and leaves little opportunity for reflection. In contrast, it was found that ordinary settings primarily elicit soft fascination which does not totally occupy the mind. Soft fascination permits directed attention to relax, provides opportunity for reflection, and supplies an aesthetic buffer against painful thoughts that might be associated with reflection. It is important to note that urban settings, in addition to natural settings, may be conducive to restorative and reflective benefits. Kaplan et al. (1993) found that museums, under certain conditions, may serve as restorative environments. Those conditions probably apply to libraries (Herzog et al., 1997) and monasteries (Kaplan & Talbot, 1983) as well.

4. Sense of Place. Another avenue to explore the spiritual meanings associated with nature settings is seen in the increasing interest in the concept "attachment to place" or "sense of place" (Mannell, 1996). These concepts refer to the emotional and symbolic connections nature and wilderness visitors have to outdoor recreation settings. Williams, Patterson, Roggenbuck and Watson (1992) observed that these concepts have become popular in consumer behaviour and environmental psychology, and they suggest that not only do individuals participate in the specific outdoor recreation activities, but also may exhibit leisure patterns centred on the experience of place (p. 43). The place perspective suggests that natural resources and

settings:

are not only raw materials to be inventoried and molded into a recreation opportunity, but also, and more important, places with histories, places that people care about, places that for many people embody a sense of belonging and purpose that give meaning to life. (p. 44)

Korpela and Hartig (1996) brought together sense of place theory and restorative environments theory to help explain how individuals evaluate their favourite places in terms of the characteristics of restorative environments. Finnish university students evaluated both favourite and unpleasant places of their own designation. Scores for being away, fascination, coherence and compatibility were all high for the favourite places, but coherence and compatibility scores were reliably higher than being away scores, which in turn were reliably higher than fascination scores. The findings suggest that sense of place and emotional attachment to favourite places is another factor to consider in addition to the restorative environment characteristics.

Leisure Experiences as Spiritual Experiences

Leisure experiences which involve an "acute experience of a spiritual nature" (Chandler et al., 1992, p. 170) may themselves be seen as spiritual experiences. In Chandler et al.'s model, spiritual experience is defined as "any experience of transcendence of one's former frame of reference that results in greater knowledge and love" (p. 170). The notion of transcendence in this definition is similar to notions of transcendence in some conceptualizations of leisure experiences. McDonald and Schreyer (1991) considered spiritual experiences as "extreme states of consciousness" which may be similar to "peak" experiences of self-actualization (Maslow, 1970) or "flow" experiences (Csikszentmihalyi, 1975). For example, Maslow (1971), in his study of optimally functioning people, classified those at the top of his hierarchy as "transcendent self-actualizers" and characterized them as having a number of spiritual traits. Carter (1994) used the "flow state" to investigate the integration of spiritual and leisure well-being. She

noted that within the process of experiencing flow are qualities common to spirituality and leisure: "The value dimensions of spirituality and leisure are captured with the concept of flow...If flow is achieved, spiritual and leisure well-being are realized" (p. 7).

Leisure Experiences and Spiritual Development

So far, the discussion of the proposed leisure and spiritual health model has primarily been in terms of individual leisure experiences. However, the occurrence of an individual or isolated leisure experience of a spiritual nature, does not guarantee spiritual development (Chandler et al., 1992). While one leisure experience may move a person towards spiritual wellness, leisure experiences must be incorporated into one's life if spiritual development is to occur. That is, spiritual development will only occur if leisure experiences bring about behavioural changes or transformation related to the internal and external characteristics of health reviewed above. For example, Fox (1997) identified four distinct stages of the wilderness spiritual experience based upon the women she studied. The fourth stage involved positive transference of feelings and emotions into everyday activities and resulted in behavioural change. Women went home with elements of positive feelings from their wilderness spiritual experience: floating (being on high), pride in self, achievement, connection to self, clarity, inner peace, nature connection, spiritual connection, inner strength, empowerment (of self, womanhood and life), inner happiness, and elation. Lifestyle changes were initiated due to the positive feelings which resulted from the spiritual experiences in the wilderness. Women took their feelings of self control (from inner peace, clarity and feelings of empowerment) into their jobs, their families (as passive role models), and other life areas (motherhood and other relationships, and feeling in greater control and stronger towards study).

Since one leisure experience, on its own, may bring about only limited spiritual development, consistent patterns of leisure experiences, or what we call leisure style, can potentially provide greater opportunity to bring about spiritual development and growth than an individual leisure experience

(horizontal dimension of model--See Figure 1. 2, p. 20). There is some research evidence for this. Young and Crandall (1986) conducted a study to determine individual changes in self-actualization with *continued* wilderness use over a period of time. Data were collected from a sample of users in the Boundary Waters Canoe Area Wilderness who were visiting wilderness for the first time. The subjects were surveyed again six years later. Findings revealed that self-actualization scores were higher in 1984 than in 1979 and that while self-actualization increased for both groups, *the increase was significantly greater for active users*. Young and Crandall concluded that their study, while not conclusive, added support to the theory that suggests a positive relationship between wilderness use and self-actualization. To the extent that self-actualization approximates spirituality, wilderness use may contribute to spiritual growth and development. Teaff (1991) studied the interrelationships among leisure satisfaction, leisure participation, and life satisfaction of older Catholic women who belonged to a religious order. He observed that the lives of these women were focused on repeated experiences of religious celebration and prayer, as evidenced by liturgical celebration, exercises of prayer, religious holidays, and anniversaries of religious commitment. These experiences were affirming of deep personal values and resulted in experiences of inner peace over the long term.

Spiritual development results in a greater locus of centrality (Chandler et al., 1992), that is, movement through the stages of unhealthy egocentricity (self-centred or narcissistic), healthy egocentricity (enlightened self-interest in which one gleans personal satisfaction through contribution to the greater good), humanicentricity (centred in humanity), and geocentricity (centred in the planet) and cosmicentricity (centred in the cosmos). Spiritual development also results in greater connectedness (McDonald et al., 1988) and an enhanced leisure attitude in terms of "a receptive attitude of mind, a contemplative attitude, and...the capacity for steeping oneself in the world of creation" (Pieper, 1952, p. 41). There is an ongoing interaction; one brings one's spiritual attitude of leisure to one's leisure experiences and one's leisure experiences have an impact on one's spiritual attitude of leisure and ultimately one's spiritual health.

Chapter 3

METHODOLOGY

RESEARCH DESIGN

This study utilized a combined, developmental, qualitative and quantitative research design (Creswell, 1994) comprised of three different, but related, studies. The first study was a secondary analysis of a previously collected data set from the 1996 Ontario Parks Camper Survey. The second study involved qualitative in-depth interviews with a small sample to explore interconnections between participants' experience of leisure and their spiritual well-being. Based on the findings from the data analysis of the 1996 Ontario Parks Camper Survey and the themes from the qualitative study, a large-scale quantitative study was designed to examine the relationships between various dimensions of leisure style and spiritual well-being, as well as the processes linking these. Each part of the research design will be discussed in more detail below.

STUDY 1: ONTARIO PARKS CAMPER SURVEY

As noted in Chapter 2, the little research that has been conducted on the spiritual meanings that nature-based recreation has for people is of a qualitative nature with small sample sizes. Based on data collected from 27 participants on two wilderness trips, Stringer and McAvoy (1992) found that the wilderness experience was conducive to spiritual development. In a qualitative study of six women's perceptions of a solitude wilderness experience, Fox (1997) discovered that awe and wonderment of nature, along with feelings of connectedness or being part of the whole cosmos were experienced and contributed to a sense of spiritual experience.

The 1996 Ontario Parks Camper Survey (see Appendix 1) provided an opportunity to examine the outcomes (including spiritual) of nature-based recreation using a large sample. This survey, of 11,834

campers at 44 parks across Ontario, provided an overview of the types of individuals who visit Ontario parks, and the activities in which they engaged. The survey included a question in which respondents evaluated, on a 9-point Likert scale, the degree to which introspection and spirituality either added to or detracted from satisfaction with the overall park experience. Data from this survey was analysed to answer research questions concerning the relationship between the degree to which a person viewed introspection and spirituality as adding/detracting from satisfaction with their park experience and: (1) socio-demographic variables (sex, level of education achieved, income, and age); (2) the class of park visited (wilderness areas, natural environment parks, recreation parks); (3) the type of group the respondent visited the park with; (4) the activities participated in while at the park (e.g., swimming/wading, motor boating, canoeing, fishing); and (5) the importance given to various park management practices.

Analysis of data from this study provided the opportunity to examine whether the wilderness setting, as compared to other outdoor settings, is particularly unique in its contribution to spirituality, and whether certain leisure activities are more associated with spirituality than other leisure activities. For example, is there a greater connection between canoeing and spirituality than between motor-boating and spirituality? Given the large size of the sample and its diversity, it was possible to determine if any socio-demographic variables might be more significant predictors of spirituality than specific leisure activities or leisure settings.

Findings from this initial study helped shape the final design (e.g., instruments to be used) of the survey questionnaire which was used in the third study. In addition, findings from this first study, along with findings from the other two studies, contributed to an overall understanding of the processes that link leisure with spiritual well-being which is presented in Chapter 7.

STUDY 2: IN-DEPTH INTERVIEWS

The second study involved in-depth interviews with a small sample to explore the relationship

between leisure and spiritual well-being.

1. Sample

The sample type for this part of the study was a **purposive intensity sample**. Purposive sampling is used in exploratory research to select people who are especially informative for the research question under study. In particular, "an intensity sample consists of information-rich cases that manifest the phenomenon of interest intensely..." (Patton, 1990, p. 170). Purposive intensity sampling was used in this study to select those people who had a more active and expressed interest in leisure and spirituality, and therefore, who were information-rich sources for the purposes of this study.

An attempt was made to obtain a sample which included some participants who had an active and expressed interest in traditional forms of spirituality and some participants who had an active and expressed interest in alternative forms of spirituality. The Guelph Centre of Spirituality and the Renison Institute of Ministry were contacted to facilitate the recruitment of persons who had an active and expressed interest in traditional forms of spirituality. A number of alternative groups (Yoga/Meditation, Mindfulness Meditation, Spiritual Expansion Workshop, Women's Retreat, Stress Management Group, Yoga) were contacted to facilitate the recruitment of persons who had an active and expressed interest in alternative forms of spirituality. A recruitment poster (see Appendix 2), as well as verbal and written announcements were used by the leaders/facilitators of these groups to recruit participants. The snowball technique was used to complete the sample, that is, participants were asked if they knew of other people who had an expressed interest in spirituality who might be interested in being interviewed. A total of eight participants were interviewed.

2. Instrumentation

For the qualitative portion of this study an **in-depth interview schedule** was used to explore the relationship between leisure and spiritual well-being. The in-depth interview schedule, found in Appendix

3, was used as a guide by the researcher when conducting the in-depth interviews. The questions concerned the participant's own experience of leisure and spiritual well-being. As the interview progressed, attention was paid to the **how** and **why** questions; probing took place to determine the processes at work which link leisure and spiritual well-being. The researcher used the in-depth interview schedule in a practice interview with a graduate student from the University of Waterloo Department of Recreation and Leisure Studies before conducting the interviews with the study participants.

3. Data Collection

For this study, the researcher conducted personal in-depth interviews. The interviews were recorded, with the consent of the participant, on audio tapes for later transcription and data analysis (See Appendix 4 for a copy of the consent form used.)

4. Data Analysis

A research assistant was hired to transcribe the audio tapes which were typically an hour and a half in length. Subsequently, the researcher read the transcripts while listening to the audio tapes and made any necessary modifications to the transcript based on his experience as the interviewer and on his interview notes.

Interpretive analysis was used to identify themes in the interview data. The transcripts were analysed inductively to seek patterns and themes based on the data (Patton, 1990). The constant comparison technique was used to guide this process of theme development and understanding (Glaser & Strauss, 1967). Through this method, the transcripts were carefully read, reread and coded to determine recurring themes and patterns within the data. First, the researcher took "pieces" of data and organized them by identifying, reducing, coding and grouping categories of data. Second, the transcripts were re-read, taking account of the initial codes, and comparisons were made both within and between interviews.

During this process patterns were observed which represented commonly shared explanations of the processes that linked leisure and spiritual well-being. In order to confirm these patterns, analysis focused on consistencies and inconsistencies among responses. Third, the data was then organized according to these patterns which led to the development of a number of themes which explained linkages between leisure and spiritual well-being.

To ensure accuracy of the coding procedure used and to reduce researcher bias with the data, the research assistant who transcribed the tapes and who was familiar with qualitative analysis, read a summary of the themes which resulted from the data analysis. The research assistant concurred that the themes reflected the content of the transcripts. In addition, all eight of the participants were provided with a copy of their own interview transcript as well as a summary of the themes which resulted from the data analysis. Instructions were given to contact the researcher if they felt that either the transcript did not reflect their interview or if they did not agree with the findings. Five of the participants confirmed that they agreed with the findings. One participant returned the interview transcript with minor revisions of the text noted. Subsequently this transcript was revised.

To protect the integrity of the participants, confidentiality of names and information was ensured. Thus, the participants names were changed in the write up of the findings in order to protect their identities.

Themes from this part of the study helped shape the final design (e.g., instruments to be used) of the survey questionnaire used in the third study. In addition, the findings from these in-depth interviews contributed to an overall understanding of the processes which link leisure with well-being which is presented in Chapter 7.

STUDY 3: SURVEY QUESTIONNAIRE

The third study consisted of a large-scale quantitative study designed to analyse the relationships

between various dimensions of leisure style and spiritual well-being, and the processes linking them.

1. Sample

The sample type for this phase of the study was a **purposive sample**. Purposive sampling is used in exploratory research to select participants who are especially informative for the research question under study. Purposive sampling was used in this study to select those people who had a more active and expressed interest in spirituality, and therefore, who might provide information-rich cases for the purposes of this study.

The sample was selected from a variety of sources in an attempt to include participants from a variety of spiritual orientations, including both traditional and alternative orientations. A great number and variety of organizations were contacted concerning the possibility of announcing and/or distributing the survey questionnaires. These organizations included: Buddhist, Christian, Jewish and Muslim faith communities (e.g., churches, synagogues, mosques); retreat centres (e.g., Guelph Centre of Spirituality, Crieff Hills Community, Five Oaks Centre); camp and conference centres (e.g., Glen Mohr Camp; Gracefield Camp and Conference Centre); spirituality related groups (e.g., Sahaja Yoga, a university yoga class, a community Zen Buddhist meditation class); and leisure programs and services that have a spiritual component/orientation (e.g., Toronto Travellers Club). These organizations made the survey known through recruitment posters (see Appendix 5), as well as through written and verbal announcements. In addition, recruitment posters were posted at Readers Ink bookstore, a bookstore which has a large selection of books on spirituality topics and at the Holly Oaks store which carries a wide range of items related to alternative spiritualities. Participants were also recruited through a University of Waterloo Religion class and the in-depth interview participants were also invited to complete the survey. The snowball technique was also used, that is, some respondents suggested the names of other people who had an expressed interest in spirituality who might be interested in completing the survey.

A total of 436 survey questionnaires were distributed. Of this number 268 were returned, for a response rate of 62%, however, only 248 had been returned by the time that the data analysis began and thus the data analysis is based on a sample size of 248 (57% of the sample).

2. Variables and Instrumentation

The conceptual framework examined was the relationship between leisure style and spiritual well-being as outlined in Chapter 1. Mannell and Kleiber's (1997) definition of leisure style was used: "overall patterns of leisure activity engagement and time usage" (p. 59). When leisure style is defined as activity, setting or time, behavioural inventories and time diaries have been the most frequently used data collection strategies (Mannell & Kleiber, 1997). The independent variables that were measured were leisure activity participation, leisure motivation, leisure setting, and perceived time use while the dependent variable measured was spiritual well-being. An important part of the study was an examination of the intervening variables, that is, the processes that link leisure with spiritual well-being. The instruments used to measure these variables are described in the following paragraphs.

a) Independent Variables

Leisure participation was measured with a leisure activity participation scale adapted from Ragheb (1980). This instrument includes eight categories of activities: mass media, social activities, sports activities, cultural activities, outdoor activities, hobbies, personal development activities, and travel and tourism. Respondents were asked to rate how often they participate in the activities comprising these eight leisure categories. Possible responses ranged from 1 (Never) to 5 (Very Often). In addition, respondents were asked to indicate whether they usually participated in each of these activities alone or with others. (See Appendix 6, Part 1).

Leisure motivation was measured with the short form of the Leisure Motivation Scale (Beard &

Ragheb, 1983; see Appendix 6, Part 2). This scale is based upon the work of Maslow (1970), and is similar to other work in leisure studies wherein leisure is associated with re-creating and finding self. The scale is based on four components of leisure motivation which determine satisfactions obtained from leisure pursuits:

- 1) *Intellectual*: assesses the extent to which individuals are motivated to engage in leisure activities which involve substantial mental activities such as learning, exploring, discovering, creating, or imagining.
- 2) *Social*: assesses the extent to which individuals engage in leisure activities for social reasons. This component includes two basic needs. The first need is the need for friendship and interpersonal relationships, while the second is the need for the esteem of others.
- 3) *Competence-Mastery*: assesses the extent to which individuals engage in leisure activities in order to achieve, master, challenge, and compete. The activities are usually physical in nature.
- 4) *Stimulus-Avoidance*: assesses the drive to escape and get away from overstimulating life situations. It is the need for some individuals to avoid social contacts, to seek solitude and calm conditions; for others it is to seek rest and to unwind themselves. (Beard & Ragheb, 1983, p. 225)

Respondents rated 37 different motivations for engaging in leisure activities on a five-point scale ranging from never true to always true.

The **Leisure Setting Scale** was developed to determine the settings in which the participants' leisure experiences occur (See Appendix 6, Part 3). Respondents were asked to rate on a 5-point scale, from never to very often, how frequently they participated in leisure activities in the following eight settings: primitive wilderness areas (e.g., canoe trip in Algonquin Park), non-urban natural areas (e.g., Provincial and National Park campgrounds), cottage or lodge settings (e.g., locations on the Great Lakes or Muskoka Lakes), pastoral/rural areas (e.g., farms), urban or near-urban areas (e.g., conservation areas, city parks), quiet urban recreation areas (e.g., libraries, museums, art galleries, retreat centres), busy urban recreation areas (e.g., amusement parks, shopping malls, dance halls, sports stadiums, community centres), and own home.

Perceived time use refers to a person's subjective assessment of his/her experience and use of time in daily life. This variable was measured using a series of ten questions, adapted primarily from Statistics Canada's General Social Survey (1986) which asked about working hours, free time, feeling rushed, having time on one's hands, balance in life and related topics (See Appendix 6, Part 4).

b) Dependent Variable

Measurement of **spiritual well-being**, the dependent variable in this study, can be perplexing. Moberg (1986) has identified a number of problems associated with the measurement of spiritual well-being, two of which I have already noted in Chapter 2. One problem is the variety of measures used to conceptualize it. It may be that these measures reflect various components of spiritual well-being. Second, the interests and biases of each researcher may lead to attention being given to different measures and components of spiritual well-being, and thus to presumably different issues. Therefore, one's choice of instrument to measure spiritual well-being may influence what one finds. A third danger is reductionism wherein one assumes that what is measured constitutes its essence, thereby confusing the concept of spiritual well-being with its indicators. Therefore it is important not to assume that one's approach to measuring spiritual well-being exhausts the totality of its richness. Fourth, the diversity of spiritual orientations in today's pluralistic society makes it difficult to develop measures of well-being that are congruent with the values of more than one spiritual orientation. Separate measures may be needed for each spiritual orientation, although there may be a common core content. Fifth, the tendency to use a medical model for well-being might lead to the belief that healthy spiritual well-being is simply the absence of spiritual illness. Yet, spiritual well-being may be a larger and more complex concept than the absence of spiritual illness. Sixth, measuring instruments can easily be abused. It is important not to assume that a measure of spiritual well-being precisely places a person upon a continuum from spiritual well-being to spiritual illness.

Given these difficulties, and especially since people have different spiritual orientations, a number of different measures of spiritual well-being were considered for this study. Several instruments have been developed to measure spiritual well-being (Moberg, 1986), however, two measures--the Spiritual Well-Being Scale (Ellison, 1983; Ellison & Smith, 1991) and the Spiritual Orientation Inventory (Elkins et al., 1988)-- have been identified in the literature as valid and reliable (Hawks, 1994).

The most widely used measure of spiritual well-being is the Spiritual Well-Being Scale (SWBS), a non-sectarian and direct measure of spiritual well-being. The scale is a 20-item self-report instrument with items evenly divided between two subscales which assess religious well-being (RWB) and existential well-being (EWB). The religious well-being subscale contains items which refer to God and assess the transcendental dimension of spirituality. The second well-being subscale includes items which measure the existential dimension of well-being including a person's relationship to the surrounding world and their sense of life purpose and life satisfaction. Each item is ranked on a six-point modified Likert scale from Strongly Agree to Strongly Disagree, with no mid-point. Half of the items are worded positively and half negatively to minimize the role of response sets.

The SWBS has been used in a variety of settings since 1976, and between 1980 and 1991 over 300 requests for use of the scale were made (Ellison & Smith, 1991). Test-retest reliability, internal consistency, face validity, and convergent validity are all high (Bufford, Paloutzian & Ellison, 1991). Coefficient alpha was greater than .84 in seven samples (Brinkman, 1989; Kirschling & Pittman, 1989; Paloutzian & Ellison, 1982).

Elkins et al.'s (1988) Spiritual Orientation Inventory (SOI), a measure of spirituality based on a humanistic model, is designed to assess the spirituality of those not affiliated with traditional religion. This instrument includes 85 items on nine sub-scales: (1) transcendent dimension; (2) meaning and purpose in life; (3) mission in life; (4) sacredness of life; (5) material values; (6) altruism; (7) idealism; (8) awareness of the tragic; and (9) fruits of spirituality. Respondents are to indicate degree of agreement

or disagreement on a Likert scale ranging from strongly disagree to strongly agree. The Spiritual Orientation Inventory has only recently been developed and there is no information available on its psychometric qualities. However, it is increasingly being used in research (Sherman, 1996; Tloczynski et al., 1997; Zainuddin, 1993a, 1993b).

Both the Spiritual Well-Being Scale (Ellison, 1983; Ellison & Smith, 1991) and the Spiritual Orientation Inventory (Elkins et al., 1988) were seriously considered for use in this study. However, due to the great length of the Spiritual Orientation Inventory, as well as the financial cost involved in using both of these scales, a decision was made to develop a few questions that would measure the meaning/purpose in life and the transcendent dimensions of spiritual well-being (See Appendix 6, Part 5). In addition it was decided to use the spiritual well-being subscale of the Mental, Physical and Spiritual (MPS) Well-Being Scale (Vella-Brodrick & Allen, 1995; Vella-Brodrick & White, 1997). A number of psychometric tests have been performed on the MPS Well-Being Scale. Concurrent validity has been determined using the Spiritual Well-Being Scale (Ellison, 1983); the Pearson correlation value was .82 ($n=100, p<.01$), supporting the validity of the MPS Spiritual sub-scale. In terms of internal consistency, the ten items of the MPS Spiritual sub-scale were found to have a Cronbach alpha of .85. Test-retest reliability over a one month interval was examined and the Pearson product moment correlation was found to be .97 ($p<.01$). It has also been found, using the Marlowe-Crowe Social Desirability Scale, that the MPS Spiritual sub-scale is not significantly affected by the response set of social desirability.

A second dependent variable considered was **life satisfaction**. A series of questions, adapted from the General Social Survey (Statistics Canada, 1986), were developed that measured life satisfaction and the related areas of work, family and leisure satisfaction (See Appendix 6, Part 6). Each of these domains of satisfaction (life, work, family and leisure) were measured with a single-item scale. Respondents were asked to rate on a scale from 1 (Very Dissatisfied) to 5 (Very Satisfied) how they currently felt about each domain of satisfaction.

c) Intervening variables

Measurement of the **processes** linking leisure style with spiritual well-being was done with the Leisure-Spiritual Processes (LSP) Scale which was developed as part of the present study (See Appendix 6, Part 7). Development of the scale was based upon the literature review (Chapter 2) and the findings from both the Ontario Parks Camper Survey and the in-depth interviews. Once the initial scale was developed it was pre-tested.

3. Pre-test

A pre-test was conducted to further develop and refine measurement scales which would be used in the survey questionnaire. The pre-test involved a sample of 105 participants who were mainly drawn from undergraduate recreation and leisure studies classes, but also included a number of participants from a graduate level statistics course and a church-related group. The pre-test questionnaire included an initial version of the LSP and a spiritual well-being scale (see Appendix 7). The participants first completed the LSP which was designed to investigate the ways in which the things people do in their leisure may contribute or detract from their spiritual well-being. The pre-test also included a modified version of the spiritual well-being subscale of the Mental, Physical and Spiritual (MPS) Well-Being Scale (Vela-Broderick & Allen, 1995; Vela-Broderick & White, 1997) which included an additional ten questions--five related to the transcendental dimension of spiritual well-being and five related to the meaning and purpose in life dimension of spiritual well-being. As will be described in Chapter 6, these scales, as used in the pre-test, were revised and included in the final survey questionnaire.

4. Data Collection

Data were collected for this study through a survey questionnaire. The scales within the survey questionnaire measured the variables discussed above: leisure activity participation, leisure motivation,

leisure setting, time use, spiritual well-being, life satisfaction, and leisure-spiritual processes. The survey questionnaire also included questions which were used to obtain demographic information on the participants. The survey questionnaire was introduced by a covering letter which explained the study and provided instructions on how to complete and return the survey. Six graduate students from the University of Waterloo Department of Recreation and Leisure Studies completed the survey questionnaire and critiqued it in terms of instructions, wording, response method, overall flow, layout and length. This feedback was taken into account and the survey questionnaire was revised before it was printed and distributed (see Appendix 6 for a copy of the cover letter and survey questionnaire).

5. Data Analysis

A variety of statistical analyses, including both descriptive and parametric statistical analyses, were conducted on the data collected with the survey questionnaire to examine and test the relationships between the independent (leisure activity, leisure motivation, leisure setting, and leisure time) and dependent (spiritual well-being and life satisfaction) variables, as well as the role of the intervening variables (leisure-spiritual processes) in these relationships.

6. Feedback to Participants

A summary of the findings from the survey questionnaire were mailed to all the participants who had indicated that they would like to receive a copy of the findings.

Chapter 4

RESULTS: THE ONTARIO PARKS CAMPER SURVEY

In this chapter the results from a secondary analysis of data from the 1996 Ontario Parks Camper Survey are reported. This survey of 11,834 campers at 44 provincial parks across Ontario, included a question in which respondents evaluated, on a 9-point Likert scale, the degree to which introspection and spirituality either added or detracted from satisfaction with the overall park experience (see Appendix 1) Data from this survey were analysed to answer research questions concerning the relationship between the degree to which respondents viewed introspection and spirituality as adding/detracting from satisfaction with their park experience and: (1) socio-demographic variables (sex, level of education achieved, income, and age); (2) the class of park visited (wilderness areas, natural environment parks, recreation parks); (3) the type of group respondents visited the park with; (4) the activities participated in while at the park (e.g. swimming/wading, motor boating, canoeing, fishing); and (5) the importance given to various park management practices.

This study contributed to understanding the relationships between various components of leisure style and spiritual well-being (overall research question 3), in particular, the relationship between leisure setting (both physical and social) and spirituality, and also the relationship between leisure activity and spirituality. Analysis of data from this study provided the opportunity to examine whether the wilderness setting, as compared to other outdoor settings, is particularly unique in its contribution to spirituality, and whether certain leisure activities are more associated with spirituality than other leisure activities. Also, given the large size of the sample and its diversity, it was possible to determine if socio-demographic variables were significantly associated with spirituality in addition to leisure style components. Furthermore, the socio-demographic variables provided some information regarding the type of person who values and seeks out spiritual experiences in nature-based leisure. Finally, the study provided information on the implications of leisure and spiritual well-being relationships for practitioners in the

field of park management.

The Contribution of Introspection/Spirituality to Satisfaction with the Park Experience

This secondary analysis of the 1996 Ontario Parks Camper Survey began with an examination of the descriptive statistics of the participants' responses to the question concerning the relationship between the degree to which a person viewed introspection and spirituality as adding/detracting from satisfaction with their park experience (see Table 4.1). A little more than half of the respondents (52.8%) indicated that introspection/spirituality added to their satisfaction with the park experience, while 44.5% indicated that introspection/spirituality neither added or detracted from satisfaction with their park experience and 2.7% responded that introspection/spirituality detracted from their satisfaction with their park experience. The median was 4 ('Adds a little') and the mean was 3.81 which falls between "Adds a little" and "Moderately adds," and the standard deviation was 1.55. This pattern of response generally corresponded with the pattern of responses to 14 other items which were evaluated in terms of the degree to which they either added or detracted from satisfaction with the respondent's park experience.

Socio-Demographic Differences

A t-test was used to determine if there was a significant difference between males and females in the degree to which introspection/spirituality added or detracted from satisfaction with their park experience. The mean score for women on this question was 3.73 while for men it was 3.89 (See Table 4.2). Thus introspection/spirituality was evaluated as adding more to the satisfaction with the park experience by women than by men. This difference was significant ($t=4.96, p=.00$).

Education was examined to see if it was related to the degree to which respondents evaluated introspection/spirituality as adding or detracting from satisfaction with their park experience. The nine education classes in the survey were collapsed into five categories for the purpose of this analysis: high school; some college or university; college graduate; university graduate; and graduate studies. A oneway ANOVA was used to examine this relationship (see Table 4.3). Scheffe's post hoc analysis procedure was

Table 4.1
The Role of Introspection/Spirituality in Satisfaction with Park Experience

Rating	N	Percent
1. Most strongly adds	993	10.0
2. Strongly adds	1389	13.9
3. Moderately adds	1564	15.7
4. Adds a little	1311	13.2
5. Neither adds or detracts	4439	44.5
6. Detracts a little	69	.7
7. Moderately detracts	74	.7
8. Strongly detracts	43	.4
9. Most strongly detracts	85	.9
Total	9967	100.0

Table 4.2
The Role of Introspection/Spirituality in Satisfaction with Park Experience by Gender

Gender	N	Mean	S.D.
Female	4793	3.73	1.52
Male	5019	3.89	1.56

Notes.

1. Mean scores based on scale (1=Most strongly adds to satisfaction, 9=Most strongly detracts from satisfaction)
2. The mean difference is significant at the .01 level

Table 4.3
The Role of Introspection/Spirituality in Satisfaction with Park Experience by Education

Education Level	N	Mean	S.D.
1. High School	2070	3.97	1.50
2. Some College or University	1881	3.87	1.55
3. College Graduate	2238	3.94	1.51
4. University Graduate	1966	3.74	1.54
5. Graduate Studies	1673	3.44	1.59
Total	9828	3.81	1.55

Notes.

1. Mean scores based on scale (1=Most strongly adds to satisfaction, 9=Most strongly detracts from satisfaction)
2. The mean differences are significant at the .05 level for the following group comparisons:
 - High School>University Graduate, and Graduate Studies
 - Some College or University>Graduate Studies
 - College Graduate>University Degree, and Graduate Studies
 - University Graduate>Graduate Studies

used in examining the significance of the mean differences in this oneway ANOVA as well as in all other oneway ANOVA analyses in this study. Significant differences at the .05 level were found between a number of the groups. In general the degree to which introspection/spirituality added to satisfaction with the park experience increased with increasing education.

A oneway ANOVA was also used to see if there was a relationship between income and the degree to which introspection/spirituality added to satisfaction with the park experience (see Table 4.4). It must be noted that the 1996 Ontario Parks Camper Survey asked for the combined income of all those working at the respondent's residence rather than the income of the respondent. It was found that the mean differences were significant at the .05 level for a number of the groups. In general, the degree to which introspection/spirituality added to satisfaction with the park experience decreased with increasing household income.

The relationship between age and the degree to which introspection/spirituality added to satisfaction with the park experience was also examined using a oneway ANOVA (See Table 4.5). Significant differences at the .05 level were found between a number of the groups. In general, the degree to which introspection/spirituality added to satisfaction with park experience increased with age.

Type of Park Visited

The 1996 Ontario Parks Camper Survey collected data from people visiting parks belonging to one of the following three Ontario Provincial Park categories: Wilderness Parks, Natural Environment Parks, and Recreation Parks. Wilderness Parks are large areas left in a natural state where visitors travel only by foot or canoe. These parks offer solitude and physical challenge. Quetico and Polar Bear Provincial Parks are examples of this category of park. Natural Environment Parks balance natural and cultural protection with the opportunity for outdoor recreation activities. An excellent example of this category of park is Algonquin Park. The third category of park included in this study was Recreation Parks which offer a wide variety of outdoor activities. Bronte Creek and Sibbald Point Provincial Parks are examples of this

Table 4.4
The Role of Introspection/Spirituality in Satisfaction with Park Experience by Income

Household Income	N	Mean	S.D.
1. Less than \$20,000	406	3.45	1.63
2. \$20,000-\$29,999	653	3.66	1.68
3. \$30,000-\$39,999	1111	3.63	1.55
4. \$40,000-\$59,999	2613	3.78	1.53
5. \$60,000-\$79,999	2125	3.85	1.52
6. \$80,000-\$99,999	1145	3.89	1.48
7. \$100,000 or more	870	3.90	1.51
Total	9828	3.81	1.54

Notes.

1. Mean scores based on scale (1=Most strongly adds to satisfaction, 9=Most strongly detracts from satisfaction)
2. The mean differences are significant at the .05 level for the following group comparisons:
 - Less than \$20,000<all groups over \$60,000
 - \$30,000-\$39,999<all groups over \$60,000

Table 4.5
The Role of Introspection/Spirituality in Satisfaction with Park Experience by Age

Age	N	Mean	S.D.
1. 0-19	189	4.02	1.75
2. 20-29	1365	4.02	1.57
3. 30-39	3565	3.92	1.50
4. 40-49	2813	3.71	1.55
5. 50-59	1079	3.53	1.59
6. 60-69	649	3.75	1.49
7. 70+	164	3.38	1.52
Total	9824	3.81	1.55

Notes.

1. Mean scores based on scale (1=Most strongly adds to satisfaction, 9=Most strongly detracts from satisfaction).
2. The mean differences are significant at the .05 level for the following group comparisons:
 - Ages 0-19>Ages 50-59, and Ages 70+
 - Ages 20-29>Ages 40-49, Ages 50-59, Ages 60-69, Ages 70+
 - Ages 30-39>Ages 40-49, Ages 50-59, Ages 70+

category of park.

A oneway ANOVA was used to examine the relationship between the category of park visited and respondents' evaluation of their park experience (See Table 4.6). A statistically significant relationship at the .05 level was found between the class of park being visited and the degree to which introspection/spirituality added to or detracted from satisfaction with the park experience. Those visiting wilderness parks rated introspection/spirituality the highest, those visiting natural environment parks were next, and those visiting recreation parks were the lowest.

Group Composition

Is there a relationship between who respondents visit a park with and the degree to which introspection/spirituality added or detracted from satisfaction with the park experience? The data set has six categories of group composition: alone at park, family at park, single parent at park with family, extended family at park, and multiple families/friends at park. A oneway ANOVA found that those who visited the park alone rated the degree to which introspection/spirituality added to satisfaction higher than those visitors who were with other people (see Table 4.7). Not only did those who visited the park alone rate introspection/spirituality higher than all the other groups, but there was also a significant difference at the .05 level between those who visited the park alone and all other groups with the exception of the group "single parent at park with family."

Activities

There were two questions in the 1996 Ontario Provincial Parks Camper Survey which asked about the activities respondents participated in while at the park. One question asked the participants to indicate with a "yes" or a "no" whether or not they spent at least one half hour doing each of the following activities during their visit to the park: swimming/wading, picnicking, motorboating, trail hiking (non-guided), canoeing, biking, fishing, guided hikes/walks, casual play (i.e., frisbee), visiting historical/nature displays, using playground facilities, viewing/photographing nature, visiting viewpoints/lookouts,

Table 4.6
Role of Introspection/Spirituality in Satisfaction with Park Experience by Class of Park

Class of Park	N	Mean	S.D.
Wilderness	461	3.30	1.53
Natural Environment	4056	3.77	1.53
Recreation	5450	3.87	1.56
Total	9967	3.81	1.55

Notes.

1. Mean scores based on scale (1=Most strongly adds to satisfaction, 9=Most strongly detracts from satisfaction).
2. Differences between all groups are significant at the .05 level.

Table 4.7
The Role of Introspection/Spirituality in Satisfaction with Park Experience
by Group Composition

Group Composition	N	Mean	S.D.
Alone at Park	362	3.28	1.71
Family at Park	5993	3.85	1.50
Single Parent at Park with Family	456	3.61	1.68
Extended Family at Park	584	3.77	1.54
Multiple Families/Friends at Park	1406	3.88	1.61
Total	8801	3.81	1.54

Notes.

1. Mean scores based on scale (1=Most strongly adds to satisfaction, 9=Most strongly detracts from satisfaction).
2. The mean differences are significant at the .05 level for the following group comparisons:
 Alone<Family; Extended Family; and Multiple families/friends.
 Family>Single Parent with Family.
 Single Parent with Family<Multiple Families/Friends.

attending staff presentations, other (specify). The second question asked respondents to indicate the activity, from the ones listed above, that they spent the most time doing while at the park.

A oneway ANOVA was performed on the responses to the question concerning which activity the respondents spent the most time doing. Table 4.8 lists these activities in order of the mean scores on the introspection/spirituality question. In general nature-oriented activities (viewing/photographing nature, guided hikes/walks, visiting viewpoints/lookouts, trail hiking, canoeing) were associated with a higher degree of introspection/spirituality adding to satisfaction with the park experience. What may be described as semi-active activities (swimming/wading, fishing, attending staff presentations, casual play, picnicking, visiting historical/nature displays) to a lesser extent were associated with introspection/spirituality adding to satisfaction with the park experience, and active activities (biking, motorboating, and using playground facilities) to an even lesser extent. While the between groups comparison was statistically significant for these activities, not all of the between group comparisons were significant. In general, the more passive nature-oriented activities had means which were significantly different than the means for the more active activities. For example, there were statistically significant differences between the mean for viewing/photographing nature and the means for the more active activities of swimming/wading, biking, fishing, and casual play.

Each of the 15 activities listed in the question which asked whether or not a person participated for a least one half hour in the activity during their visit to the park was examined using a t-test. The mean scores on the introspection/spirituality question of those who participated in a specific activity for at least one half hour were compared with the mean score on the introspection/spirituality question of those who did not participate in that activity for at least a half hour. Table 4.9 lists the results of these t-tests. In general, there were greater differences between the means of those who participated versus those who did not participate. Statistically significant differences were found for those activities which may be described as nature-oriented (guided hikes, visiting historical/nature displays, visiting viewpoints/lookouts,

Table 4.8
Role of Introspection/Spirituality in Satisfaction with Park Experience by
Activity Participated in the Most While at the Park

Activity	N	Mean	S.D.
1. Viewing/Photographing Nature	341	3.37	1.64
2. Guided Hikes/Walks	82	3.57	1.48
3. Visiting Viewpoints/Lookouts	83	3.60	1.55
4. Other	746	3.65	1.61
5. Trail Hiking (non-guide)	1381	3.67	1.53
6. Canoeing	570	3.72	1.64
7. Swimming/wading	2742	3.89	1.47
8. Fishing	519	3.93	1.68
9. Attending Staff Presentations	39	3.95	1.43
10. Casual Play (i.e. frisbee)	506	3.96	1.43
11. Picnicking	168	3.96	1.51
12. Visiting Historical/Nature Displays	44	3.98	1.82
13. Biking	478	3.99	1.49
14. Motorboating	153	4.01	1.50
15. Using Playground Facilities	96	4.10	1.37
Total	7948	3.81	1.54

Note.

1. Mean scores based on scale (1=Most strongly adds to satisfaction, 9=Most strongly detracts from satisfaction).

Table 4.9
The Role of Introspection/Spirituality in Satisfaction with Park Experience by
Activities Spent at Least One Half Hour Doing

Activity	Mean		<i>P</i>
	Yes Group	No Group	
Guided Hikes	3.58	3.95	.00**
Visiting Historical/Nature Displays	3.59	4.01	.00**
Visiting Viewpoints/Lookouts	3.65	4.08	.00**
Viewing/Photographing Nature	3.66	4.13	.00**
Picnicking	3.67	4.06	.00**
Trail Hiking	3.75	4.05	.00**
Canoeing	3.75	3.94	.00**
Swimming	3.84	3.87	.38
Casual Play	3.88	3.84	.29
Using Playground Facilities	3.89	3.90	.69
Fishing	3.90	3.88	.73
Biking	3.94	3.88	.11
Motorboating	3.97	3.91	.25

Note.

1. Mean score based on scale (1=Most strongly adds to satisfaction, 9=Most strongly detracts from satisfaction)

** statistically significant at the .01 level

viewing/photographing nature, picnicking, trail hiking, canoeing). Thus, there was a positive relationship between participation in nature-oriented activities and the degree to which introspection/spirituality contributed to satisfaction with the park experience.

Management Practices

One of the questions in the survey asked the respondents to rate the importance of 25 park services and facilities. The respondents were asked to rate each of these items on a scale from 1 to 5 with 1=Excellent, 2= Above average, 3= Average, 4=Below average, 5= Very poor. The sample was divided into two groups on the basis of how they answered the introspection/spirituality question. One group consisted of those for whom introspection/spirituality added to satisfaction with the park experience. The other group consisted of those for whom introspection/spirituality did not add to satisfaction with park experience (includes both those who said introspection "neither adds or detracts" and those who responded that it detracted from satisfaction). A t-test was used to see if there was any statistically significant differences on how these two groups rated the 25 park services and facilities items (see Table 4.10). There were no statistically significant differences between the two groups on the following eight management items: level of privacy, condition of campsite, condition of beach, condition of facilities; availability of groceries/supplies, sense of security, control of pets, and value for fee. However, there were statistically significant differences between the two groups on how they rated the other 17 park services and facilities. These 17 park services and facilities for which there were statistically significant differences between the two groups can be divided into two categories. The group for whom introspection/spirituality added to satisfaction with park experience gave a higher rating to 15 of these 17 park facilities and services than the rating given by the group for whom introspection/spirituality did not add to satisfaction with park experience. These 15 park services and facilities were 3r's initiatives, adequacy of signs, condition of trails, quality of firewood, availability of information, ease of campground registration, helpfulness of staff, availability of heritage educational programs, ease of access to services, availability of firewood,

Table 4.10
Introspection/Spirituality and Importance of Park Facilities and Services

Park Facility/Service	Introspection/Spiritual		t-value	p
	Adds	Does not add		
Cleanliness of Washrooms	1.48	1.42	3.44	.00**
3 R's Initiatives	1.84	1.98	-6.78	.00**
Adequacy of Signs	2.01	2.08	-3.56	.00**
Level of Privacy	1.67	1.70	-1.32	.19
Condition of Campsite	1.60	1.60	-.10	.92
Condition of Trails	1.98	2.13	-7.69	.00**
Condition of Beach	1.77	1.77	-.25	.80
Condition of Facilities	1.70	1.66	1.81	.07
Quality of Firewood	2.21	2.29	-3.265	.00**
Availability of Information	2.02	2.15	-2.18	.03*
Ease of Campground Registration	1.83	1.88	-3.96	.00**
Helpfulness of Staff	1.74	1.82	-8.66	.00**
Availability of Heritage Edu. Programs	2.56	2.88	-12.03	.00**
Ease of Access to Services	2.11	2.17	-2.56	.01**
Availability of Firewood	2.15	2.17	-3.40	.00**
Availability of Showers	1.79	1.74	-2.68	.00**
Availability of Groceries/Supplies	2.61	2.59	-.78	.44
Quality of Picnic Areas	2.29	2.47	-6.97	.00**
Sense of Security	1.58	1.61	-1.66	.10
Control of Noise	1.72	1.80	-3.98	.00**
Control of Pets	1.88	1.91	-1.77	.00**
Responsiveness of Staff	1.71	1.76	-2.58	.01**
Recreational Things to do	2.13	2.22	-4.34	.00**
Value for Fee	1.79	1.78	-.65	.51
Upkeep of Park Roads	2.16	2.22	-3.07	.00**
Mean of All Services/Facilities	1.96	1.91	3.57	.00**

** Significant at the .01 level

* Significant at the .05 level

quality of picnic areas, control of noise, responsiveness of staff to concerns, recreational things to do, and upkeep of park roads. The group for whom introspection/spirituality did not add to satisfaction with the park experience gave a higher rating to two park services and facilities than the rating given by the group for whom introspection/spirituality did add to satisfaction with the park experience. These two park services and facilities were cleanliness of washrooms, and availability of showers.

In addition, an overall score of the importance of the 25 Park services and facilities was computed. There was a statistically significant difference at the .01 level between the group for whom introspection/spirituality added to satisfaction with the park experience and the group for whom introspection/spirituality did not add to satisfaction with the park experience. The group for whom introspection/spirituality added to satisfaction with the park experience placed more importance upon services and facilities.

Summary

Findings from this secondary analysis of data help answer the research question, "How are the various components of leisure style (time, activity, setting, and motivation) associated with spiritual well-being?" The analysis in this chapter found that there were statistically significant relationships between the class of park being visited and the degree to which introspection and spirituality added to satisfaction. Those visiting wilderness parks rated introspection/spirituality the highest, those visiting natural environment parks were next, and those visiting recreation parks were the lowest. Also, those who visited the park alone tended to rate the degree to which introspection and spirituality added to satisfaction higher than those who were with other people. In general, those who participated in nature-related activities (e.g. view/photographing nature, guided hikes/walks, visiting viewpoints, trail hiking, canoeing) compared to activities such as biking, motorbiking and using playground facilities, rated higher on the degree to which introspection and spirituality added to satisfaction. Therefore, the findings suggests that more natural settings, nature-oriented activities and being alone in these settings and activities is more likely to be

associated with spirituality.

In terms of socio-demographic variables, in general it was found that introspection/spirituality tended to add more to satisfaction for females than males, and the degree to which introspection and spirituality added to satisfaction increased with increasing age, increased with increasing education and decreased with increasing household income. Thus, the findings suggest that demographic variables may influence the association between the components of leisure style and spirituality.

In regards to management practices it was found that, in general, there was a positive relationship between the degree to which introspection/spirituality added to satisfaction with the park experience and the overall importance given to park services and facilities. This finding suggests that the relationship between leisure style and spiritual well-being has implications for the management of recreation facilities and services.

Chapter 5

RESULTS FROM IN-DEPTH INTERVIEWS

Introduction

As outlined in Chapter 3, in-depth interviews were held with eight persons who had an expressed interest in spirituality and who felt comfortable talking about their spirituality. The researcher used an in-depth interview schedule to explore the relationship between leisure and spiritual well-being in the participants' own lives. The interviews were transcribed and interpretive analysis was used to identify recurring patterns and themes in the interview data. This chapter is a descriptive summary of the themes that were identified.

The participants ranged in age from late thirties to early seventies. One of the participants was retired, although still very involved in volunteer activities related to previous employment. The remainder of the participants were either employed full-time, employed part-time or self-employed as an artist. A variety of occupations were represented (nurse, engineer, minister, painter, professor, social service worker, spiritual director/administrator, counselor). Although questions were not asked about income level and education level, in general, participants came from the middle class and had received education beyond high school. Five of the participants were female and three were male. Participants represented a variety of spiritual traditions, ranging from both Roman Catholic and Protestant traditions of Christianity to Buddhism. Some participants had been exposed to and influenced by spiritual traditions (e.g., New Age spirituality, native spirituality) other than their primary spiritual tradition. Some participants had changed spiritual traditions over their life course or had developed an interest in spirituality later in life. One of the participants was an ordained minister (Anglican) and two were members of religious orders (Roman Catholic, Buddhist). All were active, to some extent, in the activities of their spiritual tradition.

Five of the participants were interviewed in their homes, two were interviewed at their workplaces

and one was interviewed at the Department of Recreation and Leisure Studies, University of Waterloo. Most of the participants indicated an interest in participating because they had a strong interest in spirituality and thus were open and willing to talk about the spiritual dimensions of their lives. Some of the participants saw participation in the study as a way to learn more about themselves. It was very easy and comfortable for all of the participants to talk about their spirituality. The in-depth interview schedule had been designed to ask a number of questions about leisure and well-being in general before asking about leisure and spiritual well-being, so that the participants would feel at ease before talking about their spirituality. In retrospect, although the questions about general well-being were asked, they were not necessary for this purpose, as the participants were extremely comfortable talking about their spirituality. Although the participants were very comfortable talking about their spirituality, they hadn't necessarily previously thought through the relationship between leisure and spiritual well-being in their lives. Many of them indicated that they were gaining insight about their lives as they answered the questions about leisure and spiritual well-being. Some participants indicated that they had been thinking about the leisure and spiritual well-being relationship between the time they agreed to participate in the study and the time of the interview. In general participants talked more about the positive role, rather than negative role, that leisure played in their spiritual well-being. It usually took more probing by the researcher for participants to articulate how their leisure (e.g., specific leisure activities or settings) detracted from their spiritual well-being.

Theme 1: Leisure and Spirituality Association

The in-depth interview progressed in such a way that participants were initially asked what activities or experiences enhanced or improved their spiritual well-being. This was followed by a question which asked whether they considered any of these activities or experiences to be leisure. There was almost unanimous agreement by the participants that they considered the activities or experiences which enhanced

their spiritual well-being to be leisure. Later in the interview, the participants were asked what their leisure activities and experiences were. This was followed by a question which asked if they associated these leisure activities and experiences with their spiritual well-being. Again there was almost unanimous agreement that these leisure activities and experiences were associated with their spiritual well-being. However, it is also important to note that all the participants associated all aspects of their lives with their spirituality. In fact, a number of participants mentioned suffering and negative life events as being conducive to their spiritual well-being. The researcher asked “how” and “why” questions to probe for the processes that linked leisure activities and experiences with spiritual well-being.

The following dialogue with Andrea, typical of the dialogues that occurred between the interviewer and the participants, captures a sense of the leisure and spiritual well-being associations that the participants saw in their lives:

Interviewer: So some of the activities that ... help you in your spiritual growth are, solitude, ah prayer, meditation, retreats...reading, now would you consider any of those to be leisure for you?

Andrea: Yeah they're leisure.

Interviewer: So you would say all those are leisure...

Andrea: They're all leisure.

Interviewer: So those things (leisure activities) that you just mentioned like swimming, reading, going out to a meal and so on, would you say they have a spiritual dimension to them.

Andrea: Yeah.

Interviewer: So do you see those activities enhancing your spiritual well-being?

Andrea: It does but it's not to say that the work doesn't either but it's just it's ...very self-indulgent. I mean a lot of it is um sitting and eating meals. *I guess it is a time to rest....you have more energy. You're not running around. You can be more focussed with the other person rather than worrying I gotta do this and I gotta make this and um ah so it just allows you to be more fully present with the person rather than worrying about doing this and worrying about well y'know not worrying about doing all...there's no agenda, there's*

a little bit more creativity...

There was only one participant, Diane—a painter, who did not quite make this type of association between leisure and spiritual well-being, and it was because she did not really use the category of "leisure":

...the lifestyle that I have I'm very fortunate, I don't have, I hmmm, I don't have work and leisure divided like that so that it's wonderful because ... I love my work and it's quite a bit of leisure (giggles) but um... I don't really have those categories... I don't have my life divided like that and actually lots of days I don't really want to stop because I just love everything I'm doing ... I move from a painting that I love, to gardening that I love, to things that I love doing....

Theme 2: Leisure as Time and Space for Spiritual Well-Being

More important than just recognizing the association between leisure and spiritual well-being, is trying to understand the reason for this association; what are the processes that link leisure with spiritual well-being. The italicized sentences in the above quotation from Andrea reflect some of the reasons why leisure is conducive to spiritual well-being: it's more self-indulgent, it's more restful, you can be more focussed, you can be more fully present, it allows for creativity and it is less doing or task-oriented.

Bob felt that he had sufficient discretionary time in his life because he made time for it. He also deliberately made sure that his job, family and other responsibilities didn't interfere with the time he needed for his spiritual well-being:

I don't let them... I've learnt to over the years, ah, if you neglect the spiritual well-being, with me it is not healthy and I know that ah I become uptight, I become hostile, I become ah difficult to live with. I have to touch the earth. I have to let my spirit go. If necessary I have to go within myself. And meditation for example, which I cannot do um easily anyway in my own environment, which I find very, very refreshing.

Diane identified the time which leisure provides as important for spiritual well-being:

I need the time and time is a big time and leisure and spiritual growth are definitely connected and I don't think I, I and I don't, I like my lifestyle now and I don't want to have it any other way.

When asked if there were times that she was more aware of the spiritual and if she would characterize those times as being spiritual for her, Fiona also noted that leisure provided the time and space

necessary for spiritual development:

I think in some ways it's easier um with leisure activities because there's a *sense of space*, which is important for me um and there's, and I've chosen to take that *time* and create that *space*, chances are I will be more open to the spiritual dimensions within myself and those who are with me and in a wider context so I would say that there's certainly a possibility that that's more conducive to that awareness, um but for me it's not exclusive because um what I do at work, um which I wouldn't call leisure in a sense, I do choose to be there, but there's a different feel to that...is...very connected to my spirituality...

George also saw leisure as providing time essential for spiritual well-being:

It's my time, it's a time for George, it's not time for my office or time for the people who are working for me who are...looking to me for ideas or for presence at a meeting or fundraising event or whatever else. It is it's just my time and so that's a different way of looking at it I guess. It's sort of my time or it's down time as opposed to as opposed ah kind of like a commitment to somebody else or something else.

Hilary viewed leisure as providing the space necessary to create an environment for spiritual well-being:

Well more and more I can see it, more and more that my life has become more leisurely, I have become more spiritual for sure because...I only officially work two days...

...I'd say that theoretically I can see that leisure is not necessary to feel spiritual but as part of my own evolution and my own process, I have needed to create more *space* for leisure in my life in order to allow myself to get in touch with an environment that helps me to have spiritual growth.

In summary, participants viewed leisure as important for spiritual well-being because leisure provided the time and space necessary for spiritual well-being.

Theme 3: An Attitude of Openness

A careful reading of the data suggested that the relationship between leisure and spiritual well-being involved more than just time and space. A number of the participants saw the relationship between leisure and spiritual well-being to be somewhat complex. There was not a direct relationship between the two. Some activities could be leisure, yet not conducive to spiritual well-being. Some things that were conducive to spiritual well-being were not necessarily leisure. They spoke about an attitude they brought

to their activities.

Fiona spoke of a "frame of mind," an "attitude," which involved "being awake to seeing," and which determined whether or not leisure activities were helpful for spiritual well-being.

Fiona: ... for me it's partly, there's some mornings when I walk the dog and there is this wonderful sense of being awake, surrounded by the air and it happens more often in the spring and summer than the winter when it's dark and it's cold um so and there's a sense of being open to that. But I could also go out and it could be another beautiful day and I'm preoccupied with thinking about the project I'm supposed to be doing, maybe I'm worried about a relationship...and I can just be spinning around in my head and not even see anything as I walk along, um, and not to say that (sigh) I don't want it to sound like something is spiritual only if, if it feels good because that's not true.

...I think I believe that they all (leisure activities) are (spiritual) but I don't always recognize it and that's part of how I would approach it um, because if we are, if part of what we are is spirit and we're immersed in spirit um then they are but it is *whether or not we are awake to seeing* that, is how I would describe it. So um, so if I'm doing the compulsive sort of y'know spinning my wheels kind of thing as I'm walking the dog um (sighs) that can be a block to spiritual well-being but um it doesn't mean it's not spiritual...

Interviewer: So what you're saying is all of life is spiritual but that depending on *our attitude* or even maybe circumstances it could be there are more certain things that have more potential for spiritual well-being.

Fiona: Yeah, yah, I would say that...

George mentioned a "kind of discernment," "an intentionality or focus," a "different way of seeing things" which involved gratefulness and gratitude as being necessary for leisure to be associated with spiritual well-being:

I probably have more hobbies than many people that I know and the kind of hobbies that are really good kind of leisure activities that can enhance my spiritual life and yet and yet and ah part of it is kind of a A type personality where where ah even the ah the tennis courts you're doing two nights a week for a month, even that becomes part of the schedule in the day and you have to rush to get there ah. But it's but things like that are very important for me, taking time to run, taking time to garden, taking time to play tennis and swim. So there are activities like that that obviously enhance, enhance my spirituality and spiritual health, personal prayer, conversation helps...in an odd way too I think it enhances the spiritual life. It has to do with a certain structured way about going about my life, but it's a sense of priorities I suppose it's, it's a *kind of discernment* or a, or an *intentionality* or *focus* that I tend, I tend to know what I want or what I'm looking for...

... when I stop and think about it or bring them (leisure activities and experiences) to, I suppose bring them to prayer, then in some ways they all become part of my spiritual life and can contribute to that spiritual well-being... But they can also just be activities in the day. I think it is just a *different way of seeing things*...so I think all those activities can contribute in some way to my spiritual life and my spiritual well-being if I let them or if I consciously bring them into it...through prayer, through reflection, ...the whole thing of just being able to go through the day with *gratitude*...

Other participants spoke about "seeing things with new eyes" or about keeping their "awareness open" if their leisure was to be beneficial for spiritual well-being. For example, Bob said:

Yeah, I think God wants you to experience the richness of life. I think he wants you to *see with as clear eyes* as he sees. I think he wants you to be able to take pleasure in the diversity of life and I think the slow revelation of new things, ... *of through new eyes* based on that partial experience you see more or you see more intensely or you see more understanding.

Diane, when asked if there were specific things that detracted or prevented her from growing spiritually, responded:

Not not being *open*,...if I don't *keep my awareness open* and if I don't remember that I'm here because of the grace of God and his love, so if I keep aware of those things, if I don't *keep aware* of those things then they're going to desert me...

Another participant, Eileen, used the term "grounding" to describe this experience of being open and aware:

... before when I would have taken my dog out for a walk, I would have made that very productive time. I would have said okay this is my fitness time, so y'know I have to go at this pace, the dog can only have a certain number of stops, and I've got to get my arms moving at the same time, I may have added a few weights, and also I might have taken a tape recorder in case any brilliant ideas for an article came up. I don't do that anymore. My walks are here for me to become more centred, to become more in touch with me, to clear out all the work stuff. I take the time to really look at everyone's gardens and notice little things, the trees, the snow in the winter.

Theme 4: Busyness

There was overwhelming consensus amongst the participants that busyness detracted from spiritual well-being. The following quotations illustrate not only this consensus, but also the impact that busyness

has upon spiritual well-being. When asked what things might hinder, detract or take away from her spiritual growth and spiritual well-being, Andrea replied:

Busyness, too ah um I think you have to, or personally for myself, I have to make sure that there's that time, that there's time that I can retreat and um and acknowledge him (God) and and bring all the things of the day. That I arrange my day where there are um times that I can have peace that I'm not so busy that I don't. I usually, before I go to bed and and in the morning but even throughout the day it's always helpful to have time that you can just take a deep breath and just um just just y'know sort of peace where you do acknowledge him as a person where where you do not just being pulled about in the world...

When asked what it is about being busy that detracted from spiritual well-being Andrea noted:

...well it doesn't give it that *balance* in your life um you're, see for me if there isn't that peace and that quiet...you have to acknowledge the one-to-one alone relationship with God and you can't get that one-to-one alone relationship with God if you're being pulled...*balance* just *balance* in between loneliness and being with people.

Charles, when asked if there were certain things, activities, and experiences that detracted or inhibited his spiritual well-being, responded:

...the rush of things, um, just plain busyness, um ah I'm inclined to be task minded and ah and that can interfere and ah and then I realize as I come to a time of contemplation oh boy, uh I have been so preoccupied and so wrapped up in things um, the ah, if as I said, driving along I haven't realized what's around me and, or taken time during the day to to think of people I ah I guess that's the main thing ah when I get so busy and preoccupied that I, I, I don't have time for nature and ah humanity and it deprives me...

Diane, when asked if she felt more rushed at some times than others, explained that being rushed could have a negative impact on her spiritual well-being:

I still get (rushed), I have no reason to really, but I do get myself in an anxious state lots of times and then I see it's my own doing and it's not anybody else's schedule or y'know ... I think that's when my spiritual well-being when it's quiet and slow and pacing um, itself, no reason, I think rushing and pressuring yourself is not good for us...I think what we want to do is look at the pressures of our lives and say and choose, realise we have conscious choices--that our culture isn't making us do these things, we do have choices.

Fiona, when asked to identify certain activities or experiences that have detracted or hindered her spiritual growth, responded:

...getting too busy...I have a tendency to be over responsible and always try to sort of...there are all kinds of things that contribute to that but um feeling that responsibility ...the biggest one is um is too much busyness in whatever area and, and of upsetting that *balance*...

...this outpouring of energy and then y'know lists of tasks to do and delegating and all of, there's that kind of fluttering dizziness and running and really running myself ragged and um and then y'know...and in the midst of all that feeling so out of *balance*...

Fiona went on to explain the impact upon her spiritual well-being when she becomes so intensely involved.

I have so little energy and I feel really like I've lost my focus like, it feels like that after it's over, after the high has gone there's a sense of loss, um and that um the *balance* I talked about before about contemplative action and active contemplation there's also not a sense of, it can feel compulsive action and that doesn't feel healthy in my spiritual well-being, that doesn't feel right at all after um because it it doesn't, you feel like being carried along rather than being intentional in making choices and I think that's important for spiritual well-being.

...I get really out of *balance* and I get irritable, I get um I know it's not right and I know um and I just feel really over-extended and and then there's not the space that I think I need um for spiritual well-being um there's a there's not the space for what I call prayer um and and reflection and those things are all critical for my sense of spiritual well-being.

George in response to being asked if certain things inhibit or detract from his spiritual growth,

replied:

Well I suppose being too too busy and and I say that because it's where I can be so busy about so many things that I might either consciously or unconsciously choose not to focus on on areas of my own life that maybe I should focus on and so it's avoidance or it's just by default. By default that you can end up not, well not taking as much time for prayer as one should or squeezing in that kind of quiet time each day as opposed to leaving it a priority. Or kind of a compromising where I'll say, well that run this morning was kind of a meditative run. That's as good as sitting by the fireplace reading scripture , rather it is sacred writing...So those kind of, those kind of things are when I know that I'm not enhancing my spiritual life when I can compromise or likewise compromise time off...

When asked how time pressure impacts upon his spiritual well-being, George commented:

Well I think, I think it makes me less focused at times, less um well I mentioned earlier focus, intentional, discerning, I think it makes me less less discerning about certain things.

Hilary described how her life used to be very busy but she eventually realized her life had to change:

I have been such a busy person, busy, busy, busy, crazy busy and that's because for many,

many years I desperately tried to fill this void and just darkness inside of myself by accomplishing things and I somehow thought if I just accomplished this or that and I do just this or that that I'll feel better and so I actually was able to accomplish fairly well um and I was very driven but it was a huge distraction I mean and when I realized finally I'd accomplished this or that that the excitement for me was in the process of making it, working towards my goal and then after I would get it there would be no satisfaction ...so then I almost remember the moment when I don't remember what I did something ...and I just went "Oh" (takes a deep breath in) it's not going to do it, this isn't going to work, I actually realized that if I, whatever I'm looking for, it's got nothing to do with accomplishing out in the world, it's completely inside and I knew that I had to look inside. And I have no idea how to do that ...I was really, really busy, being busy is just a great way to avoid a lot of feelings a lot of personal issues, in fact it can become a kind of crisis orientation to life and living in crisis and a lot of people think that that's exciting, and craving crises but I was like them....I didn't feel good ... I've gradually let that go.

Theme 5: Balance

The theme that occurs, in contrast to busyness, although there is less consensus on this theme than the busyness theme, is that of balance (already emphasized in the above quotations by italics). Balance in life is conducive to spiritual well-being, and well-being in general.

...you need *balance*. I mean basically it comes down to um I believe God can be in leisure and in work um so I ... think you need *balance* in your life...you just need *balance* that's all and ah that probably sums it all up right there, just *balance*. If one gets off (balance) then everything just falls apart. (Andrea)

I find it very necessary to get that sense of *balance* too, to pull back and to find leisure even in the middle of the cubicle...(Bob)

...I tend to get involved in projects that I don't see the end of because I have lots of time, like for instance now I'm very involved in the garden and gardening. I let things take over my life. And I, so then, it gives me problems a lot of the time because then I that's sort of taking over my life and then the other things in my life, like the other people that want to see me that I have something to do with, I'm not leaving. *It's a question of balance, I often get out of balance* because I do have a lot of time and so I, I give these things lots, I tend to get immersed in things. (Diane)

...*balance* is really important throughout the day. I see a daily cycle and a weekly cycle and a monthly cycle and a yearly cycle and of needing *balance* in both inward nurturing and also the connection with other people and um service is important part of that too, so it's that interaction and the *balance* um...(Fiona)

Eileen, when asked what aspects of her everyday life improved her sense of well-being in general,

responded:

Well, I guess it's probably a combination of everything together, like if I wasn't working, I think that it would be affected and you have leisure if I didn't have relationships so it's really a combination of everything together so I think it's more an issue of how those things all come together effectively, the *balance* you have between all of them but the *balance* for me I think it's primarily a quality of life that is the *balance* issue so that if I'm not feeling good it's because there's not a *balance* between those things...

Hilary, in response to being asked if she felt too time pressured now, responded:

No, I think I have pretty good *balance*. When I say there's always more stuff that I could do with my leisure time, I mean I'm really, I don't feel like I'm not getting leisure y'know.

Theme 6: Nature Settings

Participants were asked whether they associated any settings of their leisure activities with spiritual well-being or growth. All respondents mentioned the outdoors or nature. The researcher tried to probe to find out why natural settings were more conducive to spiritual well-being. Various reasons were given. One reason participants saw nature as being conducive to spiritual well-being was that nature elicited a sense of wonder and awe. For example Charles observed:

Take it, the sunset I guess, I guess it's the um the immensity of the ah cosmos as we know it today. The limitlessness of it. And I can't help but feel a sense of awe from that. Ah another thing that just occurs to me, "My God, How Great Thou Art", music of that type will will open my right brain and ah ah give me a feeling of ah spiritual ah spirituality.

Fiona explained how the leisure in natural settings added to the spiritual dimension of life:

...part of it for me is wonder. I, I'm just truly in awe when I see bedrock and moss, um, when I'm out canoeing on a lake, um when I'm ah watching a thunderstorm, there's there's um again for me it's it's so much bigger than what we understand scientifically, to me it is very interesting and I enjoy science and understanding those explanations but it doesn't explain it all for me, um it's just much bigger than that, and um um there's also there's also...the sense of connection that sense of, I always find it very fascinating to think that um that that ourselves are made of some of the same material that the stars are made of um and that that that um a sense of how we're we're so interconnected with all of creation and how that supports us and um and I don't know just the gift of it. It doesn't need to be so wonderful and it is um (giggles) oh every year when I plant seeds in the garden there's always a sense of wonder that y'know I plant a radish seed and the radish

comes y'know it's just really um it's miraculous to me I mean, and they don't always come, sometimes they don't germinate but always some do and that's um that sense of um of a season, and the radish seed comes and the radish comes. Also for me there's also within the sense of my own vulnerability um and uh um fragility and that that recognition of that it is an important part of my spirituality too...

Another reason why nature was conducive to spiritual well-being was that nature helped participants connect with their God. For example, Andrea noted:

(Nature) does give you a sense of peace...it's something that sends me beyond me to my God, that this is what he made but it's not it in itself, but it could be just y'know just bring me to thankfulness. Um but the God that I worship is beyond that, so when I look at the trees and that I can't just say "oh yeah that's great" it, it's, it takes you beyond that.

Diane provided a similar explanation:

Being out in nature is I think just about the best way to experience God. I've always liked the outdoors, I like eating outside, I like doing anything outside and um I think often talk to God and pray in nature and y'know God talks to you, I think it's a really good way of ...a place to pray.

... I think that somehow in nature, yeah, I like going to that other dimension where I can talk to the Divine. So I can talk to the Divine in church too, but I, yes it's a very interesting question. Um so talking and praying and seem to go with nature so why is that? So that's why I like gardening too. I think I'm having conversations with God in the garden and because um I think we're part of nature. We're part of the universe and we belong out there. I think we're green on the inside, it's peaceful, it's quiet, it's nourishing um and all those things that you connect them more with the spiritual being.

When George was asked what leisure settings he associated with spiritual well-being he had the following to say:

I tend to say we're broadly speaking outdoors as opposed to a indoors obviously, I mean as opposed to a building, oh buildings can do it too, art gallery's or concerts, or, or concerts or a y'know a cottage or wherever else but I think I think I do tend to think of even if I think of a cottage I tend to think of a cottage sitting on a lake or if I think of if I think of um if I think more in terms of in terms of spaces where there's water, spaces where there's ah where there's a view, spaces where there's something something beautiful and attractive and so so for instance I would probably for a vacation would rarely gravitate towards the city.

In response to the question, "what is it about the outdoors that is special," George replied:

I think it more naturally reminds me of, of, of a the presence of God, the presence of kind

of the power of God's presence and so on just the simple thing of the night sky for instance, or the unsimple thing of the night sky, or the y'know or the just being able to go for walk around a place like this or other places and um and just naturally reminds me that there is a dimension that is greater than I am and God and it's tied up with the spiritual it's not just what I can see, what's on my calendar but it's but it's a whole other dimension to the world.

Some respondents also mentioned how nature was conducive to spiritual well-being as it was life-giving. For example, Hilary who identified geographical settings with nature, grass and trees as being more conducive to spiritual growth, explained how nature is life-giving and how it reflected her own life.

It's the image of the inside/outside thing again. That if I look at concrete or like a pile of rubble it doesn't reflect my spiritual growth. I see a bunch of lifeless stuff there, so that's why I think I'm very aware of what what I'm attracted to and how that is a reflection of who I am how and what I see in myself.

...it's (nature) nurturing and life giving and stuff like that. It's an image. If I look at a cement wall or something it doesn't do too much for me. Um there's a purpose to that and a point actually in looking at blank wall but I can't say it's very rejuvenating.

...nature, water and mountains and mist and it's the life, the life-giving kind of and growth.

Fiona, in explaining why water is so important to her, also alluded to this idea of nature being life-giving:

I don't know all the reasons but what I can guess at is ah there's a sense of um of of of it being life giving there's a sense of it, just the sound of it, it's very it's soothing and there's a sense of it um there's a rocking sense with the waves there's I also just ah I love the light dancing, whether it's sunlight in the morning or moonlight at night, just dancing across there's some sort of aliveness, sparks of light on it um it's refreshing,...

Participants talked about nature in general--whether that be in the back yard gardening or in remote wilderness areas. A few participants did talk specifically about remote wilderness areas and suggested these areas had some particular characteristics which were conducive to spiritual well-being. Andrea suggested that more remote settings helped her get more in touch with herself and with other people as there were less distractions and material possessions to worry about. She specifically described an experience she had in a remote camp setting and how that setting had an impact on her spiritual life.

I guess it was so dark out there. I mean there were stars but it was so black....I mean you couldn't see in front of yourself...it is black so there is that sense of being far out. ...being that far away that there is that sense of um such a sense of aloneness and yet you're so present to yourself. I mean you're there and yet there's such a sense of aloneness and yet you're so present to yourself. I mean you're there and yet there's this it's almost loud I mean the darkness is almost loud...and you hear things a little bit more too with the trees I mean. ...You're just more aware of your senses.

... (There is) a sense of quietness...the quietness, there's no T.V., there's no telephone except in the main lodge...you generally don't have phone calls...it was more a sense of community. Um, we were closer together because we had all our cabins...you had the basic necessities which was kind of nice. It sort of put you more in touch with one another...it was just a little cabin. So what do you have to do for that? You don't need to take much with you either. So um, you don't have to worry about all these possessions and things, keeping them going.

...when you're at home or whatever, you need to repair it (possessions and things) and you need to do those different things...there are those stresses of doing...whereas if you're basically aren't carrying much there's not a whole lot ...you can reach out more to other people and ...it's just so...basic.

Diane reflected the same theme, and noted that on canoe trips she was able to leave the everyday world behind and focus on basics.

(My husband) and I get really connected, our spirits are connected on (canoe) trips... leaving everything behind and um getting down to the basics and and I think that's very meditative too because when we meditate we're just there with God, it's very simple and we don't need anything else really. And so when you go on a canoe trip or a camping trip you just take a few things. And you don't really, and in life you don't really, and in life you don't really need a lot of stuff especially for our spirits for our spiritual growth or enhancement.

Fiona also noted that getting away and canoeing, or going to a place like Algonquin Park, enabled one to get away from the everyday demands and expectations and to focus on one's spiritual well-being. When asked, "What sorts of things would you do if you wanted to rejuvenate or renew your spirituality?" she replied:

The best thing would be um to go off by myself ... take a canoe and just being by the water and um if I feel like going in the water, I'd go in the water, I'd come out, I'd paddle around um swim, ah take some good books to read um several crafts and herbal tea, watch the sunset, um just eat when I'm hungry, sleep when I'm tired ah just try to be, not have schedules just to be in tune with with what I seem to need at that point...

When probed about what is it about the solitude and nature that she finds rejuvenating, Fiona replied:

I think (sighs) part of it is that there aren't any demands or expectations it's just what I'm doing when I'm trying to let go of those um there is a sense of tuning in and listening and and for me it's about listening to God in that space about um it may be a part of it's just enjoying that. And part of it is that there might be some clarity might emerge about what I might need to do about within certain situations or it may not. Um when I use to do that I'd have expectations about hoping to emerge with some clarity and it doesn't always and letting that go and and at some point it does it's a gift and ah an appreciated gift um ah (sighs) not um. There's also um there's a sensuality about it that just a slowing down enough y'know to ah um...say if I had this big ripe strawberry and y'know there's just a sense of paying attention to that and enjoying it more fully because I'm not distracted I think it's the distraction for one thing it's clear of any distractions that would be part of it and ah sometimes all the demands of of everyday life are just really they can be joyful and they can be very distracting as well and losing, losing that sense of focus that sense of centered....

...I think that when I for example, when we go to Algonquin I um, I'm certainly aware of the possibility of um feeling more centred, of feeling more connected with God...

Theme 7: Settings of Personal or Human History

A minor theme related to leisure settings, was that participants found that settings which had a sense of personal or human history were conducive to spiritual well-being. For example, for Diane, creek settings were particularly meaningful to her as they were associated with her childhood:

...yesterday...I'm at this conference...and...early morning...go off by myself and walk by the creek because...that's the way I needed to start the day and I think that's a spiritual thing....

Yeah um, yeah my spirit seems to be more there I think. I'm more aware of my mind, my body, and my spirit and it is a whole-making situation and um I think it's because it's outside, it's nature and I feel clear somehow and I think maybe the creek makes one feel clear. Plus I have history of it, as a child I, every morning my mother, or when I went over to my friend's place which is by the creek, my mother used to say don't go down to the creek but we always did...

...Yeah, I have a history, my body and my mind and my spirit has a history of going to the creek and there's a creek that goes through Waterloo Park and so I often walk in the park to this little bridge in Waterloo Park...over the creek. And um sometimes I go on a bike ride up to Laurel Creek so for me I guess the Creek is an important thing...

Fiona, when asked if she associated any geographical settings or any particular settings of her leisure activities with spiritual growth, referred to the geographical area where she grew up:

Ahm, Algonquin Park (giggles) is one, and just the area actually just a bit west of there, it's Parry Sound district and Muskoka, it's where I grew up and it's very much a sense of that landscape having formed who I am and also formed my spirituality. It influences the images that I have of God, it influences images of all kinds of things, it is just very much a part of me ah so Canadian Shield, water, trees growing out of the rocks along the water edge, um but um I mean that's where I feel most at home. I don't live there anymore and so um I do have the capacity just to in different, different um settings of seeing the, the wonder there but it comes most easily when I'm home (giggles).

Fiona also identified settings with water as being important to her spiritual well-being as the water connected her with her past: "there are lots of memories associated with it (water) for me (sighs). There's, it evokes, it evokes um there's some way that it calls me to the centre of my being but I don't, I can't explain it, I don't know, it know it does, um..."

Bob indicated that certain natural settings, such as ones that included water, in contrast to flat plains or jungles, were more conducive to spiritual growth, due to cultural reasons, that is, these natural settings were congruent with the ones where he grew up:

I like water, I'm very very attracted to water... just the raw power of it. I'm very attracted to the wind for some reason, the raw unlimited power of it ah trees, the silence of trees. The, the majesty, the stillness, the the longevity of trees, the touching of air, and earth, by a tree. I find it very, very appealing and and deciduous in particular. I'm not so hot on coniferous woods. And I like to see the woods and the path which meanders so you can't see around the corner. I find it fascinating. I'm less enamored of deserts or of wild profusion. Like I've worked in jungles, I've worked on building airfields...flat plain with a rather large sky doesn't move me as much as a sense of peace and tranquillity and power of a ...from water and wind and the trees.

...It may be cultural, where I grew up in England not very far from the sea ah it there's there's probably tactile elements as well...there's a sense of timelessness there which I find very very appealing.

Not only were places of personal history, but settings of human history were associated with spiritual well-being. Andrea described her experience of walking into a church by herself as follows:

...I ended up being by myself (in the church), I went into the sanctuary and the windows were open... it's just the stained glass and the trees outside and the leaves I mean you look at those stones going all the way up the church and like y'know very high ceilings and you're thinking "oh" and how long it's been there, the people have been worshipping there and it just gives you that sense of of timelessness that, that there's been other generations.

Andrea contrasted this timelessness with much of the transitory nature of urban architecture: "It, it is just I think part of the problem too y'know in the city is that as soon as something gets decrepit or not that well done they tear it down and put something else up."

Bob saw this timelessness in England:

...whenever I go home to England I make it a point of going to as many old places, generally old places as I can and literally running my hand over the stone, so I can feel what other people have felt over many many years. There is a wonderful sense of continuity. There's a sense of human hands creating something which is enjoyed, which I find um very strengthening and many times they are very beautiful...

...there's many places not only older cities for example, Chester, York, Edinburgh, ah um Conway where you walk the walls where you, where your feet have been where millions of generations have been before. Um. And so that wonderful sense of continuity, sense of oneness with time, but also if you look, if you go to places which have been there maybe only a hundred, two hundred years old factories for example, people who have worked in there and and created things often for the first time often in appalling conditions but the human spirit has worked in those places and has overcome and has created so many of the advantages which we have today. So you, for me, you can touch an ongoing human spirit which yeah it may have been transient, the jobs have been menial, the jobs may have been demeaning, but from there better things will come and there is beauty in it.

Fiona observed this sense of history here in Canada:

....Manitoulin Island um that that's a really ah it's a very spiritual place for me...Um I think because it's an island and there's a sense of apartness about it um there's also a there's also just some of the things that have happened for me there. Um one thing that there's um a reserve there and I've gone to pow wow's there a few times and so there's part of that association there with native spirituality which isn't, which isn't mine um cause I'm not native but there's but it resonates with me, aspects of it um and there's also this beautiful church there where it's a Roman Catholic church and it's built on um in a circle, it's a circular church and you go down into it like a fire pit and it has, Leland Bell um he's done the Stations of the Cross all around it and um and that I just know that that's there um and it's it's strikingly beautiful um and the sense of history there and the stories.

Theme 8: Settings of Quiet, Solitude, Silence

Another recurring theme was that settings characterized by silence, solitude and quiet were conducive to spiritual well-being. Andrea when asked what it is about the quiet that is helpful to her spiritual well-being, responded:

The quiet...makes me more sensitive to the things around me without being um it's not intellectual um ah it's not just an intellectual or even a reactive um kind of thing um it just gives you um um an awareness that that sometimes your busy life can um pull you from that. I guess it's tension...

Quietness...puts you more in touch, an awareness of those things, puts you more in touch with yourself, it puts you more in touch with being able to, um, I would say, ... entertain God in the sense that you would think about things that he's said through scripture or you'd think about an experience perhaps in prayer, or you'd think ah about...Jesus, so it just gives you that peace that tranquillity. ...More time to think about, to use your mind, to think about him, rather than um I gotta do...

Bob commented, "I think at all times you need some place where, where you can find quiet within you to deny the urgency of the day which is often "man" made, often made by me..." When describing the characteristics of places that helped him rejuvenate he mentioned, "the sense that I'm usually alone there, and if there's too many people there I leave..." When questioned further he mentioned what it was about being alone that was helpful for him, "You can absorb the things around you. You, you're not needing to entertain or be entertained by someone else, you can let the world carry you, you could float if you'd like in, in ah, in the ... experience."

For Charles the quietness found on a hilltop was particularly conducive to spiritual growth:

...a funny thing about a hill top that's not that high but you ah you do look down and survey a wider area and ah I find that's good for the soul and ah the there's quietness there and ah um so there would be different things of that nature that I'd find ah would be ah refreshing, renewing.

... you're above the noise, you hear the noise down below um um all the movements taking place um and the panorama below you are are distant uh removed ah you're you're you're quiet, alone with yourself, um hmm ah maybe that's where the spirit gets renewed is in that, yes it does, it gets renewed in the quietness and the solitude of it...

Diane noted that, "my spiritual well-being is best when it's quiet and slow and pacing um itself, in a reasonable way." Quietness was also important to Eileen who described herself as an extrovert: "Even though I'm an extrovert, that solitude is very important to me. I need quiet, I need space. I don't need to be with people all the time." She mentioned a time in her life when she took a year off work, "I had time then to take three or four hours in the afternoon sometimes ...to go for a quiet walk which enabled me to make those spiritual connections."

When questioned about what sorts of things she would do if she wanted to rejuvenate or renew her spirituality, Fiona answered that "the best thing would be um to go off by myself." George responded in the same way and described how this occurred for him in the form of regularly scheduled retreats:

retreats and so in other words just just well as the word implies going back to things and in my tradition, we have this this kind of almost a commitment if you will on a yearly basis to take eight days to to just kind of withdraw from our responsibilities, commitments and and the world and the work and just go to a quiet place like that and um um spend time in prayers and spend time in solitude and preferably with somebody y'know with a spiritual director or counselor who could help, help ah keep one focused...

Before leaving this theme it is important to note that while the participants viewed silence, quiet and solitude as being important for their spiritual well-being, this theme is not to be confused with isolation. Andrea, as mentioned earlier, saw the importance of a balance of being alone and being with people. Fiona spoke about "that balance of connecting, of the solitude but also of connecting with other people." In another part of her interview she mentioned, "opportunities to sit and talk and talk whatever with other people is really important to me, um, both hearing their stories and a chance to speak my stories um, and sometimes that happens informally and sometimes that happens more formally either individually or in a group setting." Later she explained the balance between solitude and community:

...this difference between solitude and isolation...if it was just solitude I'd feel isolated from others...I don't want to be isolated, I like my space, but I don't want to be isolated um in doses and because community is really important to me um um and also just to get to get another perspective um y'know this is what I think, this what I heard, this is what I think I'm called to be or do in a situation. But to get another perspective on that because

I've tons of blind spots and um um sometimes it's really helpful for other people to ask me questions or to name things that I haven't seen, helping to probe in different ways...

In a similar vein, when commenting on what enhanced and improved his spiritual well-being, George explained:

Well, certainly conversations with others about that (spiritual well-being) and just conversation at the level, it's several levels, conversation at the level of friendship of being able to know there are people in life whom I can talk about what's going on within me, my interior life which is part of my spirituality, but also what's going on in the exterior part of my life, in other words how things are going, but also how I'm dealing with personal growth issues or anything else so that level of conversation with close friends, y'know the kind of person with whom you can, you are perfectly safe to talk about everything from, your worst fears or anxieties y'know or the greatest hopes or the areas of concern or your recent struggles so that kind of conversation...conversation at the level of community.

Theme 9: Noisy Settings and Activities

While settings of quiet, solitude and silence were conducive to spiritual well-being, noisy settings and activities were most frequently mentioned as that which detracted from spiritual well-being. Diane commented, "I think crowded noisy places are hard on our spirits...if you're in a noisy highway with a lot of traffic, I think that is hard for our spirits." A number of participants mentioned the noise of loud music. Andrea observed that things of a noisy nature such as t.v., rock bands and rock music distracted from her spiritual well-being. Similarly, Charles mentioned the negative impact of loud music:

...raucous music...there are some that it's just screaming, um, that I ah does nothing for me (giggles) um and I would move away from or turn off or move to something else...

...I find the roughness ah disharmonic (giggles), is that a word? Um it's upsetting my ah harmony of life (giggles), maybe that's not bad not a bad answer. I'm who I am and there's a harmony there and I ah it's like it's like ah flicking the dial and it just doesn't go with me and ah I move on to something else.

Fiona described the loud music of fitness classes and roller skating rinks as being detrimental to her spiritual well-being:

I've tried various fitness kinds of things...one thing I find is that I often get quite overwhelmed by, ... they use music I don't normally listen to and I find it quite assaultive,

... and very invasive...

...they use things with pounding rhythms y'know ... but it doesn't feel it doesn't feel respectful ...the music just sort of just kept pounding in and ah it was way too much sensory um input for me and there would be other things like that I can think of. I remember taking the kids to the roller skating place and the same thing there. There were lights and music and noise and all of that I just find um I think it's partly because of my introversion but just it um it doesn't, it feels like it encroaches on me and there's no space left for me left to be and so as I mentioned before that sense of spacious(ness) is really important for my spiritual well-being so that that's part of why it feels invasive too. It just kept coming at me.

Hilary spoke of the more general effect of external noise and stimulation when questioned about the things that inhibit or detract from her spiritual growth and well-being:

I think particularly in this culture we're so trained to just have one great big huge over-stimulation of distraction and I mean I can see that in children there's a craving to just be stimulated and distracted all the time um which in itself is very pleasant and enjoyable for a period of time but if that's all there is I mean I enjoy a good movie like everyone else but I think that for instance, in my life I have sought external stimulation something to focus on as a way to avoid having to connect with myself and so I mean those kind of well I find like external noise um chaos kind of that that those instances are the most challenging to remain staying in touch with my spirituality and I'm not saying that it's not possible...

... I mean it's just I find it disturbing, I think after a while...we develop a sensitivity to those kinds of things... And so it is distracting, focussing too much on even like material gain and that kind of thing. It's distracting um it's not a focus that I want to have.

Theme 10: "True to self" Activities

Participants were asked a series of questions which explored whether certain leisure activities enhanced or improved their spiritual well-being. A wide variety of activities were identified (See Table 5.1). One observation of the activities identified as being helpful for spiritual well-being, was that for males there was a greater tendency to include activities that had a challenge, goal, or productivity orientation. For example, George described his involvement in a challenge course as follows:

I recently did a ropes course...it was very similar to Outward Bound programs and ah well it was, it was y'know a lot of perceived risks in the five days of the program and um just, and talk about things that are good for the spiritual life that was probably one of the best things I've done for my spiritual life...

Table 5.1
Activities Which Enhance Spiritual Well-Being

Andrea	Bob	Charles	Diane	Eileen	Fiona	George	Hilary
Liturgical dance	Bird watching	Contemplation	Dance	Coffee hours	Being with kids	Exercise	Breathing
Meditation	Communing with pets	Being in the water	Bicycling	Family gatherings	Being outside	Canoeing	Checking vows
Music	Communing with nature	Driving	Camping trip	Golfing	Bubble bath	Conversation	Driving
Prayer	Flying gliders	Music	Canoe trips	Opera	Canoe trips	Cooking	Flower care
Reading	Endurance tests	Photography	Church things	Parties	Celebrating	Cross-country skiing	Daily practice
Retreats	Gardening	Prayer	Eating outside	Social activities	Conversation	Gardening	Gardening
Solitude	Going to old places	Quiet Time	Exercising	Visiting friends	Cycling	Hiking	Meditation
Swimming	Meditation	Reading	Gardening	Walking	Dinner with friends	Hobbies	Prayer
Walking	Out in the country	Watching sunsets	Getting away		Drawing	Hosting meals	Reading texts
	Out in nature		Journalling		Fitness class	Meditation	
	Poetry		Music		Gardening	Music	
	Prayer		Painting		Hiking	Photography	
	Reading		Physical activities		Looking at stars	Prayer	
	Solitude		Prayer		Meditation	Reading	
	Snowshoeing		Reading		Music	Reflection	
	Walking		Swimming		Playing	Ropes course	
	Theatre		Walking		Silent Times	Running	
			Yoga		Reading	Swimming	
					Reading to my children	Tennis	
					Relationships	Walking	
					Sitting of fireplace		
					Lake swimming		
					Story-telling		
					Taking a course		
					Walking dog		
					Watching sun set or rise		
					Work with clay		

While there were some commonalities amongst participants as to which activities improved spiritual well-being, there were quite a diversity of activities mentioned. It seems that the particular activities in and of themselves were not as significant in terms of spiritual well-being as the function of the activities in the participants' lives. The activities function as vehicles through which spiritual growth takes place. The activities themselves are reflective of the personalities of the participants. Charles attempted an explanation of why some experiences and activities were more spiritual for him than for others:

...my first guess at that would be a uh uh we're all different types and ah I'm my type and ah that's the way I... I was and of course behind my type is my spirituality um so that would be the way that ah the being I am is responding or not responding...

Charles felt that the activities that were more congruent with him and his personality, and that helped him keep in touch with himself, were more likely to be the activities that helped him with his spiritual well-being. Consistent with this explanation, Eileen, who characterized herself as an extrovert, articulated how activities of a social nature were most associated with being helpful for her spiritual well-being:

...I'm an extrovert....And my husband's a little bit on the introvert side. For me this has been another little piece. It's helped me to understand the difference between me and some of the important people in my life. My husband's idea of a nice Saturday night would be sitting at home reading his book. For me, I'd rather go to a party. I've learned a lot about my own personality and how I want to play that out in terms of my leisure.

Q.: So when you seek out this space and leisure experiences of a social nature do you feel that that somehow contributes to your spiritual well-being?

It's a really critical part of my spiritual (well-being) now.

...I've given you the example walking. Before I might have seen walking itself as a leisure activity, but now that's not good enough for me. I want to walk with people, I want to bring what I've learned about my personality. I'm happiest when I work on my relationships at the same time as walking.

Participants described how certain activities had the characteristics which helped them get in touch with themselves. For example, Diane explained how liturgical dancing is helpful to her spiritual well-

being.

I think moving to music is like coming home to me. ...for me, moving to the rhythm is like coming home to me. I feel whole and I know that my spirit is alive and it's good for my mind and body and spirit and I love music, I love the combination of music and movement um and so it's really being in touch with my soul I guess and praying with my whole body is important so pretty much my whole body makes me more, is good for my whole spirit (giggles).

Fiona and Andrea explained how music had a similar effect upon them:

Music, certain kinds of music, ...some of it doesn't feel helpful but others um can, I can only describe it as a sense of expansiveness sometimes when I listen to music and it's just like (sighs) the world gets bigger listening to music sometimes and it evokes emotional responses and there's just a sense of beauty of it. (Fiona)

It depends on the music...some of it...leads you into your whole. Into you know praise...but it just depends on the words in the music. And it just depends on if it brings you into, ah to me, into worship...but not all of it is. You see you can listen to some and it just yeah...amazing...I guess it's like that with everybody...I mean there's certain things, certain words, certain chords, certain way the music is put together that just touches you and the same person could listen to that and it doesn't. (Andrea)

Fiona explained how certain activities may be more conducive to spiritual well-being than others, and that these activities vary from person to person.

I think that certain things can elicit and call forth more of that dimension so if I'm working with clay for example, um that can call that forthcoming um to see the relationship, if you like hiking, hiking would. It would be really hard for me not to be aware and to ignore um the sense of spiritual well-being in that...

...I think that varies for individuals in terms of engaging in certain activities um that could certainly promote, we'll use gardening as an example, that might at times promote my spiritual well-being and other people it would detract very much from from that because it's frustrating or whatever um yeah.

Eileen noted the importance of the element of choice within leisure. The freedom within leisure to choose one's activities enables a person to choose those activities which are conducive to his or her spiritual well-being.

The idea was also expressed by participants that it was not necessarily the specific activity that was conducive to spiritual well-being, but that the activity acted as a vessel or vehicle through which

spiritual growth took place. Bob commented on this idea:

The activity provides the background to enjoy, not necessarily the activity itself for example, if I'm walking down the railway track ah I don't consciously set off with the idea I'm going to go out for an hour and then back for an hour. I may set that simply as a time limited thing. But what I see along the way will be enjoyment. It's not the cover of the book, it's what's inside that is important and it's important and it's that experience of the journey rather than the journey itself.

In summary, it seems difficult to conclude that specific leisure activities are more conducive to spiritual well-being. Rather it seems that leisure activities that help people get in touch with themselves, that help them to be true to self, that help them express their personality, are the ones that promote spiritual well-being.

Theme 11: Inauthentic or Incongruent Activities

Just as it was not possible to conclude that specific leisure activities were more conducive to spiritual well-being, there was not clear consensus on what activities inhibited or detracted from spiritual well-being. Generally, inauthentic activities, or activities that introduced an element of incongruence or tension for the participant, were seen as detracting from spiritual well-being. For example, Andrea, when asked if certain leisure activities or experiences inhibited her spiritual well-being, responded, "I do find it draining when I'm with individuals...just being with people that aren't really themselves." Bob also found these types of situations to be detrimental to spiritual well-being:

I'm uncomfortable in groups of people, particularly people I don't know, ah, on a purely social basis.... I feel very uncomfortable having to... to make up some sort of presence in an artificial situation. I'm not a social beast.... I dislike things like dances or... or social meetings cause they are so totally artificial. Ah there's masks being worn, um and masks hurt and I don't feel comfortable not being natural, not being myself.

In addition to inauthentic situations, Bob also found inauthentic settings to be a hindrance to spiritual well-being:

Wherever I would go, it would have to be authentic. I get nothing from a place like Disney World. I would get nothing from something which is plastic, artificial or created simply for occupying your time. I can't see myself going to a resort with a hotel for

example, so wherever I would go it would be with this authenticity and integrity at its root.

The type of leisure activities and settings which were not helpful for spiritual well-being varied from one participant to another. Although, these leisure activities and settings vary from person to person, generally, they introduce some sort of tension or incongruence into the participants' lives. For example, Eileen mentioned anything competitive would detract from her spiritual well-being. As well she mentioned a fear of heights which gets in the way when she is exploring in the outdoors: "There is a spiritual kind of side of me that I've not been able to fully explore because that gets in the way." George identified watching television as detracting from his spiritual well-being: "this is just the last thing I want to do, cause it has nothing to do with the way I am. It's boring,...it's not productive. For me, I don't enjoy this." He also identified drinking, casinos and gambling as things that would detract from his spiritual well-being: "I don't know a smoke filled casino or something like that or a, or a, or a ah place where there's pressure or a place where I would feel a certain tension I suppose."

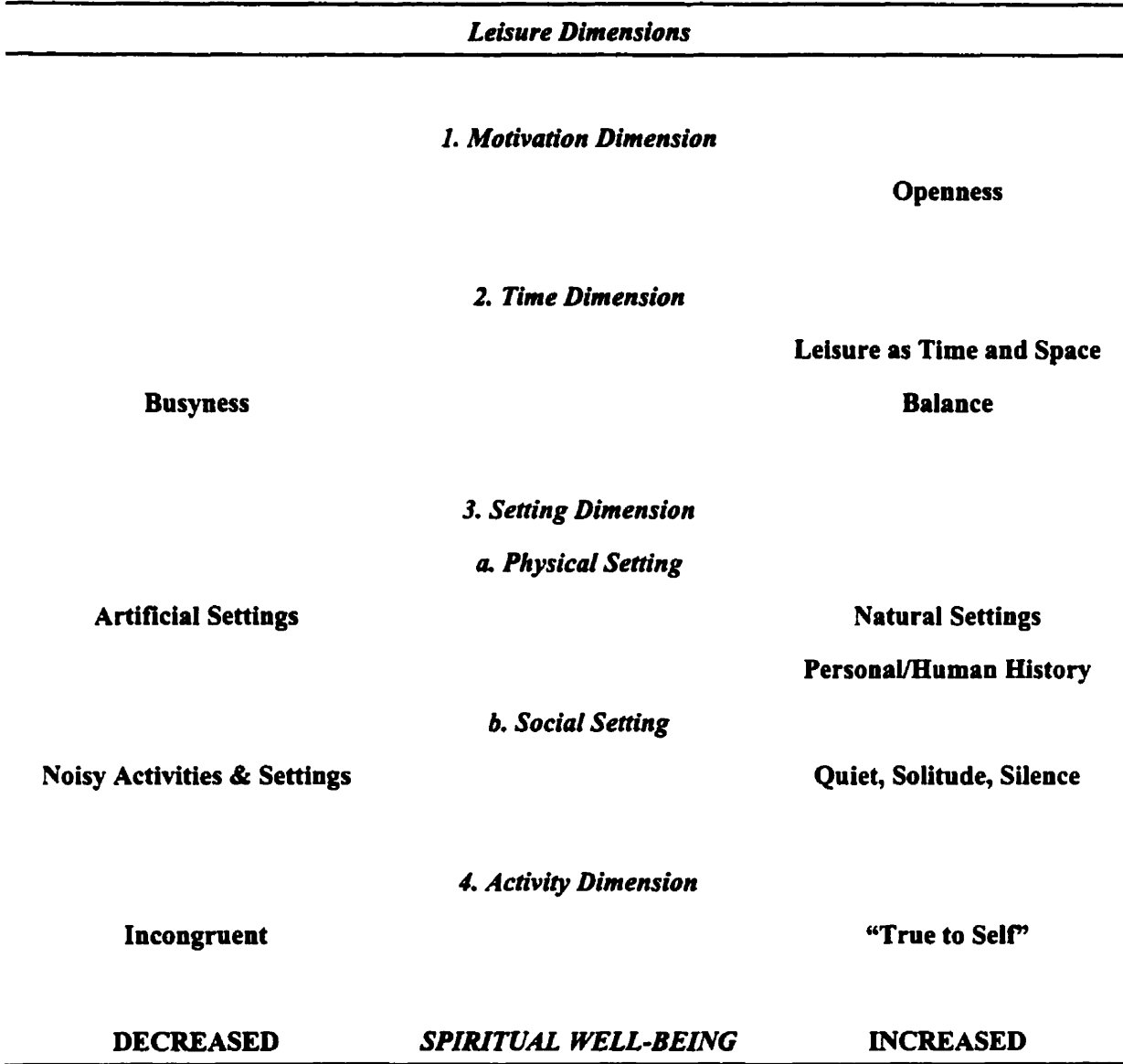
Some participants did not mention specific activities or settings, but described anti-productive or counter-productive ones as being a hindrance to spiritual well-being. For example, Bob responded to the question, "Can you think of things...activities or experiences that detract from your spiritual well-being," with the response "When I'm forced to do something which I believe to be wrong or which I believe to be counter productive..." Hilary elaborated on this idea in response to being asked about the leisure settings that inhibit her spiritual well-being:

...a situation where I find myself getting a little angry or more negative. Any situation like that would be anti-productive with me for my spiritual growth. I don't think that ah it's having a negative sort of mind, anything that would promote in me or nurture a negative state of mind um would be not healthy.

Summary

The in-depth interviews explored the processes that link leisure with spiritual well-being. Several themes were identified through the data analysis. First, there was unanimous agreement that participants associated their leisure activities and experiences with their spiritual well-being. The other themes, related to the processes that link leisure with spiritual well-being, may be organized according to the four dimensions of leisure style: time, motivation, setting (physical and social), and activity (see Figure 5.2). In regards to the time dimension of leisure, leisure created the “time and space” to nurture spiritual well-being. However, time did not necessarily guarantee spiritual well-being. How one filled the time was also important. Busyness in life detracted from spiritual well-being while balance in life was helpful for spiritual well-being. Furthermore, the attitude or motivation that one brought to their free time also influenced spiritual well-being. Participants mentioned that an attitude of “being open” and “being aware” contributed to leisure being conducive to their spiritual well-being. In terms of physical setting, settings that were natural, or that were related to personal and human history were associated with spiritual well-being. In regards to social settings, settings characterized by solitude were conducive to spiritual well-being, whereas noisy settings were seen as being detrimental to spiritual well-being. As far as leisure activities were concerned, although the specific activities which enhanced or hindered spiritual well-being might vary from individual to individual, in general, “true to self” activities contributed to spiritual well-being whereas unauthentic or incongruent activities detracted from spiritual well-being.

**Figure 5.2
Leisure and Spiritual Well-Being**



Chapter 6

RESULTS: LEISURE AND SPIRITUAL WELL-BEING SURVEY

A variety of statistical analyses were performed on the data from the Leisure and Spiritual Well-Being Pre-test Survey and Main Survey in order to, in general, explore the relationships between leisure style and spiritual well-being (Research Question 1). More specifically the analyses were conducted to determine the relationships between the various components of leisure style (activity, motivation, setting, time and satisfaction) and spiritual well-being (Research Question 3), to determine if there are particular leisure style characteristics and leisure styles that are related to spiritual well-being (Research Questions 2 and 5), and to examine the processes that link the various components of leisure style with spiritual well-being (Research Question 4). The last of these research questions listed presupposes that a person's leisure style contributes to his/her spiritual well-being through the operation of a variety of leisure-spiritual processes. Thus the analysis in this chapter will not only examine the relationships between leisure style and spiritual well-being, but will also examine whether hypothesized leisure-spiritual processes can account and explain relationships between leisure style and spiritual well-being.

The chapter will begin with a review of socio-demographic characteristics of the sample and a discussion of the measurement of spiritual well-being and leisure-spiritual processes. The subsequent analytic strategies used to answer the overall research question (Research Question 1) may be grouped into three categories. First, bivariate analyses involving both correlational analyses and regression analyses were conducted to determine the relationships between the various components of leisure style (activity, motivation, setting, time and satisfaction) and spiritual well-being (Research Question 3). Second, cluster analysis and ensuing ANOVA analyses were used to continue the investigation of the relationship of leisure style and spiritual well-being and, in particular, to determine if there were specific leisure style characteristics and leisure styles that were related to spiritual well-being (Research Questions 2 and 5). The third group of analytic strategies involved the examination of various processes that were

hypothesized to link the components of leisure style with spiritual well-being (Research Question 4). This final set of analysis also involved bivariate analysis (correlational and regression analyses) of both the relationships between the components of leisure style and Leisure-Spiritual Processes, and of the relationships between the Leisure-Spiritual Processes and spiritual well-being, but in addition included factor analysis of the Leisure-Spiritual Processes scale and concluded with a series of path analyses, a final and more comprehensive strategy to simultaneously examine the relationships between selected aspects of leisure style, leisure-spiritual processes and spiritual well-being.

I. SOCIO-DEMOGRAPHIC CHARACTERISTICS OF SAMPLE

Except for the results reported from the pre-test questionnaire, all the analyses in this chapter are based upon a sample of 248 persons who had an active and expressed interest in spirituality, and thus, who provided information-rich cases for the purposes of this study. The sample was selected from a variety of sources in an attempt to include participants from a variety of spiritual orientations, including both traditional and alternative orientations.

The mean age of the sample was 43.48, the standard deviation was 13.93 and the range was from age 14 to age 86. The educational levels of the sample, based on the highest educational level achieved, were as follows: 5.7% had some high school, 5.7% were high school graduates; 19.6% had some college or university; 13.5% were college graduates, 25.3% were university graduates, 6.9% had some graduate school, and 23.3% had completed a graduate degree. With regards to income levels, 29.2% of the sample had an income of less than \$19,999, 29.6% of the sample had an income of between \$20,000 and \$39,999, 25.3% of the sample had an income of between \$40,000 and \$60,000, 12.4% had an income of between \$80,000 and \$99,999 and 3.4% had an income of more than \$100,000.

The participants were asked to indicate their occupation. These occupations were then categorized according to the *National Occupational Classification* of Employment and Immigration Canada (1993).

The category of social science, education, government services and religion professional was the one that had the greatest number of respondents (28.1%). Table 6.1 summarizes the distribution of the respondents according to the occupational categories with the addition of the categories of homemaker, retired, unemployed, and student.

In terms of marital status, 61.1% were married, 1.2% were widowed, 12.7% were separated/divorced, and 25% were never married. One of the survey questions asked respondents to indicate the number of children they had in each of three categories: 13 and under, 14 to 18, and 19 or over. It was found that 26.2% of the sample had children 13 and under, 14.6% had children between the ages of 14 to 18, and 33.8% had children aged 19 or over.

Participants were asked to indicate any active religious/spiritual affiliation. The majority (84.5%) of the sample indicated a Christian affiliation, 11.8% did not indicate an affiliation, 3.3% indicated affiliation with some form of Eastern religion (e.g. Zen Buddhism, Hinduism, Sahaja Yoga, Buddhism), and .4 % indicated Native North American religion. While the intent of the question was to ask about current religious/spiritual affiliation and participation, it is possible that some respondents indicated the religion of the family they were born into even though they were not presently active in that religion.

II. MEASUREMENT OF SPIRITUAL WELL-BEING

Analysis of Spiritual Well-Being Measures Used in the Pre-test

A pre-test (see Appendix 6) was conducted to develop and refine spiritual well-being and leisure-spiritual process scales which would be used in the survey questionnaire. The pre-test involved a sample of 105 participants who were mainly drawn from undergraduate recreation and leisure studies classes, but also included a number of participants from a graduate level statistics course and a church-related group.

The Spiritual Well-Being scale, as used in the pre-test, consisted of the ten-question spiritual well-being subscale of the Mental, Physical and Spiritual (MPS) Well-Being Scale. In addition, five questions

Table 6.1
Frequency of Occupations of Participants

Occupation	Percent
Senior management	.4
Middle and other management	6.5
Business and finance professional	2.2
Skilled administrative and business	3.5
Clerical	2.6
Natural and applied sciences professional	5.6
Natural and applied sciences technical	1.7
Health professional	6.1
Health technical and skilled	1.3
Social science, education, government services and religion professional	28.1
Law, social services, education & religion para-professional	1.7
Art and culture professional	3.9
Technical & skilled: art, culture, recreation & sport	1.7
Skilled sales and service	1.3
Intermediate sales and service	1.7
Elemental sales and service	2.2
Trades and skilled transport and equipment operators	.4
Intermediate occupations in transport, equipment, operation, installation	.9
Intermediate occupations in primary industry	.9
Processing and manufacturing and utilities supervisors and skilled operators	.9
Processing and manufacturing machine operators and assemblers	.9
Homemaker	5.6
Retired	10.0
Unemployed	2.2
Student	8.7

on the meaning/purpose dimension of spiritual well-being and five questions on the transcendence dimension of spiritual well-being, adapted and modified from the Spiritual Well-Being Scale (Ellison, 1983; Ellison & Smith, 1991) and the Spiritual Orientation Inventory (Elkins et al., 1988) were integrated into the MPS scale. Following an examination of descriptive statistics (frequency distributions, means, standard deviations), the participants' responses to the items on this scale underwent correlation analyses and reliability tests. The correlation coefficients between each of the items of the MPS Spiritual Well-Being Scale ranged from .04 to .77 and the majority were significant at the .01 level (2-tailed). The Cronbach alpha for this scale was .87. The correlation coefficients for the five meaning/purpose questions ranged from .39 to .62 and all the correlations were significant at the .01 level (2-tailed). The Cronbach alpha for this dimension of spiritual well-being was .78 and there were no items that would improve the alpha if deleted. The correlation coefficients for the five transcendence questions ranged from .77 to .86 and all the correlations were significant at the .01 level (2-tailed). The Cronbach alpha for this dimension of spiritual well-being was .96 and there were no items that would improve the alpha if deleted.

In order to shorten the overall length of the questionnaire used in the main study (see Appendix 5), two of the meaning/purpose questions and two of the transcendence questions were deleted from the final questionnaire. In addition, since the Likert response format of the MPS questions was different from that of the meaning/purpose and transcendence questions, these two sets of questions were placed in separate sections of the main survey questionnaire instead of being integrated as in the pre-test questionnaire. For the purpose of analysis, the six meaning/purpose and transcendence questions were called the Subjective Spiritual Well-Being Scale (SSWB), as these questions were related to the respondents' personal experience of meaning and transcendence in their lives, while the MPS questions were more related to the respondents' involvement in spiritual activities and practices.

Analysis of Spiritual Well-Being Measures Used in the Main Survey

Following an examination of descriptive statistics (frequency distributions, means, standard deviations), the participants' responses to the items on the MPS and SSWB scales underwent correlation analyses and reliability tests. The correlation coefficients for the MPS scale ranged from .10 to .64 and the majority of them were significant at the .01 level (2-tailed test). Reliability analysis of this scale found the alpha coefficient to be .86 and removal of only one item ("How long have you been making use of an activity for obtaining inner peace?") would increase the alpha if the item was deleted. However, the alpha would be only slightly improved if this item was removed and it was decided to retain all of the scale items.

The SSWB scale comprised three questions on the meaning/purpose dimension of spiritual well-being and three questions on the transcendence dimension of spiritual well-being. The correlation coefficients for the six questions ranged from .17 to .75 and all the correlations were significant at the .01 level (2-tailed). Reliability analysis found that the Cronbach alpha for this scale of spiritual well-being was .82 and there was only one item ("The search for meaning and purpose is a worthy quest") that would improve the alpha if the item was deleted. However, the alpha would be only slightly improved if this item was removed and it was decided to retain all of the scale items.

III. MEASUREMENT OF LEISURE -SPIRITUAL PROCESSES

Development of Leisure-Spiritual Processes (LSP) Scale

The pre-test (see Appendix 6) included an initial version of the Leisure-Spiritual Processes (LSP) Scale which had been developed based on the literature review (Chapter 2), the findings from the Ontario Parks Camper Survey (Chapter 4), and the findings from the in-depth interviews (Chapter 5). This scale measured 12 processes hypothesized to link leisure involvement and spiritual well-being: grounding, working through, time and space, sacralization, attitude, balance, being away, nature, sense of place,

fascination, and compatibility (see Table 6.2 for scale items for each of these processes). The “grounding,” “working through,” and “sacralization” processes were developed from the spiritual well-being model of Chandler et al. (1992). The “time and space,” “attitude,” and “balance,” processes were developed from themes suggested by the in-depth interview findings. The “nature” process was suggested by the findings from both the Ontario Parks Camper Survey and the in-depth interviews, as well as the extensive literature on the connection between nature-based leisure and spirituality (e.g. Davis, 1996; Fox, 1997; Greely, 1974; Kaplan & Talbot, 1983; Keutzer, 1978; Lambert et al., 1978; Stringer & McAvoy; Young, 1983; Young & Crandall, 1984). The “being away” process was based on a minor theme from the in-depth interviews as well as the “being away” feature of restorative environments theory (Kaplan & Kaplan, 1989; Kaplan, 1995). The “sense of place” process was founded upon a minor theme, “Settings of Personal or Human History,” from the in-depth interviews and from literature on “sense of place” (Williams et al., 1992). The fascination process was based upon findings from the Ontario Parks Camper Survey which indicated differences on the introspection/spirituality question on the basis of whether people visited the park alone or with other people, a combination of the two in-depth interview themes of “Settings of Quiet, Solitude, Silence,” and “Noisy Settings and Activities,” and the fascination feature of restorative environments theory (Kaplan & Kaplan, 1989; Kaplan, 1995). Finally, the compatibility process was developed from the in-depth interview themes of “True to Self Activities,” and “Inauthentic or Incongruent Activities” along with the compatibility feature of restorative environments theory (Kaplan & Kaplan, 1989; Kaplan, 1995).

Analysis of the LSP Scale as used in the Pre-Test

Following an examination of descriptive statistics (frequency distributions, means, standard deviations), the participants’ responses to the items on this scale underwent correlation analyses, and reliability tests to aid scale refinement and purification. The range of the correlation coefficients between

Table 6.2
Leisure-Spiritual Processes Scale Items as Used in Pre-Test

Grounding

1. When I have crises in my life, there are things I do in my leisure that help keep me in touch with reality and prevent me from becoming too preoccupied with the crises.
2. When I begin thinking too much about spiritual issues, my leisure helps me get in touch with the world around me.
3. When I think too much about work and family responsibilities, my leisure helps me enjoy the present moment and prevents me from becoming too preoccupied with these matters.

Working Through

1. When I have crises in my life, my leisure provides me with the opportunity to work through the issues related to the crises.
2. My leisure helps me deal with difficult life events.
3. My leisure helps me to become connected with other people, so that when I encounter spiritual crises, I have friends to talk with and who support me.

Time and Space

1. Spiritual experiences are more likely to occur during my leisure than during the rest of my life.
2. My leisure provides me with the opportunity for spiritual growth.
3. My leisure provides me with the time and space necessary for spiritual development.

Sacralization

1. My leisure helps me become aware of the spiritual dimensions of life.
2. When I have ignored spiritual issues, my leisure helps me begin to think about these issues again.
3. My leisure helps sensitize me to the spiritual.

Attitude

1. My leisure is more likely to contribute to my spiritual well-being when I have a profound awareness of the present moment and my surroundings.
2. An attitude of being open to seeing things in a new way is important if I am to grow spiritually during my leisure.
3. My leisure is most helpful to my spiritual growth when I have a receptive attitude characterized by awe and wonder.

Balance

1. Busyness in my life prevents me from having the leisure I need for spiritual growth.
2. A balance of work, leisure, and personal/family responsibilities is necessary if I am to grow spiritually.
3. My leisure provides me with the balance I need to develop my spiritual life.

Being Away

1. My leisure contributes to my spiritual well-being when it provides me with the opportunity to go to an environment which is different than my everyday environment.

Table 6.2 Cont'd.
Leisure-Spiritual Processes Scale Items as Used in Pre-Test

2. My leisure removes me from the normal constraints on my time and energy and therefore allows me to reflect on the larger issues in life.
3. Leisure in remote wilderness settings provides me with the opportunity to get away from the complexity and responsibilities of my everyday life so that I can focus on the basic issues in life.

Nature

1. Leisure in natural settings often inspires me with a sense of awe and wonder.
2. Outdoor activities in natural settings help me connect with my higher power/God.
3. The diversity and richness of natural settings helps me to spiritually rejuvenate.

Sense of Place

1. My leisure contributes to my spiritual well-being when it provides me with the opportunity to return to those places that were important to me when I was growing up.
2. During my leisure I visit places that are special to me in terms of spiritual connection.
3. I like visiting places in my leisure which have a sense of human history as they give me a sense of timelessness and connectedness.

Fascination

1. My leisure captures my attention and does not leave the opportunity for me to think about life issues.
2. My leisure takes place in settings which help me reflect on my immediate problems as well as life's larger questions.
3. My leisure provides me with the quiet and solitude necessary for my spiritual well-being.
4. Noisy leisure activities and settings detract from my spiritual well-being.

Compatibility

1. My leisure contributes to my spiritual well-being when the activities I participate in and the settings I go to are compatible with my goals and interests.
2. Leisure activities which are not consistent with my personality detract from my spiritual growth.
3. Leisure activities contribute to my spiritual well-being as they help me express who I am.
4. The freedom and choice "to do" and "to be" within leisure are important to my spiritual health.

each item of the 12 dimensions of the LSP scale were as follows: (a) from .12 to .43 for grounding, (b) from .11 to .53 for working through, (c) from .43 to .65 for time and space, (d) from .48 to .57 for sacralization, (e) from .31 to .49 for attitude, (f) from -.04 to .46 for balance, (g) from .09 to .30 for being away, (h) from .30 to .60 for nature, (i) from .13 to .27 for sense of place, (j) from -.23 to .30 for fascination, and (k) from -.38 to .56 for compatibility. All of the correlation coefficients were statistically significant at the .05 level for the following four dimensions: time and space, sacralization, attitude, and nature. For three of the dimensions all of the correlation coefficients but one were statistically significant at the .05 level: grounding, being away, and sense of place. For three of the dimensions all of the correlation coefficients but two were statistically significant at the .05 level: working through, balance, and compatibility. For the fascination dimension only two of a possible six correlation coefficients were statistically significant at the .05 level. These results were taken into account when considering item modification and deletion.

The LSP scale and sub-scale's reliabilities were tested by computing Cronbach alphas for each dimension. Also, each item's item-to-total correlations (internal homogeneity test) and whether an item's elimination improved corresponding alpha values were examined. The Cronbach alpha for the overall score was .88. If the following items were deleted the alpha for the overall scale would increase: Fascination 1 & 4, Compatibility 1, and Balance 1.

Cronbach alphas computed for each component were .50 (grounding), .47 (working through), .77 (time and space), .76 (sacralization), .65 (attitude), .24 (balance), .44 (being away), .69 (nature), .46 (sense of place), -.25 (fascination), and .13 (compatibility). Corrected item-total correlation coefficients ranged from -.30 to .70. Items for which elimination would improve corresponding alpha values included Grounding 2, Working Through 3, Time and Space 1, Balance 1, Being Away 3, Nature 1, Fascination 2, and Compatibility 2. These results were taken into consideration in making decisions about item deletion.

Based on the results from both the correlation analyses and the reliability tests the LSP was

completely revised for use in the main survey. Most items were shortened and simplified. Particular attention was devoted to the revision of the Fascination and Compatibility items. In addition, the Balance items were completely reworked into a Busyness dimension. Also, a Repression dimension was added (see Table 6.3 for scale items used in main survey).

Analysis of LSP Scale as Used in Main Survey

Following the examination of descriptive statistics (frequency distributions, means, standard deviations) the participants' responses to the items on the LSP underwent correlation analyses and reliability tests. All the correlation coefficients between items within each dimension of the LSP were statistically significant for all but three dimensions: busyness, fascination, and grounding.

The scales' overall reliability and subscale reliabilities were tested by computing Cronbach alphas. Also, each item's item-to-total correlations (internal homogeneity test) and whether an item's elimination improved corresponding alpha values were examined. The Cronbach alpha for the overall scale was .87. The Cronbach alpha would increase above .87 only if one item (Fascination 2) was deleted from the scale, however, if this item was deleted the alpha would only increase minimally to .88. Therefore, for purposes of data analysis, all the items were retained for calculating scale scores when total scale scores were used.

Cronbach alphas computed for each process were: .58 (attitude), .41 (being away), .40 (busyness), .58 (compatibility), -.10 (fascination), .43 (grounding), .76 (nature), .75 (sacralization), .56 (sense of place), .62 (repression), .60 (time and space), and .58 (working through). Corrected item-total correlation coefficients ranged from -.12 to .68. Items for which elimination would improve corresponding alpha values were fewer than was the case in the pre-test: Busyness 1, Fascination 1, Compatibility 1, and Time and Space 3. Since this study was an exploratory one, sub-scales with alphas of .50 or better were retained. In the case of the Busyness sub-scale, the item Busyness 1 was deleted and as a result the Cronbach alpha increased from .40 to .71. For the other three subscales which had Cronbach alphas of less than .50,

Table 6.3
Leisure-Spiritual Process Scale Items as Used in Main Survey

Grounding

1. When I become preoccupied with spiritual questions, there are things I do in my leisure which prevent me from being overwhelmed by these questions.
2. When I begin thinking too much about spiritual issues, my leisure helps me focus on my immediate surroundings.
3. When I think too much about work and family responsibilities, my leisure helps me enjoy the present moment and prevents me from becoming too preoccupied with these responsibilities.

Working Through

1. When I struggle with spiritual difficulties in my life, some of my leisure provides me with the opportunity to work through these difficulties.
2. My leisure often helps me deal with difficult life events.
3. When I encounter spiritual difficulties, my leisure provides me with the opportunity to talk through the issues with other people.

Time & Space

1. Spiritual experiences are more likely to occur during my leisure than during the rest of my life.
2. In general my leisure provides me with the opportunity for spiritual growth.
3. My leisure provides me with the time and space necessary for spiritual development.

Sacralization:

1. In general, my leisure helps me become aware of the spiritual dimensions of leisure.
2. When I have ignored spiritual issues, my leisure helps me begin to think about these issues again.
3. My leisure usually helps sensitize me to the spiritual.

Attitude

1. My leisure is more likely to contribute to my spiritual well-being when I focus on the present moment and surroundings.
2. An attitude of being open to seeing things in a new way is important if I am to grow spiritually during my leisure.
3. My leisure is most helpful to my spiritual growth when I have a receptive attitude characterized by awe and wonder.

Busyness

1. Busyness in my leisure detracts from my spiritual growth.
2. During my leisure I'm so focussed on activities and material things that I don't think about my spirituality.
3. In general my leisure is characterized more by frantic activity than spiritual development.

Table 6.3 Cont'd.
Leisure-Spiritual Process Scale Items as Used in Main Survey

Being Away

1. My leisure contributes to my spiritual well-being when I visit places which are different than my everyday environment.
2. My leisure, by removing me from the normal restrictions on my time and energy, often allows me to reflect on the larger issues in life.
3. Leisure in remote settings removes me from the complexity and responsibilities of my everyday life and helps me focus on the basic issues in life.

Nature

1. Leisure in natural settings often inspires me with a sense of awe and wonder.
2. Outdoor activities in natural settings help me connect with my higher power/God.
3. The diversity and richness of natural settings helps me to spiritually rejuvenate.

Sense of Place

1. My leisure contributes to my spiritual well-being when I visit favourite places which have special memories for me.
2. During my leisure it is helpful for me to visit places which are of special significance to me.
3. I like visiting places in my leisure which have a sense of human history as they give me a sense of timeliness and connectedness.

Fascination

1. Sometimes my leisure diverts my attention and does not leave any opportunity for me to think about important life issues.
2. Noisy leisure activities and settings detract from my spiritual well-being.
3. It is important that my leisure includes periods of quiet and solitude for spiritual reflection.

Compatibility

1. My leisure contributes most to my spiritual well-being when the activities I participate in and the settings I go to reflect my goals and interests.
2. The freedom within leisure "to be true to who I am" is important to my spiritual health.
3. My leisure activities contribute to my spiritual well-being as they help me express who I am.

Repression

1. Sometimes the things I do in my leisure get in the way of my spiritual growth.
2. Sometimes I experience boredom in my leisure which hinders my spiritual development.
3. Some of my leisure creates tension and uncomfortableness which is not beneficial to my spiritual well-being.

deletion of one item would not increase the Cronbach alphas to .50 so one item from each of the sub-scales was chosen which best reflected the essence of the process. Thus, Being Away 1 was chosen for the being away process, Grounding 1 was chosen for the grounding process, and Fascination 1 was chosen for the fascination process. By selecting Fascination 1 as the item to measure the fascination process, this process now only represented “hard fascination,” rather than the continuum of both soft and hard fascination. Hard fascination, as described in Chapter 3, is extremely intense, captures one’s attention, and leaves little opportunity for reflection (Kaplan, 1995).

IV. SOCIO-DEMOGRAPHIC DIFFERENCES IN SPIRITUAL WELL-BEING

A Pearson product-moment correlation was used to determine if age was significantly related to spiritual well-being, as well as the LSP scores. A significant relationship was found to exist between age and scores on the MPS ($r=.16, p=.01$), the SSWB ($r=.21, p=.00$), and the LSP ($r=.17, p=.01$). A t-test found that there was not a significant difference between females and males on the MPS and SSWB scores, however there was a significant difference between them on the LSP with the mean score slightly higher for females (3.62 for females and 3.52 for males; $t=2.122, p=.035$). Oneway ANOVAs were run to see if there was a significant relationship between the demographic variables of education, income, marital status, and number of children with the MPS, SSWB and LSP scales, however no significant differences were found.

IV. BIVARIATE ANALYSIS OF LEISURE STYLE COMPONENTS (TIME, ACTIVITY, SETTING, AND MOTIVATION) AND SPIRITUAL WELL-BEING.

1. Leisure Activity Participation and Spiritual Well-Being

a) Specific Leisure Activities and Spiritual Well-Being

Pearson product-moment correlation coefficients were calculated to determine if a significant

relationship existed between frequency of participation in each of the leisure activities listed in the questionnaire, groupings of leisure activities, an overall leisure activities participation score and spiritual well-being as measured by the MPS Spiritual Well-Being Scale and the Subjective Spiritual Well-Being (SSWB) Scale. Of the 43 specific activities listed in Part 1 of the questionnaire, frequency of participation in 15 of these activities was significantly related to spiritual well-being (See Table 6.4).

Greater frequency of watching TV and videos was negatively related to spiritual well-being as measured by the MPS scale. Greater frequency of social dancing was also negatively correlated with spiritual well-being as measured by both the MPS and the SSWB. Frequency of participation in all the other activities in the mass media or social activity groupings of activities was not correlated with spiritual well-being. Also, frequency of participation in all of the specific activities in the sports category of leisure activities was not found to be correlated with spiritual well-being.

Frequency of participation in four of the five activities in the cultural activities grouping was found to have significant positive relationships with spiritual well-being: attending concerts, ballet, etc.; visiting art museum; attending theatre; and attending festivals. The only activity in the cultural activities grouping for which frequency of participation did not have a significant relationship with spiritual well-being was folk or square dancing.

Three of the activities in the outdoor activities grouping had significant positive relationships between frequency of participation in the activity and spiritual well-being: picnicking; gardening; and day outing at zoo, park etc.

Of the seven activities in the hobbies category of activities, only two had significant positive correlations between frequency of participation in the activity and spiritual well-being: needlework, sewing, knitting, etc.; and floral arranging, plant care.

Three of the four activities in the personal development category of activities had significant positive relationships between frequency of participation in the activity and spiritual well-being as

Table 6.4
Pearson Product-Moment Correlation Coefficients for Relationship Between Frequency of Participation in Specific Leisure Activities and Spiritual Well-Being Scores

Leisure Activity	MPS ^a		SSWB ^b	
	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>
Mass Media				
Watching TV & Videos	-.13	.05*	-.07	.27
Reading magazine or newspaper	.01	.92	-.02	.72
Going to a movie	-.05	.42	-.04	.54
Using the internet	-.00	.97	-.06	.33
Social Activities				
Visiting friend(s)	.11	.08	.10	.14
Entertaining friend(s)	.12	.06	.12	.13
Attending parties	.02	.73	.06	.36
Social dancing	-.13	.05*	-.15	.02*
Indoor games (e.g. card games)	-.01	.89	.02	.71
Sports Activities				
Spectating at sports events	.02	.73	.11	.10
Fitness activities (jog, weight, etc.)	.10	.11	.05	.46
Team sports (softball, soccer, etc.)	-.08	.19	-.09	.15
Individual sports (golf, fencing, etc.)	.01	.86	-.03	.61
Dual sports (tennis, racquetball, etc.)	-.08	.23	-.07	.51
Cultural Activities				
Attending concerts, ballet, etc.	.17	.01**	.09	.18
Visiting art museum	.23	.00**	.07	.25
Folk or square dancing	.04	.50	.01	.84
Attending theatre	.18	.00**	.06	.36
Attending festivals	.14	.00**	.03	.64
Outdoor Activities				
Picnicking	.15	.02*	.14	.02*

Table 6.4 Cont'd.

Leisure Activity	MPS ^a		SSWB ^b	
	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>
Fishing, hunting	.02	.80	-.01	.84
Gardening	.23	.00**	.18	.01**
Day outing (zoo, park, etc.)	.15	.02*	.14	.03*
Hiking	.08	.21	.01	.89
Canoeing	-.04	.55	-.05	.42
Boating or sailing	.01	.87	.14	.03*
Nature study	.08	.23	.03	.63
Camping	-.02	.75	-.08	.24
Hobbies				
Painting, drawing, sketching	.07	.30	-.04	.56
Woodwork, furniture refinishing	.03	.62	.02	.76
Collecting stamps, coins, etc.	.06	.32	.08	.23
Needlework, sewing, knitting, etc.	.13	.05*	.17	.01**
Floral arranging, plant care	.15	.01**	.12	.05*
Weaving, pottery, sculpture, etc.	.06	.38	.00	.99
Photography, video-making	.04	.56	.02	.81
Personal Development				
Reading for personal growth	.37	.00**	.22	.00**
Spiritual practices (.eg meditation, prayer, journal writing)	.66	.00**	.54	.00**
Holistic exercises (e.g. tai chi, yoga)	.06	.34	-.10	.09
Attending a retreat	.39	.00**	.33	.00**
Travel and Tourism				
Visiting resorts	.04	.54	.07	.31
Adventure trekking	-.15	.02*	-.13	.04*
Boat cruises	-.01	.83	-.07	.26
Travelling in foreign countries	.12	.06	.04	.50

Notes:

^a MPS Spiritual Well-Being Sub-Scale ^b Subjective Spiritual Well-Being Scale

** Correlation is significant at the 0.01 level (2-tailed) * Correlation is significant at the 0.05 level (2-tailed)

measured by both scales: reading for personal growth, spiritual practices, and attending a retreat. Frequency of participation in the other activity--holistic exercises--was not correlated with spiritual well-being.

Only one of the travel and tourism activities had a statistically significant relationship between frequency of participation and spiritual well-being. Frequency of participation in adventure trekking had a statistically significant negative relationship with spiritual well-being as measured by both spiritual well-being scores.

b) Stepwise Multiple Regression of Specific Leisure Activities

Stepwise multiple regression was used to determine the best combination of specific leisure activities that would contribute the most to spiritual well-being (see Table 6.5). All of the specific activities which had been found to have statistically significant correlations with spiritual well-being were entered into the stepwise regression analysis. At Step 1 it was found that spiritual practices (e.g. meditation, prayer, journal writing) had a Beta of .661 and accounted for 43.7% ($p=.000$) of the variance in the MPS spiritual well-being score. At Step 2, 45.9% of the variance in the MPS spiritual well-being score was accounted for by the two activities of spiritual practices and attending a retreat operating jointly. Thus attending a retreat added 2.2% to the variation in spiritual well-being as explained by the regression on the spiritual practices variable. Furthermore, from the Beta values we can observe that when the effects of the independent variables were controlled statistically, attending a retreat ($\beta= .162$) did not contribute as much as spiritual practices ($\beta= .598$) to the variation in spiritual well-being. At Step 3, 48.3% of the variance in the MPS spiritual well-being score was accounted for by the three activities of spiritual practices, attending a retreat and adventure trekking operating jointly. Thus adventure trekking added 2.4% ($p=.001$) of the variance in the MPS score as explained by the spiritual practices and attending a retreat variables. In addition, from the Beta values we can observe that when the effects of the independent variables were controlled statistically, adventure trekking ($\beta=-.158$) did not contribute as much as spiritual practices

Table 6.5
Leisure Activities and Spiritual Well-Being (MPS): Stepwise Regression Analysis

Dependent Variable: Spiritual Well-Being (MPS Score)

Independent Variables	R square	Beta	<i>p</i>
Step 1:	.437		
Spiritual Practices		.661	.000
Step 2:	.459		
Spiritual Practices		.598	.000
Attending a Retreat		.162	.002
Step 3:	.483		
Spiritual Practices		.580	.000
Attending a Retreat		.192	.000
Adventure Trekking		-.158	.001
Step 4:	.494		
Spiritual Practices		.561	.000
Attending a Retreat		.190	.000
Adventure Trekking		-.157	.001
Gardening		.105	.024

($\beta=.580$) or attending a retreat ($\beta=.192$). At Step 4, 49.4% of the variance in the MPS spiritual well-being score was accounted for by the four activities of spiritual practices, attending a retreat, adventure trekking and gardening operating jointly. Thus gardening added 1.1% ($p=.024$) of the variance in the MPS score as explained by the spiritual practices, attending a retreat and adventure trekking variables at Step 3. In addition, from the Beta values we can observe that when the effects of the independent variables were controlled statistically, gardening ($\beta=.105$) did not contribute as much as spiritual practices (.561), attending a retreat ($\beta=.190$) or adventure trekking ($\beta=-.157$) to the variance in the MPS score.

c) Leisure Activity Categories and Spiritual Well-Being

In addition to examining the relationships between the individual activities and spiritual well-being, the activities were grouped into eight categories (mass media, social activities, sports activities, cultural activities, outdoor activities, hobbies, personal development, and travel and tourism). Frequency of participation in personal development activities was significantly related to both scales of spiritual well-being, while frequency of participation in cultural activities, outdoor activities and hobbies were also significantly related to spiritual well-being, but only on the MPS (see Table 6.6)

d) Stepwise Multiple Regression of Leisure Activity Categories

A stepwise regression analysis was also used with the leisure activity groupings to determine the best combination of leisure activity grouping which would contribute the most to spiritual well-being (see Table 6.7). Personal Development Activities, with a Beta of .605 ($p=.000$), was the only leisure activities grouping which accounted for variance (36.6%) in the MPS score.

e) Overall Leisure Activity Participation and Spiritual Well-Being

The relationship between overall leisure activity participation and spiritual well-being was also analyzed. A score for overall leisure activity participation was computed by determining the mean for the frequency of participation on the individual leisure activities. A statistically significant positive relationship was found between overall leisure activity participation and both MPS spiritual well-being

Table 6.6
Pearson Product-Moment Correlation Coefficients for the Relationship Between
Frequency of Participation in Leisure Activity Groupings
and Spiritual Well-Being Scores

Leisure Activity Groupings	Spiritual Well-Being Scores			
	MPS ^a		SSWB ^b	
	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>
Mass Media	-.07	.30	-.09	.16
Social Activities	.04	.54	.05	.44
Sports Activities	.00	1.00	-.01	.84
Cultural Activities	.23	.00**	.07	.26
Outdoor Activities	.14	.03*	.10	.11
Hobbies	.16	.01**	.12	.06
Personal development	.61	.00**	.40	.00**
Travel and tourism	.01	.90	.01	.82

^a MPS Spiritual Well-Being Sub-Scale

^b Subjective Spiritual Well-Being

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

Table 6.7
Leisure Activity Categories and Spiritual Well-Being (MPS):
Stepwise Regression Analysis

Dependent Variable: Spiritual Well-Being (MPS)

Independent Variable	R square	Beta	p
Step 1: Personal Development Activities	.366	.605	.000

($r=.24, p=.00$) and SSWB spiritual well-being ($r=.29, p=.00$).

f) Leisure Activities Participated in the Most and Spiritual Well-Being

Participants were asked to list the three activities they participated in the most. The sample was divided into three groups on the basis of their MPS scores: low spiritual well-being (MPS scores from 0 to 35, $n=80$), medium spiritual well-being (MPS scores from 35.05 to 41, $n=84$), and high spiritual well-being (MPS scores from 42 to 50, $n=84$). The answers to this question, that is, the activity participated in most, was compared for these three groups (See Table 6.8). Watching TV and videos (10.1%) and reading (10.1%) were the activities most frequently mentioned by those in the low MPS group, while reading was the activity most frequently mentioned by the medium MPS group (22.6%) and the high MPS group (32.5%).

On a 5-point scale from "not at all" to "very much," participants were asked to indicate how much they enjoyed the three activities they had identified as participating in the most often. There was a significant positive relationship between the enjoyment of the first activity listed and spiritual well-being ($r=.20, p=.00$ for the MPS, $r=.18, p=.01$ for the SSWB). However there were no significant relationships between the second and third activities listed and spiritual well-being.

The relationship between leisure activity participation and spiritual well-being may be summarized as follows. There were negative correlations between the activities of watching TV, social dancing, adventure trekking and spiritual well-being, while there were positive correlations between spiritual well-being and the following activities: attending concerts, ballet, etc.; visiting art museum; attending theatre; attending festivals; picnicking; gardening; day outing at zoo, park; needlework, sewing, knitting, etc.; flower arranging, plant care; reading for personal growth, spiritual practices; and attending a retreat. Stepwise multiple regression determined that spiritual practices was the greatest predictor of spiritual well-being, followed by the activities of attending a retreat, adventure trekking, and gardening. There were significant positive relationships between spiritual well-being and four of the leisure activity groupings:

Table 6.8
Leisure Activity Most Frequently Participated In by
Respondents Level of Spiritual Well-Being (MPS Score)

Low Spiritual Well-Being (n=80)	Medium Spiritual Well-Being (n=84)	High Spiritual Well-Being (n=84)
Reading (10.1%)	Reading (22.6%)	Reading (32.5%)
Watching TV & videos (10.1%)	Watching TV & videos (6.3%)	Walking (10.0%)
Bicycling (7.6%)	Gardening (6.3%)	Gardening (7.5%)
Camping (6.3%)	Bicycling (5.1%)	Spiritual Practices (7.5%)
Gardening (5.1%)	Spiritual Practices (5.1%)	Bicycling (6.3%)
Walking (5.1%)	Visiting Friends (5.1%)	Swimming (5.0%)
Fitness Activities (5.1%)	Music (5.1%)	Other outdoor activities (3.8%)

personal development activities, cultural activities, outdoor activities, and hobbies. Stepwise multiple regression determined that of these activity categories, personal development activities was the greatest predictor of spiritual well-being. There was a significant relationship between the overall leisure activity participation score and spiritual well-being. Watching TV and reading were the activities most frequently participated in by those in the low MPS group, while reading was the activity most often participation in by those in the medium and high MPS group. Finally, there was a significant positive relationship between the enjoyment of the activity most often participated in and spiritual well-being.

2. Leisure Motivations and Spiritual Well-Being.

a) Specific Leisure Motivations and Spiritual Well-Being.

The relationships between leisure motivations and spiritual well-being as measured by the MPS Spiritual Well-Being Scale and the Subjective Spiritual Well-Being Scale were also examined. The stronger the motivations to use leisure “to learn about things around me,” “to explore new ideas,” “to learn about myself,” “to be creative,” “to use my imagination,” “because I sometimes like to be alone,” “to relax physically,” “to relax mentally,” “to rest,” “to relieve stress and tension,” “to unstructure my time,” and “to be in a calm atmosphere,” the higher the level of spiritual well-being reported. Table 6.9 lists correlation coefficients and p values for all of the motivations in the Leisure Motivation Scale with spiritual well-being.

b) Stepwise Multiple Regression of Specific Leisure Motivations

The individual leisure motivations from the Leisure Motivation Scale, which were correlated with the MPS score were analysed with stepwise regression analysis in order to determine the best combination of leisure motivations which would contribute the most to spiritual well-being (see Table 6.10). At Step 1, the motivation "to learn about myself" with a Beta of .256 ($p=.000$) accounted for 6.6% of the variance in the MPS score. At Step 2, 8.8% of the variance in the MPS score was accounted for by the motivations

Table 6.9
Pearson Product-Moment Correlation Coefficients for the Relationship between
Leisure Motivation Scale Individual Scores and Spiritual Well-Being Scores

Motivation	Spiritual Well-Being Scores			
	MPS ¹		SSWB ²	
	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>
To learn about things around me	.16	.02*	.08	.20
To satisfy my curiosity	.05	.43	-.03	.65
To explore new ideas	.14	.03*	.01	.87
To learn about myself	.26	.00**	.14	.03*
To expand my knowledge	.09	.17	.05	.44
To discover new things	.07	.25	.02	.73
To be creative	.20	.00**	.16	.01**
To use my imagination	.15	.02*	.12	.06
To build friendships with others	.09	.17	.06	.35
To interact with others	.03	.69	.03	.64
To develop close friendships	.10	.10	.09	.14
To meet new and different people	.06	.33	.02	.72
To reveal my thoughts, feelings, or physical skills to others	.05	.40	-.05	.44
To be socially competent and skilful	-.02	.80	.05	.48
To gain a feeling of belonging	.04	.50	.05	.41
To gain other's respect	-.04	.52	-.01	.84
To challenge my abilities	.03	.73	-.02	.73
To be good in doing them	-.04	.84	-.01	.83
To improve my skill and ability in doing them	-.09	.61	-.03	.61
To be active	.07	.21	.08	.21
To develop physical skills and abilities	.01	.91	-.01	.90

Table 6.9 Cont'd.
**Pearson Product-Moment Correlation Coefficients for the Relationship between
 Leisure Motivation Scale Individual Scores and Spiritual Well-Being Scores**

Motivation	Spiritual Well-Being Scores			
	MPS ^a		SSWB ^b	
	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>
To keep in shape physically	.07	.99	.00	.98
To use my physical abilities	.06	.85	.01	.85
To develop physical fitness	.11	.49	.04	.49
To slow down	.10	.12	.04	.55
Because I sometimes like to be alone	.14	.03*	.02	.73
To relax physically	.16	.01**	.13	.05*
To relax mentally	.18	.01**	.12	.06
To avoid hustle and bustle of daily activities	.09	.15	.07	.27
To rest	.12	.05*	.09	.14
To relieve stress and tension	.14	.02*	.11	.00**
To unstructure my time	.07	.25	.14	.03*
To be in a calm atmosphere	.18	.00**	.09	.17
To avoid crowded areas	.07	.27	-.02	.81
To get away from the responsibilities of my everyday life	.01	.93	.01	.92

Notes:

^a MPS Spiritual Well-Being Sub-scale

^b Subjective Spiritual Well-Being Scale

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

Table 6.10
Leisure Motivation Categories and Spiritual Well-Being (MPS):
Stepwise Regression Analysis

Dependent Variable: Spiritual Well-Being (MPS)

Independent Variables	R square	Beta	<i>p</i>
Step 1:	.066		
To learn about myself		.256	.000
Step 2:	.088		
To learn about myself		.240	.000
To relax mentally		.152	.014
Step 3:	.109		
To learn about myself		.209	.001
To relax mentally		.151	.014
To be creative		.147	.018

of “to learn about myself” and “to relax mentally” operating jointly. Thus the motivation “to relax mentally” added 2.2% to the variance in the MPS score as explained by the “to learn about myself” motivation. Furthermore from the Beta values we can observe that when the effects of the independent variables were controlled statistically, the motivation “to relax mentally” ($\beta=.152, p=.014$) did not contribute as much to the variance in the MPS score as the motivation “to learn about myself” ($\beta=.240, p=.014$). At Step 3, 10.9% of the variance in the MPS score was accounted for by the motivations of “to learn about myself,” “to relax mentally,” and “to be creative” operating jointly. Thus, the motivation “to be creative” added 1.8% ($p=.018$) of the variance in the MPS score as explained by the motivations of “to learn about myself” and “to relax mentally” operating jointly at Step 2. From the Beta coefficients we learn that the motivation “to be creative” ($\beta=.147, p=.018$) contributed almost as much as the motivation “to relax mentally” ($\beta=.151, p=.014$) to the variance in the MPS score, but not as much as the motivation “to learn about myself” ($\beta=.209, p=.001$).

c) Leisure Motivation Scale Components and Spiritual Well-Being

The Leisure Motivation Scale can be divided into four components: intellectual, social, competence-mastery, and stimulus-avoidance. Five of the motivations which were significantly related to spiritual well-being were from the intellectual component while the remaining seven motivations that were significantly related to spiritual well-being were from the stimulus-avoidance component. None of the motivations in the social or the competence-mastery components were significantly related to spiritual well-being.

Consequently as we might expect, two of the four sub-scales or motive types of the Leisure Motivation Scale were significantly related to spiritual well-being. The intellectual motivation component and the stimulus-avoidance motivation component were significantly related to spiritual well-being as measured by the MPS scale (see Table 6.11). In addition the overall leisure motivation score was significantly correlated with the MPS ($r=.18, p=.01$).

Table 6.11
Pearson Product-Moment Correlation Coefficients for the Relationship Between
Leisure Scale Motivation Component Scores and Spiritual Well-Being Scores

Leisure Motivation Scale Components	Spiritual Well-Being Scores			
	MPS ^a		SSWB ^b	
	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>
Intellectual	.21	.00**	.11	.09
Social	.05	.40	.04	.51
Competence-Mastery	.04	.58	.01	.88
Stimulus-Avoidance	.16	.01**	.10	.11

^a MPS Spiritual Well-Being Sub-Scale

^b Subjective Spiritual Well-Being Scale

** Correlation is significant at the 0.01 level (2-tailed)

b) Stepwise Multiple Regression and Leisure Motivation Scale Components

A stepwise regression analysis was conducted with the components of the Leisure Motivation Scale to determine the best combination of leisure motivation components which contributed the most to spiritual well-being (see Table 6.12). At Step 1, intellectual motivations with a Beta of .208 ($p=.001$) accounted for 4.3% of the variance in the MPS score. At Step 2, 5.2% of the variance in the MPS scores was accounted for by the intellectual and stimulus-avoidance motivation components operating jointly. Thus the stimulus-avoidance motivation added 1.6% to the variance in the MPS score as explained by intellectual motivation at Step 1. Also, from the Beta coefficients we learn that the stimulus avoidance motivations ($\beta=.128, p=.043$) did not add as much to the variation in the MPS score as the intellectual motivations ($\beta=.187, p=.003$).

A summary of the relationship between leisure motivation and spiritual well-being is as follows. The following leisure motivations were positively correlated with spiritual well-being: “to learn about things around me,” “to explore new ideas,” “to learn about myself,” “to be creative,” “to use my imagination,” “because I sometimes like to be alone,” “to relax physically,” “to relax mentally,” “to rest,” “to relieve stress and tension,” “to unstructure my time,” and “to be in a calm atmosphere.” Stepwise multiple regression found that “to learn more about myself” contributed most to spiritual well-being, followed by “to relax mentally,” and “to be creative.” Two of the Leisure Motivation Scale components were positively related to spiritual well-being: intellectual motivations and stimulus-avoidance motivations. From the stepwise multiple regression we learn that intellectual motivations is the greatest contributor to spiritual well-being of these two leisure motivation components. Finally, the overall leisure motivation score was significantly correlated with the MPS.

Table 6.12
Leisure Motivation Components and Spiritual Well-Being (MPS):
Stepwise Regression Analysis

Dependent Variable: Spiritual Well-Being (MPS Score)

Independent Variables	R square	Beta	<i>p</i>
Step 1:	.043		
Intellectual Motivations		.208	.001
Step 2: Stimulus-Avoidance Motivations	.059		
Intellectual Motivations		.187	.003
Stimulus- Avoidance Motivations		.128	.043

3. Leisure Settings and Spiritual Well-Being

a) Specific Leisure Settings and Spiritual Well-Being

Part 3 of the questionnaire asked participants to indicate how often they participated in leisure activities in eight different settings: primitive wilderness areas (e.g. canoe trip in Algonquin Park), non-urban natural areas (e.g. Provincial and National Park campgrounds), cottage or lodge settings (e.g. locations on Great Lakes or Muskoka Lakes), pastoral/rural areas (e.g. farms), urban and near-urban natural areas (e.g., conservation areas, city parks), quiet urban recreation areas (e.g., libraries, museums, art galleries, retreat centres), busy urban recreation areas (e.g., amusement parks, shopping malls, dance halls, sports stadiums, community centres), and own home. There were statistically significant relationships between frequency of participation in two of these settings and spiritual well-being: quiet urban recreation areas; and own home (See Table 6.13).

b) Stepwise Multiple Regression of Specific Leisure Settings

A stepwise regression analysis was conducted with the leisure settings which were correlated with the MPS score in order to determine the best combination of settings which contributed the most to spiritual well-being (see Table 6.14). At Step 1, quiet urban recreation areas ($\beta=.227, p=.000$) accounted for 5.1% of the variance in the MPS score. At Step 2, 8.9% of the variance in the MPS score was accounted for by the leisure settings of quiet urban recreation areas and own home operating jointly. Thus, the leisure setting of own home added 3.8% ($p=.002$) to the variance in the MPS score explained by quiet urban recreation areas in Step 1. The Beta coefficients indicate that the leisure setting of own home ($\beta=.195, p=.002$) contributed almost as much to the variation in the MPS score as the leisure setting of quiet urban recreation areas ($\beta=.200, p=.001$).

In summary, the leisure settings of quiet urban recreation areas and own home are positively correlated with spiritual well-being. Stepwise multiple regression indicates that of these two settings quiet urban recreation areas are the greatest predictor of spiritual well-being.

Table 6.13
Pearson Product-Moment Correlation Coefficients for the Relationship Between
Frequency of Participation in Various Leisure Settings and Spiritual Well-Being Scores

Leisure Settings	Spiritual Well-Being Scores			
	MPS ^a		SSWB ^b	
	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>
Primitive wilderness areas (e.g., canoe trip in Algonquin Park)	.03	.63	-.08	.22
Non-urban natural areas (e.g. Provincial and National Park campgrounds)	.04	.54	-.04	.57
Cottage or Lodge Settings (e.g., locations on Great Lakes or Muskoka Lakes)	-.03	.62	-.03	.63
Pastoral/Rural Areas (e.g., farms)	.04	.55	.04	.51
Urban and Near-Urban Natural Areas (e.g., conservation areas, city parks)	.06	.31	-.01	.92
Quiet Urban Recreation Areas (e.g., libraries, museums, art galleries, retreat centres)	.23	.00**	.09	.18
Busy Urban Recreation Areas (e.g., amusement parks, shopping malls, dance halls, sports stadiums, community centres)	-.07	.29	.00	.99
Own Home	.22	.00**	.22	.00**

^a MPS Spiritual Well-Being Sub-Scale

^b Subjective Spiritual Well-Being Scale

** Correlation is significant at the 0.01 level (2-tailed)

Table 6.14
Leisure Settings and Spiritual Well-Being (MPS): Stepwise Regression Analysis

Dependent Variable: Spiritual Well-Being (MPS Score)

Independent Variables	R square	Beta	<i>p</i>
Step 1:	.051		
Quiet Urban Recreation Areas		.227	.000
Step 2:	.089		
Quiet Urban Recreation Areas		.200	.001
Own Home		.195	.002

4. Time Use and Spiritual Well-Being

Part 4 of the questionnaire asked respondents ten questions about their time use. Pearson product-moment correlation was used to see if there were any relationships between answers to these ten questions. No significant relationships were discovered (see Table 6.15).

A composite Time Use Score was computed from the 10 time use questions. The correlation coefficients for the 10 questions ranged from -.03 to .62 and most of the correlations were significant at the .01 level (2-tailed). The Cronbach alpha for this composite scale was .84 and there was only one item (“I feel I am constantly under stress”) that would improve the alpha if the item was deleted. A significant relationship did not exist between the overall Time Use Score and spiritual well-being (see Table 6.15).

5. Solitary Leisure Activity Participation and Spiritual Well-Being

To discover whether participating in leisure activities alone or with others was related to spiritual well-being, a score of solitary leisure activity participation was computed by adding the number of activities that a respondent indicated that they usually participated in alone. When this score was correlated with spiritual well-being it was found that there was a statistically significant positive relationship with the MPS score ($r=.13, p=.04$).

6. Leisure Satisfaction and Spiritual Well-Being

There was a statistically significant relationship between leisure satisfaction and spiritual well-being as measured by the SSWB ($r=.16, p=.05$).

7. Stepwise Multiple Regression of Leisure Style Components

A stepwise regression analysis involving a variety of leisure style components--personal development activities, intellectual motivations, stimulus-avoidance motivations, quiet urban recreation

Table 6.15
Pearson Product-Moment Correlation Coefficient Scores for the Relationship
Between Time Use Questions and Spiritual Well-Being Scores

Time Use Questions	Spiritual Well-Being Scores			
	MPS ^a		SSWB ^b	
	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>
Work for pay less hours than the average person.	-.04	.58	-.04	.51
Have more free time than the average person	.05	.43	.03	.66
Never feel rushed	-.02	.81	.00	.97
Have time on my hands every day	-.04	.50	-.01	.84
I feel I am never under stress	-.07	.25	-.07	.29
I do not feel trapped in a daily routine	.07	.26	.01	.87
I feel that I have time for fun	.11	.09	.11	.09
I feel that I have sufficient leisure time	.08	.24	.12	.06
There is a balance of work, leisure, and personal/family responsibilities in my life	.06	.33	.07	.26
Free time occurs in large blocks	.08	.20	.10	.12
Overall Time Use Score	.04	.56	.04	.54

^a MPS Spiritual Well Being Sub-Scale

^b Subjective Spiritual Well-Being

areas, own home, solitary leisure activity participation, and leisure satisfaction--which had been shown to be correlated with spiritual well-being was conducted to determine the best combination of these leisure style components which would contribute the most to spiritual well-being (see Table 6.16). This analysis found that personal development activities ($\beta=.605, p=.000$) accounted for 36.6% of the variance in the MPS score at Step 1. At Step 2, 38.4 % of the variance in the MPS score was accounted for by the personal development activities and stimulus-avoidance motivations variables operating jointly. Thus, the stimulus-avoidance motivations added 1.8% to the variance in the MPS score as explained by the personal development activities at Step 1. Furthermore, from the Beta coefficients we learn that stimulus avoidance motivations ($\beta=.133, p=.000$) contributed to spiritual well-being but not as much as personal development activities ($\beta=.599, p=.008$). At Step 3, 39.4% of the variance in the MPS scores was accounted for by personal development activities, stimulus avoidance motivations and a leisure setting of one's own home operating jointly. Thus, a leisure setting of one's own home added 1.0% ($p=.048$) to the variance in the MPS score explained by personal development activities and stimulus-avoidance motivations operating jointly at Step 2. In addition the Beta coefficients indicated that a leisure setting of one's own home ($\beta=.101, p=.048$) contributed to the variance in the MPS score, but not as much as personal development activities ($\beta=.577, p=.000$) and stimulus-avoidance motivations ($\beta=.136, p=.007$).

In summary, various leisure style components, in particular the leisure activity category of personal development activities, the leisure motivation components of intellectual motivations and stimulus-avoidance motivations, the leisure settings of quiet urban recreation areas and one's own home, solitary leisure activity participation and leisure satisfaction, were all found to be positively related to spiritual well-being. Of these leisure style components, stepwise multiple regression found that the leisure activity category of personal development activities contributed the most to spiritual well-being, followed by the leisure motivation component of stimulus-avoidance motivations and the leisure setting of one's own home.

Table 6.16
Leisure Style Components and Spiritual Well-Being (MPS):
Stepwise Regression Analysis

Dependent Variable: Spiritual Well-Being (MPS)

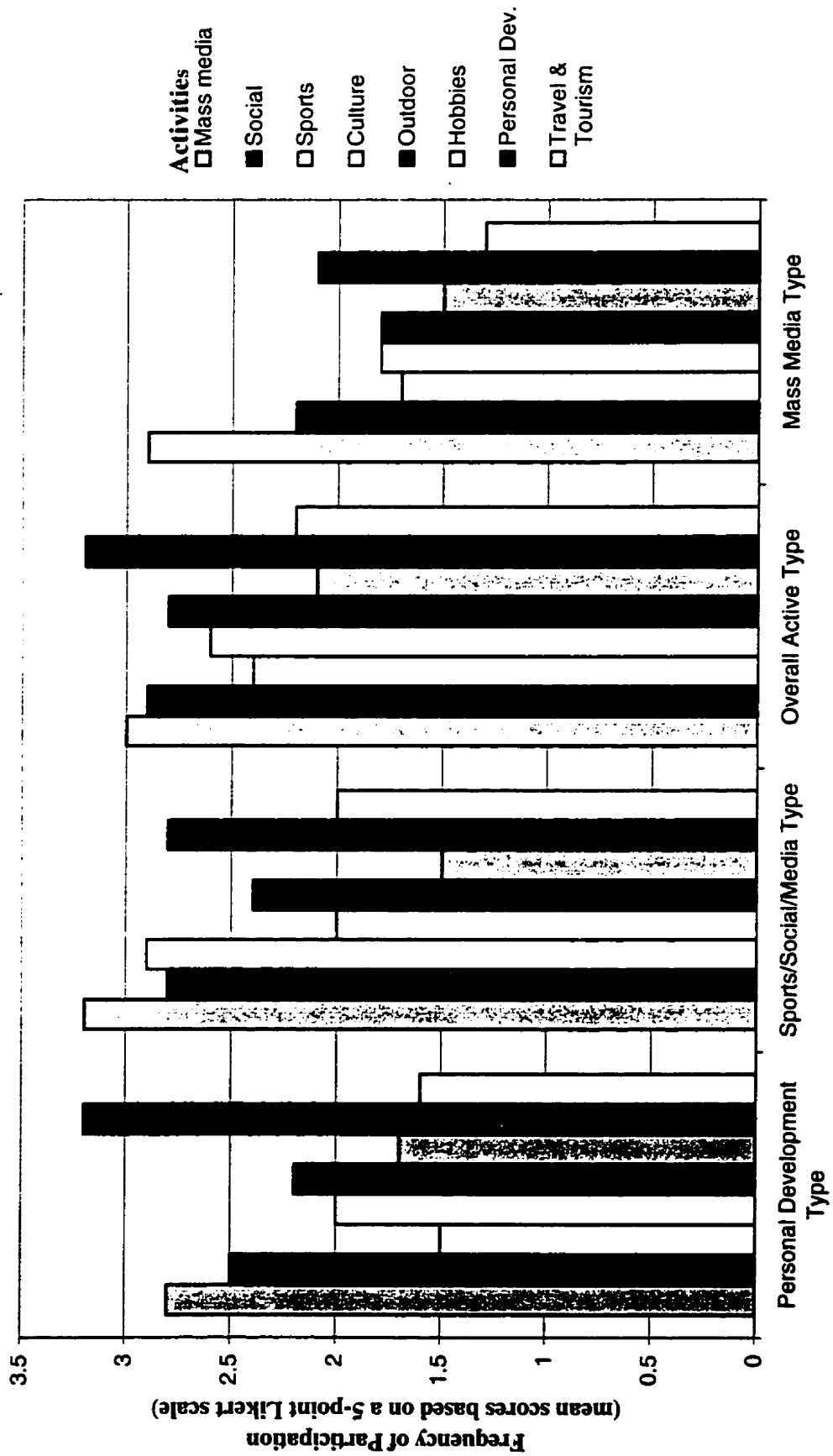
Independent Variables	R square	Beta	<i>p</i>
Step 1:	.366		
Personal Development Activities		.605	.000
Step 2:	.384		
Personal Development Activities		.599	.000
Stimulus-Avoidance Motivations		.133	.008
Step 3:	.394		
Personal Development Activities		.577	.000
Stimulus-Avoidance Motivations		.136	.007
Own Home		.101	.048

V. LEISURE STYLE CHARACTERISTICS, LEISURE STYLES AND SPIRITUAL WELL-BEING: CLUSTER ANALYSIS

Cluster analysis and subsequent ANOVA analyses were used to continue the investigation of the relationships between leisure style and spiritual well-being, and was used to investigate whether certain leisure characteristics and styles were more conducive to spiritual well-being than other leisure characteristics and styles (Research Question 2). In statistics, cluster analysis is “the search for relatively homogeneous groups of objects” (Norušis, 1990, p. B-155). By studying such groups, one can discover the characteristics the objects have in common, as well as the characteristics that are different. In this case, cluster analysis provided the opportunity to operationalize “leisure style” more holistically based upon the leisure activity participation data. From this data distinctive leisure participation style groups could be identified. Once the leisure participation style groups had been identified it was possible to examine the relationship between this way of operationalizing leisure style, on the one hand, and leisure-spiritual processes and spiritual well-being scores, on the other.

The Wards method of hierarchical cluster analysis was used. The agglomeration schedule suggested a four cluster solution. A number of one-way ANOVAS were then run to determine the leisure style characteristics of the four clusters as well as the spiritual well-being and leisure-spiritual process scores of each cluster. Figure 6.1 presents an activity profile of the four leisure participation style groups. From this profile the four cluster types may be labelled as follows: Cluster 1 may be termed “Personal Development Types” as this group had a relatively high score on the personal development category of activities while relatively low scores on all the other categories of leisure activity participation; Cluster 2 may be labelled “Sports/Social/Media Types” as this group had relatively higher scores in the sports, social and mass media activities than all the other groups; Cluster 3 may be termed “Overall Active Types” as this group had relatively high scores in all eight leisure activity categories; and Cluster 4 may be termed “Mass Media Types” as this group had low scores in all the leisure activity categories, with the exception

Figure 6.1
Activity Profile of Leisure Participation Style Groups



of a high score in the Mass Media activity category.

This activity profile described in the above paragraph is supported by the overall leisure activity participation scores for these four clusters (See Table 6.17). Cluster 3, the “Overall Active Types” have the highest mean score (2.6) for overall leisure activity participation while Cluster 4, “Mass Media Types” have the lowest mean score (1.9) for overall leisure activity participation with the other two groups in between. The same pattern exists for the mean scores for solitary leisure activity participation (see Table 6.16). In addition the “Overall Active Types” have the highest mean score (3.5) for leisure motivation while the “Mass Media Types” have the lowest mean score (3.1) for leisure motivation, with the other two groups in between. Additional insight into these four leisure activity participation style groups is gained by examining the mean scores for the four components of leisure motivation (see Figure 6.2). The “Personal Development Types” have relatively higher scores on the intellectual and stimulus-avoidance motivation components but relatively lower scores on the social and competence mastery motivations which reflects an emphasis on introspection and personal development. The “Sports/Social/Media Types” have relatively higher mean scores than any other group on the social motivation and competence mastery motivation components which reflects the higher rates of participation in sports activities and social activities. While the “Overall Active Types” do not have the highest mean scores in any of the four leisure motivational components (although they are tied with the “Personal Development Types” in the intellectual motivation component), they have relatively high scores in all four leisure motivation components. In contrast, the “Mass Media Types” have the lowest scores in all leisure motivation components with the exception of the competence-mastery component where they are slightly higher than the “Personal Development Types.”

A number of oneway ANOVAS were run to determine the relationship between leisure participation style groups and both spiritual well-being scores and leisure-spiritual process scores (see Table 6.18). A oneway ANOVA was run to determine the relationship between leisure participation style

Table 6.17
Profile of Groups derived from Cluster Analysis of Leisure Activity Categories:
Mean Scores on Various Variables

	Personal Development Type N=74	Sports/ Social/Media Type N=75	Overall Active Type N=56	Mass Media Type N=43
Overall Leisure Activity Participation ^a	2.1	2.4	2.6	1.9
Solitary Leisure Activity Participation ^b	8.3	8.0	9.8	6.5
Leisure Motivation ^c	3.3	3.4	3.5	3.1

^a Mean Score Based on a Likert Scale of 1 through 5.

Significant differences between all groups.

^b Based on a value of 1 for each activity participated in alone.

Significant differences between all groups except groups 1 & 2.

^c Mean Score Based on Likert Scale of 1 through 5

Significant differences between group 4 and all other groups.

Figure 6.2
Leisure Motivation Profile of Leisure Participation Style Groups

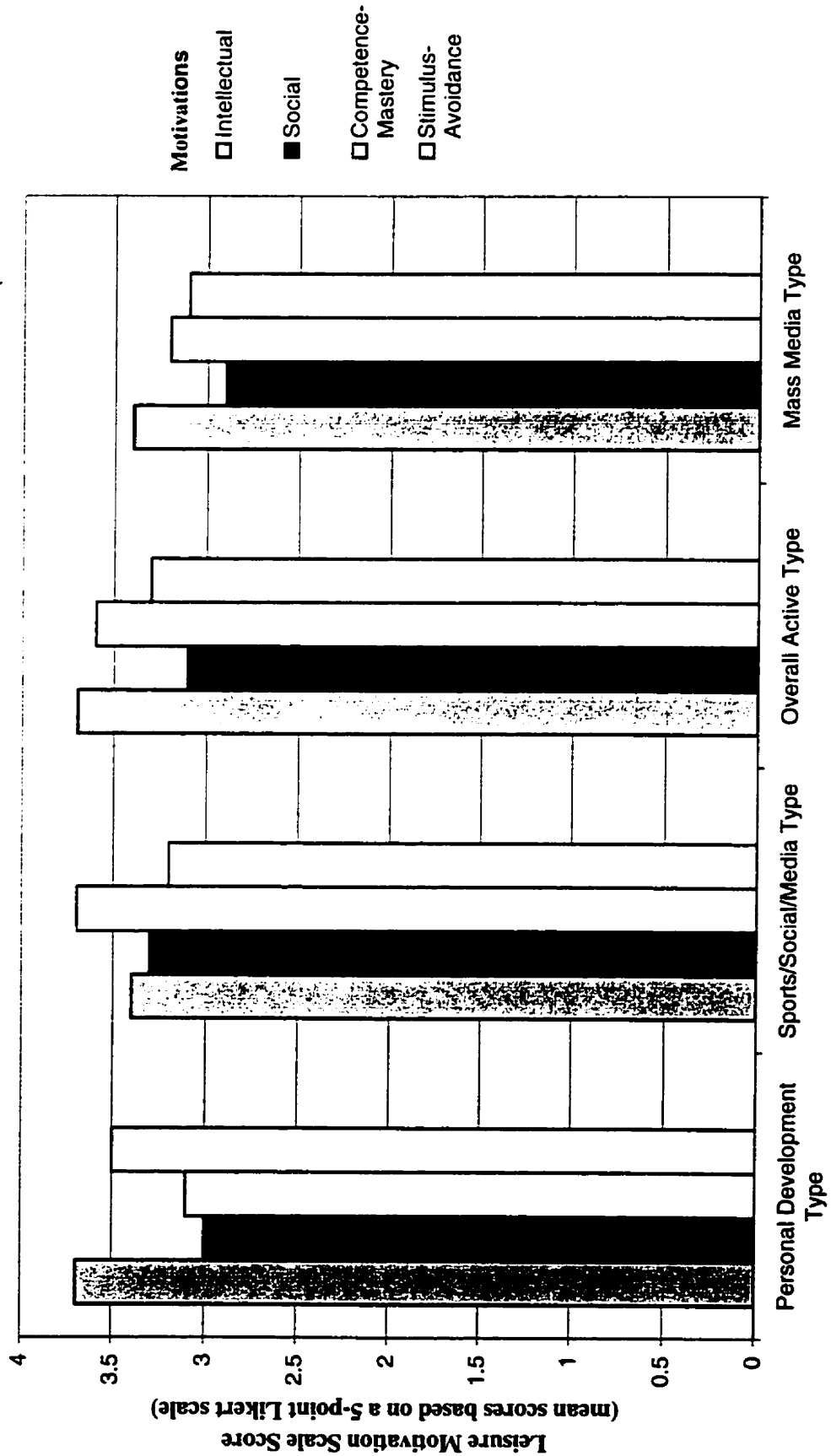


Table 6.18
Profile of Groups derived from Cluster Analysis of Leisure Activity Categories:
Mean Scores on Spiritual Well-Being and Leisure-Spiritual Variables

	Personal Development Type N=74	Sports/ Social/Media Type N=75	Overall Active Type N=56	Mass Media Type N=43
Spiritual Well-Being (MPS) Score ^a	40.5	37.4	40.3	33.8
Subjective Spiritual Well-Being Score ^b	27.4	26.5	26.7	25.0
Leisure-Spiritual Process Score ^c	3.6	3.5	3.7	3.4

^a Total Possible Score = 50

Significant differences between all groups except groups 1 & 3.

^b Total Possible Score=30

Significant differences between group 4 and all other groups.

^c Mean Score Based on Likert Scale of 1 through 5.

Significant differences between group 4 and all other groups.

groups and the MPS spiritual well-being score. In relative terms, the “Personal Development Type” (MPS=40.5) and the “Overall Active Type” (MPS=40.3) had relatively high MPS scores, while the “Sports/Social/Media Type” had a relatively moderate MPS score (MPS=37.4) and the “Mass Media Type” had a relatively low MPS score (MPS=33.8). The differences between the MPS scores of these groups were all statistically significant except for the differences between the “Personal Development Type” and the “Overall Active Type.” While the pattern of scores remained the same when spiritual well-being was measured by the Subjective Spiritual Well-Being scale, the differences in scores was not as great between groups as it was with the MPS scores and there were only statistically significant differences between the “Mass Media Type” and all other groups. The mean scores for the leisure-spiritual process scores were very similar, however, once again there were only significant differences between the “Mass Media Type,” which had the lowest leisure-spiritual process score, and all the other groups. In regards to the three leisure-spiritual processes resulting from the factor analysis, the “Personal Development Types” and the “Overall Active Types” had the relatively higher mean scores for the sacralization and place processes while the “Sports/Social/Media Types” and the “Mass Media Types” had the relatively higher mean scores for the repression process.

VI. PROCESSES THAT LINK THE VARIOUS COMPONENTS OF LEISURE STYLE (TIME, ACTIVITY, SETTING, AND MOTIVATION) TO SPIRITUAL WELL-BEING.

A. LEISURE STYLE COMPONENTS AND LEISURE-SPIRITUAL PROCESSES

Both the overall score and the scores for each of the individual processes were examined in relation to leisure activities, motivations, settings, time use, solitary leisure activity participation, and leisure satisfaction.

1. Leisure Activity Participation and Leisure-Spiritual Processes

a) Leisure Activity Participation and Overall LSP Score

Similar to the results for the spiritual well-being scores, four of the five activities in the cultural activities grouping were found to have significant positive relationships with the LSP: attending concerts, ballet, etc.; visiting art museum; attending theatre; and attending festivals (see Table 6.19). The only activity in the cultural activities grouping which did not have a significant relationship with the LSP was folk or square dancing.

Two of the activities in the outdoor activities grouping had significant positive relationships with the LSP: gardening; and day outing at zoo, park etc. Of the seven activities in the hobbies category of activities, two were positively correlated with the LSP: needlework, sewing, knitting, etc.; and floral arranging, plant care. All of the activities in the personal development category of activities had significant positive relationships with leisure-spiritual processes as measured by the LSP: reading for personal growth; spiritual practices, holistic exercises and attending retreats. None of the travel and tourism activities were correlated with the LSP. In addition to examining the relationships between the individual activities and LSP, the relationship of the activity groupings with the LSP were also examined (See Table 6.20). Four of these groups were significantly and positively related with the LSP scores: cultural activities, outdoor activities, personal development activities and hobbies. In addition, the overall leisure activity participation score was significantly related to the overall LSP score ($r=.21, p=.00$).

b) Leisure Activity Participation and LSP Processes

Correlations between the processes and the activity groupings were examined (Table 6.21). Grounding was positively correlated with social activities, cultural activities, hobbies, and travel and tourism activities. Working through was positively correlated with social activities, cultural activities, and personal development activities. Time & space was correlated with personal development activities. Sacralization was negatively correlated with sports activities and positively correlated with outdoor

Table 6.19
Pearson Product-Moment Correlation Coefficients for the Relationships
Between Frequency of Participation in Specific Leisure Activities and LSP Scores

Leisure Activities	Leisure-Spiritual Processes (LSP) Score	
	<i>r</i>	<i>p</i>
Mass Media		
Watching TV & Videos	.04	.27
Reading magazine or newspaper	.11	.72
Going to a movie	.06	.54
Using the internet	-.05	.33
Social Activities		
Visiting friend(s)	.08	.24
Entertaining friend(s)	.10	.11
Attending parties	.12	.06
Social dancing	.02	.79
Indoor games (e.g. card games)	-.06	.31
Sports Activities		
Spectating at sports events	-.06	.36
Fitness activities (jog, weight, etc.)	.10	.14
Team sports (softball, soccer, etc.)	-.11	.07
Individual sports (softball, soccer, etc.)	-.08	.26
Dual sports (tennis, racquetball, etc.)	-.12	.07
Cultural Activities		
Attending concerts, ballet, etc.	.18	.01**
Visiting art museum	.19	.00**
Folk or square dancing	-.07	.26
Attending theatre	.28	.00**
Attending festivals	.18	.00**
Outdoor Activities		
Picnicking	.04	.55
Fishing, hunting	.01	.87
Gardening	.16	.00**

Table 6.19 Cont'd.

Leisure Activities	LSP Score	
	<i>r</i>	<i>p</i>
Day outing (zoo, park, etc.)	.16	.01**
Hiking	.14	.03
Canoeing	.10	.13
Boating or sailing	.04	.51
Nature study	.09	.16
Camping	.02	.79
Hobbies		
Painting, drawing, sketching	.11	.10
Woodwork, furniture refinishing	.02	.78
Collecting stamps, coins, etc.	-.04	.58
Needlework, sewing, knitting, etc.	.13	.05*
Floral arranging, plant care	.16	.01**
Weaving, pottery, sculpture, etc.	.02	.78
Photography, video-making	.04	.49
Personal Development		
Reading for personal growth	.24	.00**
Spiritual practices (e.g. meditation, prayer,		
Holistic exercises (e.g. tai chi, yoga)	.27	.00**
Attending a retreat	.13	.05*
Travel and Tourism		
Visiting resorts	.04	.58
Adventure trekking	-.03	.68
Boat cruises	.06	.33
Travelling in foreign countries	.09	.15

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

Table 6.20
Pearson Product-Moment Correlation Coefficients for the Relationships Between Frequency of Participation in Leisure Activity Categories and Leisure-Spiritual Processes Scores

Leisure Activity Groupings	Leisure-Spiritual Processes Score	
	<i>r</i>	<i>p</i>
Mass Media	-.06	.35
Social Activities	.07	.25
Sports Activities	-.07	.28
Cultural Activities	.23	.00**
Outdoor Activities	.16	.01**
Hobbies	.14	.02*
Personal development	.34	.00**
Travel and tourism	.06	.31

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

Table 6.21
Pearson Product-Moment Correlation Coefficients for the Relationship Between Frequency of Participation in Leisure Activity Groupings and Leisure-Spiritual Processes Scores

Leisure-Spiritual Process	Leisure Activity Grouping							Personal Development	Travel & Tourism
	Mass Media	Social Activities	Sports Activities	Cultural Activities	Outdoor Activities	Hobbies			
Grounding	.08	.10	.08	.15	.08	.11	.12	.15	
	.24	.11	.17	.02*	.20	.09	.07	.02*	
Working through	.05	.21	.08	.13	.11	.12	.27	.09	
	.44	.00**	.23	.04*	.08	.06	.00**	.18	
Time & Space	.06	-.05	-.08	.07	.07	.11	.25	.03	
	.37	.40	.20	.27	.28	.09	.00**	.70	
Sacralization	.05	-.03	-.13	.15	.15	.11	.32	.05	
	.44	.64	.04*	.02	.02*	.09	.00**	.44	
Attitude	-.00	.03	-.11	.07	-.01	.07	.20	-.05	
	.97	.69	.09	.30	.84	.25	.00**	.47	
Busyness	.09	.11	.21	-.15	-.12	-.03	-.31	.09	
	.16	.08	.00**	.02*	.07	.67	.00**	.16	
Being Away	.04	.13	.02	.07	.00	-.05	.08	.02	
	.57	.04*	.72	.28	1.00	.45	.24	.71	
Nature	.01	.10	-.01	.20	.24	.11	.24	.05	
	.92	.11	.92	.00**	.00*	.07	.00*	.43	
Sense of Place	.05	.08	-.04	.14	.00	.10	.10	.07	
	.45	.24	.54	.02*	1.00	.10	.11	.27	
Fascination	-.06	.07	.17	-.16	-.06	-.00	-.20	.02	
	.36	.25	.01**	.01**	.32	.97	.00**	.77	
Compatibility	.00	.03	-.02	.09	.02	.08	.18	-.04	
	.99	.62	.72	.17	.81	.19	.01*	.54	
Repression	-.07	.11	-.05	-.16	-.20	-.12	-.17	.02	
	.28	.08	.41	.01**	.00**	.05*	.01**	.75	

Note. *r* values are listed above *p* values (top and bottom)

** significant at the .01 level (2-tailed test)

* significant at the .05 level (2-tailed test)

activities, and personal development activities. Attitude was positively correlated with personal development activities. Busyness was positively correlated with sports activities, and negatively correlated with cultural activities, hobbies, and personal development activities. Being away was positively correlated with social activities. Nature was positively correlated with cultural activities, outdoor activities, hobbies, and personal development activities. Sense of place was positively correlated with cultural activities. Fascination was positively correlated with sports activities, and negatively correlated with personal development activities. Compatibility was positively correlated with personal development activities. Repression was negatively correlated with cultural activities, outdoor activities, hobbies, and personal development activities.

The overall leisure activity participation score was significantly and positively related to the processes of grounding, working through, sacralization, and nature, while being significantly and negatively related to the process of repression. In addition, there was a significant positive relationship between the overall leisure activity participation score and the overall leisure-spiritual processes score (see Table 6.22).

2. Leisure Motivation and Leisure-Spiritual Processes

a) Leisure Motivations and Overall LSP score

Each of the motivations in the Leisure Motivation Scale were examined to see if they were correlated with the overall LSP score (see Table 6.23). All of the motivations within the intellectual component were positively correlated with the overall LSP scale: to learn about things around me, to satisfy my curiosity, to explore new ideas, to learn about myself, to expand my knowledge, to discover new things, to be creative, and to use my imagination.

One of the motivations within the social component of the Leisure Motivation Scale was significantly and positively correlated with the overall LSP score. The relationship between "to gain a

Table 6.22
Pearson Product-Moment Correlation Coefficients for the Relationship Between
Overall Leisure Activity Participation Score and Leisure-Spiritual Processes Scores

Leisure-Spiritual Process	<i>r</i>	<i>p</i>
Grounding	.18	.00**
Working through	.22	.00**
Time & Space	.09	.15
Sacralization	.13	.05*
Attitude	.03	.62
Busyness	-.03	.63
Being Away	.06	.39
Nature	.22	.00**
Sense of Place	.09	.15
Fascination	-.04	.57
Compatibility	.07	.28
Repression	-.14	.03*
Overall LSP Score	.21	.00**

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

Table 6.23
Pearson Product-Moment Coefficients for the Relationship Between
Individual Leisure Motivation Scale Scores and Leisure-Spiritual Process Scores

Leisure Motivation	Leisure-Spiritual Processes Score	
	<i>r</i>	<i>p</i>
To learn about things around me	.31	.00**
To satisfy my curiosity	.14	.03*
To explore new ideas	.27	.00**
To learn about myself	.31	.00**
To expand my knowledge	.25	.00**
To discover new things	.30	.00**
To be creative	.26	.00**
To use my imagination	.26	.00**
To build friendships with others	.11	.08
To interact with others	.06	.34
To develop close friendships	.12	.30
To meet new and different people	.07	.07
To reveal my thoughts, feelings, or physical skills to others	.09	.31
To be socially competent and skilful	.20	.17
To gain a feeling of belonging	.09	.00**
To gain other's respect	-.01	.14
To challenge my abilities	.16	.01**
To be good in doing them	.06	.35
To improve my skill and ability in doing them	.08	.23
To be active	.14	.03*
To develop physical skills and abilities	.01	.90

Table 6.23 Cont'd.

Leisure Motivation	Leisure-Spiritual Processes Score	
	<i>r</i>	<i>p</i>
To keep in shape physically	.05	.41
To use my physical abilities	.09	.16
To develop physical fitness	.13	.04*
To slow down	.17	.01**
Because sometimes I like to be alone	.15	.02*
To relax physically	.14	.03*
To relax mentally	.16	.01*
To avoid the hustle and bustle of daily activities	.14	.03*
To rest	.15	.02*
To relieve stress and tension	.25	.00**
To unstructure my time	.22	.00**
To be in a calm atmosphere	.23	.00**
To avoid crowded areas	.22	.00**
To get away from the responsibilities of my everyday life	.15	.02*

** Correlation is significant at the 0.01 level (2-tailed)
* Correlation is significant at the 0.05 level (2-tailed)

feeling of belonging" and the overall LSP score was significant.

Three of the motivations from the competence-mastery component of the Leisure Motivation Scale were significantly and positively correlated with the overall LSP score: to challenge my abilities, to be active, and to develop physical fitness.

All of the motivations within the stimulus-avoidance component of the Leisure Motivation Scale were significantly and positively correlated with the overall LSP score: to slow down, because sometimes I like to be alone, to relax physically, to relax mentally, to avoid the hustle and bustle of daily activities, to rest, to relieve stress and tension, to unstructure my time, to be in a calm atmosphere, to avoid crowded areas, to get away from the responsibilities of my everyday life.

Each of the four components of the LSM scale were examined to see if they were significantly and positively related with the LSP scores (see Table 6.24). It was found that three of the four components were significantly related to the LSP scores: intellectual, social, and stimulus-avoidance. The mastery-competence component was not significantly related. In addition, the overall LSM score was significantly and positively correlated with the LSP score ($r=.34, p=.00$).

b) Leisure Motivations and LSP Processes

Correlations between the four leisure motivation components and the 12 leisure and spiritual well-being processes were examined. Table 6.25 summarizes these relationships. In brief, eight of the processes have statistically significant positive relationships with the intellectual motivations, eight of the processes have statistically significant positive relationships with the social motivations, seven of the processes have statistically significant positive relationships with the stimulus-avoidance motivations and only three of the processes have statistically significant positive relationships with the competence-mastery motivations. All of these significant relationships were positive except for the relationship involving the fascination process which was a negative relationship. In addition, the process of busyness had a negative relationship

Table 6.24
Pearson Product-Moment Correlation Coefficients for the Relationships Between Leisure Motivation Scale Component Scores and Overall Leisure-Spiritual Process Scores

Leisure Motivation Scale Component	Leisure-Spiritual Processes Score	
	<i>r</i>	<i>p</i>
Intellectual	.39	.00**
Social	.14	.03*
Mastery-Competence	.12	.07
Stimulus-Avoidance	.26	.00**

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

Table 6.25
Pearson Product-Moment Correlation Coefficient Scores for the Relationship Between Leisure Motivation Scale Component Scores and Leisure-Spiritual Processes Scores

Process	Intellectual Motivations		Social Motivations		Competence-Mastery Motivations		Stimulus-Avoidance Motivations	
	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>
Grounding	.13	.04*	.07	.31	.12	.06	.03	.63
Working through	.27	.00**	.22	.00**	.08	.21	.13	.04*
Time & Space	.33	.00**	-.01	.93	.03	.62	.11	.10
Sacralization	.36	.00**	.09	.18	.04	.54	.20	.00**
Attitude	.34	.00**	.21	.00**	.15	.02*	.24	.00**
Busyness	-.15	.02*	.17	.01*	.14	.03*	-.14	.03*
Being Away	.04	.51	.21	.00*	.06	.35	.08	.23
Nature	.07	.31	.11	.08	.09	.18	.24	.00**
Sense of Place	.26	.00**	.23	.00**	.07	.27	.21	.00**
Fascination	-.12	.06	.15	.02*	.08	.21	.04	.51
Compatibility	.33	.00**	.19	.00**	.10	.12	.24	.00**
Repression	-.08	.22	.19	.00**	.02	.73	-.03	.63

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

with the intellectual and stimulus-avoidance motivations but a positive relationship with social motivations.

The overall LSM score was significantly and positively correlated with all the processes with the exception of busyness, fascination and repression. Furthermore, the overall LSM score was significantly and positively correlated with the overall LSP score (See Table 6.26).

3. Leisure Settings and Leisure-Spiritual Processes

a) Leisure Settings and Overall LSP Score

Two of the settings were significantly related to the overall LSP score: urban and near-urban natural areas and quiet urban recreation areas (see Table 6.27).

b) Leisure Settings and LSP Processes

Pearson product-moment correlation coefficients were calculated and used to see if there were any significant relationships between the eight leisure settings and the processes linking leisure and spiritual well-being. Table 6.28 summarizes the significant relationships between settings and the linking processes. The majority of the leisure-spiritual processes (grounding, working-through, sacralization, attitude, busyness, nature, sense of place, fascination and repression) were significantly related to quiet urban recreation settings. All of these relationships were positive relationships except for the relationship involving busyness, fascination and repression which were negative relationships. The process of nature was significantly and positively related to primitive wilderness, non-urban natural, urban and near-urban natural, and quiet urban settings. In addition, the process of grounding was significantly related to primitive wilderness, non-urban natural, and urban and near-urban natural settings, the process of time and space was positively and significantly related to primitive wilderness areas, and there was a significant positive relationship between busyness and busy urban areas.

Table 6.26
Pearson Product-Moment Correlation Coefficient for the Relationships Between
Overall Leisure Motivation Score and Leisure-Spiritual Processes Scores

Process	<i>r</i>	<i>p</i>
Grounding	.13	.05**
Working through	.26	.00
Time & Space	.16	.01*
Sacralization	.26	.00**
Attitude	.36	.00**
Busyness	.00	.99
Being Away	.15	.02**
Nature	.22	.00**
Sense of Place	.29	.00**
Fascination	.08	.18
Compatibility	.33	.00*
Repression	.02	.72
Overall LSP Score	.34	.00**

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

Table 6.27
Pearson Product-Moment Correlation Coefficients for Relationships Between
Leisure Settings and Overall Leisure Spiritual Processes Score

Leisure Settings	Leisure-Spiritual Processes Score	
	<i>r</i>	<i>p</i>
Primitive wilderness areas (e.g., canoe trip in Algonquin Park)	.12	.07
Non-urban natural areas (e.g. Provincial and National Park campgrounds)	.12	.07
Cottage or Lodge Settings (e.g., locations on Great Lakes or Muskoka Lakes)	.09	.16
Pastoral/Rural Areas (e.g., farms)	.07	.26
Urban and Near-Urban Natural Areas (e.g., conservation areas, city parks)	.12	.05*
Quiet Urban Recreation Areas (e.g., libraries, museums, art galleries, retreat centres)	.23	.00**
Busy Urban Recreation Areas (e.g., amusement parks, shopping malls, dance halls, sports stadiums, community centres)	-.06	.34
Own Home	.09	.15

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

Table 6.28
Pearson Product-Moment Correlation Coefficients for Relationship
Between Leisure Settings and Leisure-Spiritual Processes

Process	Leisure Setting							
	<i>Primitive Wilderness Areas</i>	<i>Non- Urban Natural Areas</i>	<i>Cottage or Lodge Settings</i>	<i>Pastoral/ Rural Areas</i>	<i>Urban & Near- Urban Natural</i>	<i>Quiet Urban Rec. Areas</i>	<i>Busy Urban Rec. Areas</i>	<i>Own Home</i>
Grounding	.13	.14	.02	.11	.06	-.12	.10	-.04
	.04*	.03*	.73	.10	.32	.05*	.12	.56
Working through	.07	.06	.04	.11	.10	.15	.07	.12
	.29	.32	.49	.10	.12	.02*	.26	.06
Time & Space	.15	.09	.02	-.01	.03	.09	-.10	.08
	.02*	.14	.82	.89	.67	.15	.11	.25
Sacralization	.11	.11	-.04	.07	.05	.15	-.08	.01
	.10	.10	.57	.25	.41	.02*	.22	.89
Attitude	-.01	.04	.07	.04	.07	.13	-.04	.04
	.93	.53	.25	.51	.24	.04*	.57	.56
Busyness	-.14	-.08	-.01	.01	-.03	-.16	.26	-.07
	.03*	.14	.90	.84	.63	.02*	.00**	.28
Being Away	.08	.00	-.04	-.05	-.03	.07	.06	-.02
	.23	.99	.57	.40	.64	.24	.36	.75
Nature	.13	.20	.07	.11	.22	.12	-.09	.08
	.04*	.00**	.28	.08	.00**	.05*	.16	.19
Sense of Place	-.06	-.02	.05	.05	-.03	.18	.01	-.03
	.32	.75	.44	.42	.70	.01**	.91	.62
Fascination	-.03	.02	-.02	.10	.06	-.12	.10	-.04
	.60	.79	.76	.10	.32	.05*	.12	.56
Compatibility	.04	.05	.07	.06	.08	.12	.03	.08
	.57	.42	.25	.39	.24	.07	.68	.19
Repression	-.10	-.05	-.09	-.04	-.07	-.15	.09	-.06
	.13	.44	.17	.49	.24	.02*	.16	.32

Note. *r* value is listed above *p* value.

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

4. Time Use and Leisure-Spiritual Processes

a) Time Use and Overall LSP Score

The ten questions in Part 4 of the questionnaire on time use were examined to see if there was a relationship with the overall score on the LSP (Table 6.29). There was only one significant relationship; responses on the question which asked if the respondent had more or less free time than the average person were positively correlated with the overall score on the LSP ($r=.15$, $p=.02$). Those respondents who indicated more free time than the average person had higher LSP scores. It was found that the relationship between the overall time score and the overall score on the LSP was not significant.

b) Time Use and LSP Processes

The relationships between the responses to the 10 time use questions and the overall time use score were examined to see if they were significantly related to the 12 leisure-spiritual processes. Table 6.30 summarizes the significant relationships. The overall time use score was also examined in relation to the 12 leisure-spiritual processes to see if there were any significant relationships. It was found that the overall time use measure was significantly related to three of the 12 processes: working through, time and space, and busyness. There was a positive relationship between the overall time use score and the processes of working through, and time & space, while there was a negative relationship between the overall time use score and the process of busyness.

5. Solitary Leisure Activity Participation and Leisure-Spiritual Processes

a) Solitary Activity and Overall LSP Score

Solitary leisure activity participation was significantly and positively correlated with the overall LSP score (see Table 6.31).

b) Solitary Leisure Activity Participation and LSP Processes

Solitary leisure activity participation was significantly and positively correlated with the processes

Table 6.29
Pearson Product-Moment Correlation Coefficients for Relationships
Between Time Use Questions and Overall Leisure Spiritual Process Scores

Time Use Questions	Leisure-Spiritual Processes Score	
	<i>r</i>	<i>p</i>
Work less hours than the average person.	.03	.68
Have more free time than the average person	.15	.02*
Never feel rushed	-.02	.80
Have time on my hands every day	.05	.45
I feel I am never under stress	-.05	.42
I do not feel trapped in a daily routine	-.03	.60
I feel that I have time for fun	.09	.16
I feel that I have sufficient leisure time	.09	.14
There is a balance of work, leisure, and personal/family responsibilities in my life	.04	.52
My free time occurs in large blocks	.02	.76
Overall Time Use Score	.07	.26

* significant at the .05 level

Table 6.30
Pearson Product-Moment Correlation Coefficients for the Relationships
Between Time Use Questions and Leisure-Spiritual Processes

Time Use Questions	Leisure and Spiritual Well-Being Processes		
	Process	<i>r</i>	<i>p</i>
Work for pay less hours than average person	Grounding	-.06	.32
	Working through	.07	.29
	Time & space	.08	.24
	Sacralization	.07	.32
	Attitude	.07	.28
	Busyness	-.03	.70
	Being away	-.02	.79
	Nature	.02	.76
	Sense of Place	.05	.45
	Fascination	-.09	.19
	Compatibility	.04	.58
	Repression	-.08	.19
Have more free time than the average person	Grounding	.12	.07
	Working through	.13	.04*
	Time & space	.17	.01**
	Sacralization	.17	.01**
	Attitude	.18	.00**
	Busyness	-.05	.46
	Being away	-.01	.82
	Nature	.11	.09
	Sense of Place	.10	.11
	Fascination	.10	.12
	Compatibility	.14	.03*
	Repression	.06	.33
Never feel rushed	Grounding	-.03	.69
	Working through	-.03	.61
	Time & space	.09	.14
	Sacralization	.06	.37
	Attitude	-.03	.70
	Busyness	-.06	.38
	Being away	-.08	-.20
	Nature	-.11	-.07
	Sense of Place	-.05	-.43
	Fascination	-.01	.92
	Compatibility	-.06	-.33
	Repression	-.03	.65

Table 6.30 Cont'd.

Have time on hands every day	Grounding	.06	.31
	Working Through	.15	.02*
	Time & Space	.08	.22
	Sacralization	.12	.05*
	Attitude	.04	.57
	Busyness	.01	.85
	Being away	.06	.33
	Nature	-.03	.66
	Sense of Place	-.00	.95
	Fascination	.11	.08
	Compatibility	.07	.26
	Repression	.22	.00**
I feel I am never under stress	Grounding	.02	.78
	Working Through	-.08	.21
	Time & Space	.06	.37
	Sacralization	.01	.91
	Attitude	.06	.33
	Busyness	-.09	.18
	Being Away	-.09	.18
	Nature	-.13	.05*
	Sense of Place	-.07	.29
	Fascination	.03	.60
	Compatibility	-.14	.03*
	Repression	-.12	.07
I do not feel trapped in a daily routine	Grounding	.00	1.00
	Working Through	.04	.50
	Time & Space	-.07	.28
	Sacralization	-.02	.80
	Attitude	-.03	.62
	Busyness	-.15	.02*
	Being Away	-.14	.03*
	Nature	.05	.32
	Sense of Place	-.05	.58
	Fascination	-.10	.13
	Compatibility	-.06	.54
	Repression	-.23	.00
I feel that I have time for fun	Grounding	.02	.81
	Working Through	.07	.26
	Time & Space	.11	.08
	Sacralization	.06	.38
	Attitude	-.01	.88
	Busyness	-.16	.01**
	Being Away	-.12	.06
	Nature	.06	.32
	Sense of Place	-.04	.58
	Fascination	-.02	.80
	Compatibility	.04	.54
	Repression	-.13	.05*

Table 6.30 Cont'd.

I feel that I have sufficient leisure time	Grounding	.05	.43
	Working Through	.18	.00**
	Time & Space	.13	.04*
	Sacralization	.13	.05*
	Attitude	.08	.23
	Busyness	-.06	.34
	Being Away	-.04	.53
	Nature	.03	.60
	Sense of Place	.02	.77
	Fascination	.10	.14
	Compatability	.07	.24
There is a balance of work, leisure, personal/family responsibilities in my life	Repression	.07	.30
	Grounding	-.03	.66
	Working Through	.13	.05*
	Time & Space	.08	.19
	Sacralization	.07	.31
	Attitude	.02	.81
	Busyness	-.12	.07
	Being Away	-.12	.07
	Nature	-.10	.72
	Sense of Place	-.05	.68
	Fascination	-.02	.80
Free time occurs in large blocks	Compatability	.00	.43
	Repression	-.07	.27
	Grounding	.05	.40
	Working Through	.07	.27
	Time & Space	.10	.14
	Sacralization	.04	.54
	Attitude	.04	.57
	Busyness	-.06	.37
	Being Away	.00	.96
	Nature	-.03	.72
	Sense of Place	.03	.68
Overall Time Use Score	Fascination	-.03	.67
	Compatability	-.05	.43
	Repression	.02	.77
	Grounding	.06	.35
	Working Through	.13	.04*
	Time & Space	.13	.04*
	Sacralization	.12	.06
	Attitude	.05	.47
	Busyness	-.12	.07
	Being Away	-.08	.20
	Nature	-.02	.74
Sense of Place	-.03	.62	
Fascination	.03	.61	
Compatability	.02	.78	
Repression	-.01	.87	

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

Table 6.31
Pearson Product-Moment Coefficient Correlations for the Relationship Between
Solitary Leisure Activity Participation and Leisure-Spiritual Processes Scores

Leisure-Spiritual Process	Solitary Leisure Activity Participation	
	<i>r</i>	<i>p</i>
Grounding	.18**	.00
Working through	.05	.41
Time & Space	.06	.38
Sacralization	.12	.06
Attitude	.12	.06
Busyness	-.01	.84
Being Away	.00	.97
Nature	.17*	.01
Sense of Place	.11	.08
Fascination	-.11	.09
Compatibility	.10	.11
Repression	.03	.59
Overall LSP Score	.13*	.04

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

of grounding and of nature (See Table 6.31).

6. Leisure Satisfaction

a) Leisure Satisfaction and Overall LSP Score

Leisure satisfaction was not significantly correlated with the overall leisure-spiritual processes score (See Table 6.32).

b) Leisure Satisfaction and LSP Processes

Leisure satisfaction was found to be negatively correlated with the processes of busyness and positively correlated with the process of being away (Table 6.32)

B. LEISURE-SPIRITUAL PROCESSES AND SPIRITUAL WELL-BEING

A mean score was computed for the overall Leisure-Spiritual Processes (LSP) Scale and also for each of the 12 processes. Correlations between frequency of use of each of the 12 processes and the MPS and SSWB scores were examined using the Pearson product-moment correlation. Most, but not all, of these correlations were significant as can be observed from Table 6.33. There were found to be significant positive relationships at the .01 level between the processes of working through, sacralization, attitude, nature, sense of place, and compatibility with spiritual well-being as measured by both the MPS and the SSWB spiritual well-being scales. The process of time and space was the only process for which there was a significant positive relationship, at the .01 level, with spiritual well-being as measured by the MPS scale but not as measured by the SSWB scale. There were significant negative relationships at the .01 level between the process of busyness and spiritual well-being as measured by both scales and between the process of fascination and spiritual well-being as measured by the MPS scale. Significant relationships did not exist between either the process of grounding or repression and spiritual well-being.

Table 6.32
Pearson Product-Moment Correlation Coefficient for the Relationship
Between Leisure Satisfaction and Overall Leisure-Spiritual Processes Score

Leisure-Spiritual Process	Leisure Satisfaction	
	<i>r</i>	<i>p</i>
Grounding	.07	.24
Working through	.10	.14
Time & Space	.08	.20
Sacralization	.04	.60
Attitude	-.04	.55
Busyness	-.13*	.04
Being Away	-.16*	.01
Nature	.03	.69
Sense of Place	-.06	.34
Fascination	-.05	.41
Compatibility	-.06	.34
Repression	-.10	.12
Overall LSP Score	.03	.67

** Correlation is significant at the 0.01 level (2-tailed)

Table 6.33
Pearson Product-Moment Correlation Coefficients for the Relationships
Between Leisure-Spiritual Processes and Spiritual Well-Being Scores

Process	Spiritual Well-Being Scores			
	MPS ^a		SSWB ^b	
	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>
Grounding	.12	.06	.08	.23
Working Through	.33	.00**	.28	.00**
Time & Space	.21	.00**	.13	.05
Sacralization	.28	.00**	.20	.00**
Attitude	.29	.00**	.19	.00**
Busyness	-.32	.00**	-.24	.00**
Being Away	.01	.92	.04	.57
Nature	.25	.00**	.32	.13
Sense of Place	.17	.01**	.21	.00**
Fascination	-.23	.00**	-.10	.13
Compatibility	.25	.00**	.20	.00**
Repression	-.12	.07	-.02	.76

^a MPS Spiritual Well-Being Sub-Scale

^b Subjective Spiritual Well-Being

** Correlation is significant at the 0.01 level (2-tailed)

Stepwise Regression Analyses of Leisure-Spiritual Processes

Stepwise regression analysis was conducted to determine the best combination of leisure-spiritual processes which would contribute the most to spiritual well-being as measured by the MPS (See Table 6.34). At Step 1, the process of Working Through, with a Beta coefficient of .333 ($p=.000$), accounted for 11.1% of the variance in the MPS score. At Step 2, 16.7% of the variance in the MPS score was accounted for by the processes of Working Through and Busyness operating jointly. Thus the process of Busyness added 5.6% to the variance in MPS as explained by the Working Through process at Step 1. In addition the Beta coefficients showed that the Busyness process ($\beta=-.246, p=.000$) contributed negatively to spiritual well-being while the Working Through process ($\beta=.270, p=.000$) contributed positively. At Step 3, 18.4% of the variance in the MPS score was accounted for by the processes of Working Through, Busyness and Fascination operating jointly. Thus, the process of Fascination added 1.7% to the variance in the MPS score as explained by the processes of Working Through and Busyness operating jointly at Step 2. The Beta coefficients also indicated that the Fascination process ($\beta=-.143, p=.026$) along with the Busyness process both contributed negatively to spiritual well-being whereas the Working Through process ($\beta=.279, p=.000$) contributed positively to spiritual well-being. At Step 4, 19.8% of the variance in the MPS score was accounted for by the processes of Working Through, Busyness, Fascination and Nature operating jointly. Thus, the process of Nature added 1.4% to the variance in the MPS score as explained by the processes of Working Through, Busyness and Fascination at Step 3. Furthermore, the Beta coefficients indicate that although the Nature process ($\beta=.126, p=.047$) contributed positively to spiritual well-being it does not contribute as much as the processes of Working Through ($\beta=.236, p=.000$), Busyness ($\beta=-.173, p=.009$), and Fascination ($\beta=-.143, p=.025$).

Stepwise regression analysis was also conducted to determine the best combination of leisure-spiritual processes which would contribute the most to spiritual well-being as measured by the SSWB (See Table 6.35). At Step 1, the process of Nature, with a Beta coefficient of .325 ($p=.000$), accounted for

Table 6.34
Leisure-Spiritual Processes and Spiritual Well-Being (MPS): Stepwise Regression Analysis

Dependent Variable: Spiritual Well-Being (MPS Score)

Independent Variable: LSP Processes	R square	Beta	<i>p</i>
Step 1:	.111		
Working Through		.333	.000
Step 2:	.167		
Working Through		.270	.000
Busyness		-.246	.000
Step 3:	.184		
Working Through		.279	.000
Busyness		-.186	.005
Fascination		-.143	.026
Step 4:	.198		
Working Through		.236	.000
Busyness		-.173	.009
Fascination		-.143	.025
Nature		.126	.047

Table 6.35
Leisure-Spiritual Processes and Spiritual Well-Being (SSWB):
Stepwise Regression Analysis

Dependent Variable: Spiritual Well-Being (Subjective Spiritual Well-Being Score)			
Independent Variable: LSP Processes	R square	Beta	<i>p</i>
Step 1:	.106		
Nature		.325	.000
Step 2:	.137		
Nature		.290	.000
Busyness		-.181	.003
Step 3:	.158		
Nature		.237	.000
Busyness		-.151	.015
Working Through		.158	.016

10.6% of the variance in the MPS score. At Step 2, 13.7% of the variance in the SSWB score was accounted for by the processes of Nature and Busyness operating jointly. Thus the process of Busyness added 3.1% to the variance in SSWB score as explained by the Nature process at Step 1. In addition the Beta coefficients showed that the Busyness process ($\beta=-.181, p=.003$) contributed negatively to spiritual well-being while the Nature process ($\beta=.290, p=.000$) contributed positively. At Step 3, 15.8% of the variance in the SSWB score was accounted for by the processes of Nature, Busyness and Working Through operating jointly. Thus, the process of Working Through added 2.1% to the variance in the MPS score as explained by the processes of Nature and Busyness operating jointly at Step 2. The Beta coefficients also indicated that the Working Through process ($\beta=.158, p=.016$) along with the Nature process ($\beta=.237, p=.000$) both contributed positively to spiritual well-being whereas the Busyness process ($\beta=.151, p=.015$) contributed negatively to spiritual well-being.

C. FACTOR ANALYSIS OF LEISURE-SPIRITUAL PROCESSES

In order to further understand the processes linking the components of leisure style with spiritual well-being and associated concepts, as well as to reduce the data for subsequent analysis, principal components factoring (one of the extraction techniques for exploratory factor analysis) was conducted with varimax rotation to explore factor structures of the LSP. One of the specific goals of factor analysis is to reduce a large number of observed variables to a smaller number of factors. The LSP scale as used in this study was an exploratory scale which incorporated 36 items or variables which were hypothesized to represent 12 processes linking leisure style and spiritual well-being. Each of the 12 hypothesized processes were represented by three items in the LSP scale. Given the likely overlap between the various processes and the problems of reliability for some of the subscales, it seemed useful to explore the factor structure of the thirty-six scale items to determine if a simpler and more parsimonious structure existed. Thus, the purpose of factor analysis was to discover patterns among the variations in the values of the LSP variables

and to determine the main factors of the scale. These factors would represent the main processes linking leisure style and spiritual well-being.

The initial factor analysis run with the 36 variables in the LSP scale reported that ten factors had eigenvalues of more than 1, however as will be explained in the next paragraph, the scree plot suggested that there were only three meaningful factors. Factor loadings in the Rotated Component Matrix suggested that there were 10 variables in the first factor, six variables in the second factor, six variables in the third factor, three variables in the fourth factor, three variables in the fifth factor, one variable in the sixth factor, three variables in the seventh factor, one variable in the eighth factor, two variables in the ninth factor, and one variable in the tenth factor which met a cut off point of .45 (20% of overlapping variance) for inclusion of a variable in the interpretation of a factor (Tabachnick & Fidell, 1989).

The scree plot plots the eigenvalues against the factors (Tabachnick & Fidell, 1989). Factors, in descending order, are arranged along the abscissa with the eigenvalue as the ordinate. Usually the scree plot is negatively decreasing as “the eigenvalue is highest for the first factor and moderate but decreasing for the next few factors before reaching small values for the last several factors” (Tabachnick & Fidell, 1989, p. 635). A scree test involves determining the point where the line drawn through the points changes direction. In this case, a single straight line can comfortably fit the first three eigenvalues (see Figure 6.3). After that, another line, with a noticeably more horizontal slope, best fits the remaining points. Therefore there appears to be three factors in the data. Thus, based on this scree plot, only three factors were specified in the second run of the factor analysis. To doublecheck that the three factor solution was the correct solution a four factor solution was also run. However only one variable in the fourth factor of the four factor solution met the cut off point of .45 (20% of overlapping variance) for inclusion of a variable in the interpretation of a factor.

Loadings of variables on factors, communalities, and percent of variance explained as a result of the three factor solution in the second run are shown in Table 6.36. Variables are ordered and grouped by

Figure 6.3

**Scree Plot for Three-Factor Solution
Factor Analysis of LSP Scale Items**

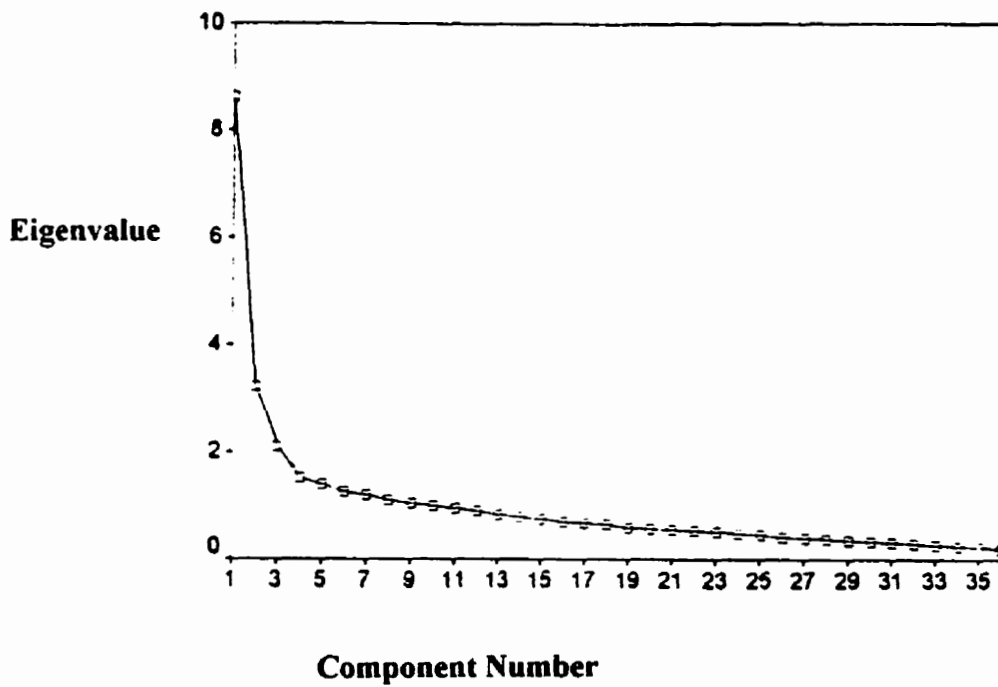


Table 6.36
Factor Loadings, Communalities, and Percent of Variance Explained for Principal Components
Factoring and Varimax Rotation: Leisure-Spiritual Processes Scale; Three-factor Solution

Items	Factor 1	Factor 2	Factor 3	Communalities
Time and Space 2	.781	.058	.232	.667
Time and Space 3	.750	.071	.200	.607
Sacralization 1	.709	.128	.067	.524
Sacralization 3	.664	.281	.219	.567
Sacralization 2	.643	.304	.105	.517
Fascination 3	.605	.299	.020	.450
Compatability 3	.570	.359	.008	.453
Working Through 1	.568	.318	-.030	.425
Compatability 2	.534	.330	-.003	.395
Being Away 2	.530	.192	-.206	.344
Working Through 2	.528	.106	-.093	.298
Attitude 2	.474	.400	.007	.390
Nature 3	.170	.750	.086	.599
Nature 2	.232	.703	.167	.576
Nature 1	-.056	.675	.175	.489
Being Away 3	.103	.606	-.206	.421
Attitude 3	.232	.593	.051	.408
Sense of Place 1	.183	.555	.036	.342
Sense of Place 2	.231	.549	.055	.357
Repression 1	.019	.083	.720	.526
Fascination 1	.180	-.079	.641	.450
Repression 3	.068	.005	.607	.373
Busyness 2	.431	-.024	.575	.517
Busyness 3	.457	-.048	.555	.519

Table 6.36 Cont'd.
Factor Loadings, Communalities, and Percent of Variance Explained for Principal Components Factoring and Varimax Rotation: Leisure-Spiritual Processes Scale; Three-factor Solution

Items	Factor 1	Factor 2	Factor 3	Communalities
Repression 2	-.127	.087	.547	.323
Working Through 3	.463	.247	-.142	.296
Time and Space 1	.442	.040	-.193	.235
Attitude 1	.419	.344	-.064	.298
Grounding 1	.296	.261	-.179	.188
Compatability 1	.238	.352	-.030	.181
Being Away 1	.209	.355	-.091	.178
Grounding 2	.185	.246	-.363	.227
Grounding 3	.152	.466	-.205	.283
Sense of Place 3	.103	.383	-.078	.163
Busyness 1	-.263	.166	.406	.261
Fascination 2	-.291	-.166	-.093	.121
Percents of Variance Explained	23.98	8.98	5.86	

Notes.

1. Items are ordered and grouped by size of loading to facilitate interpretation, and loadings above .47 are bolded.
2. Number with item names represent item numbers for each dimension consistent with the order included in the Leisure-Spiritual Processes Scale.

size of loading to facilitate interpretation, and loadings above the criterion of .47 are bolded. A cutoff of .47 was chosen for interpretation reasons. A cut off of .47 facilitated determining which variables loaded with which factor and also aided in the interpretation of factors (Tabachnick & Fidell, 1989). With a cutoff of .47 no single item loaded on more than one factor. With a cutoff of .45 there would have been a double loading of the factors. With a cut-off point of .47, twelve items did not load on any of the three factors: Working Through 3, Time & Space 1, Attitude 1, Grounding 1, 2 & 3, Compatibility 1, Being Away 1, Sense of Place 3, Busyness 1, and Fascination 2. Communality values ranged from low to moderately high (from .121 to .667). That is, 12.1 % to 66.7% of the variance in each variable was accounted for by the three factors. However, all items that loaded on one of the three factors had commonalities of .323 or higher.

The pattern matrix seems to suggest that the first factor represents the process of SACRALIZATION, that is, leisure sensitizes one to the spiritual, as it included all three sacralization items, two of the time and space items, two of the working through items, two of the compatibility items, and one item from each of the attitude, fascination and being away processes. The second factor seems to represent PLACE processes as it included all three of the nature items, two of the sense of place items, and one of the being away items. It also included one of the attitude items. The third factor seems to represent REPRESSION processes, that is, leisure represses the spiritual tendency of a person. This factor included all three of the repression items, two of the busyness items and one of the fascination items. All of the these items were ones that measured leisure detracting from spiritual well-being and were items that had been reversed coded to obtain the overall LSP score.

D. LEISURE STYLE COMPONENTS AND FACTOR ANALYSIS DETERMINED LEISURE-SPIRITUAL PROCESSES

1. Leisure Activity Participation and Factor Analysis Determined LSP Processes

Correlations between the factor analysis determined leisure-spiritual processes and specific leisure activities (see Table 6.37), leisure activity groupings and the overall leisure activity participation score were examined. The process of SACRALIZATION had a significant positive correlation with the following leisure activities: visiting an art museum, attending theatre, attending festivals, day outing to zoo, park, etc.; floral arranging, plant care; reading for personal growth; spiritual practices; holistic exercises (e.g., tai chi, yoga); and attending a retreat. SACRALIZATION also had a significant negative correlation with the leisure activities of team sports and dual sports. The process of PLACE had a significant positive correlation with the following leisure activities: attending parties, attending concerts, ballet, etc.; attending theatre; attending festivals; gardening; day outing at zoo, park etc.; spiritual practices (e.g. meditation, prayer, journal writing); holistic exercises; and attending a retreat. The process of REPRESSION had a significant, positive relationship with the leisure activities of social dancing, indoor games, spectating at sports events, team sports, and dual sports, and a significant, negative relationship with the following leisure activities: attending concerts, ballet, etc.; visiting art museum; attending theatre; gardening; hiking; nature study; painting, drawing, sketching; reading for personal growth; spiritual practices; and holistic exercises.

In regard to leisure activity categories (see Table 6.38), the process of SACRALIZATION had significant positive correlations with cultural activities, hobbies, and personal development activities, the process of Place had a significant positive correlations with cultural activities, outdoor activities, and personal development activities, while the process of REPRESSION had significant, positive relationships with social activities and sports activities but significant, negative relationships with cultural activities, outdoor activities, and personal development activities. Finally there were significant positive,

Table 6.37
Pearson Product-Moment Correlation Coefficients for the Relationship Between Frequency of Participation in Specific Leisure Activities and Factor Analysis Derived Leisure-Spiritual Processes

Leisure Activity	Sacralization		Place		Repression	
	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>
Mass Media						
Watching TV & Videos	.01	.92	.07	.30	.10	.13
Reading magazine or newspaper	.04	.51	.10	.10	-.12	.06
Going to a movie	.07	.28	.08	.20	.10	.14
Using the internet	-.04	.54	-.09	.22	-.05	.40
Social Activities						
Visiting friend(s)	.05	.47	.01	.87	.01	.90
Entertaining friend(s)	.06	.35	.07	.29	-.01	.91
Attending parties	.06	.32	.12	.05*	.05	.45
Social dancing	.04	.53	.07	.26	.20	.00**
Indoor games (e.g. card games)	-.08	.21	.03	.67	.14*	.03*
Sports Activities						
Spectating at sports events	-.08	.17	.00	.95	.12	.05*
Fitness activities (jog, weight, etc.)	.08	.19	.02	.72	-.04	.53
Team sports (softball, soccer, etc.)	-.13	.04*	-.01	.89	.25	.00**
Individual sports (golf, fencing, etc.)	-.06	.37	-.02	.71	.11	.09
Dual sports (tennis, racquetball, etc.)	-.14	.03*	-.06	.39	.14	.03*
Cultural Activities						
Attending concerts, ballet, etc.	.12	.06	.14	.02*	-.22	.00**
Visiting art museum	.16	.01**	.10	.10	-.19	.00**
Folk or square dancing	-.07	.25	-.06	.39	.06	.34
Attending theatre	.22	.00**	.20	.00**	-.22	.00**
Attending festivals	.17	.01**	.12	.05*	-.08	.23

Table 6.37 Cont'd.

Outdoor Activities						
Picnicking	.01	.92	.03	.70	-.12	.07
Fishing, hunting	-.05	.46	.04	.51	-.09	.16
Gardening	.11	.08	.16	.01*	-.13	.04*
Day outing (zoo, park, etc.)	.13	.04*	.14	.03*	-.10	.12
Hiking	.11	.10	.08	.24	-.20	.00**
Canoeing	.07	.25	.11	.09	-.07	.26
Boating or sailing	.01	.85	.10	.13	.03	.61
Nature study	.06	.39	.05	.45	-.19	.00**
Camping	.00	.95	.04	.57	-.03	.60
Hobbies						
Painting, drawing, sketching	.08	.20	.05	.45	-.13	.04*
Woodwork, furniture refinishing	.04	.50	-.04	.55	-.06	.32
Collecting stamps, coins, etc.	-.04	.57	.07	.29	.08	.21
Needlework, sewing, knitting, etc.	.12	.06	.12	.06	-.09	.15
Floral arranging, plant care	.18	.01**	.11	.09	-.04	.54
Weaving, pottery, sculpture, etc.	.05	.47	.05	.46	.03	.69
Photography, video-making	.03	.64	.05	.48	-.04	.50
Personal Development						
Reading for personal growth	.23	.00**	.08	.20	-.30	.00**
Spiritual practices (.eg meditation, prayer, journal writing)	.25	.00**	.14	.03*	-.19	.00**
Holistic exercises (e.g. tai chi, yoga)	.30	.00**	.14	.02**	-.19	.00**
Attending a retreat	.14	.03*	.15	.02*	-.02	.79
Travel and Tourism						
Visiting resorts	.01	.87	.06	.32	.04	.53
Adventure trekking	-.02	.74	-.01	.84	.04	.53
Boat cruises	.03	.61	.05	.40	.09	.17
Travelling in foreign countries	.09	.17	.03	.64	-.01	.88

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

Table 6.38
Pearson Product-Moment Correlation Coefficients for the Relationship
Between Frequency of Participation in Leisure Activity Groupings
and Factor Analysis Derived Leisure-Spiritual Processes

Leisure Activity Groupings	Sacralization		Place		Repression	
	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>
Mass Media	.02	.70	.06	.35	-.02	.73
Social Activities	.04	.58	.10	.14	.13	.04*
Sports Activities	-.09	.16	-.02	.79	.16	.01*
Cultural Activities	.18	.00**	.16	.01*	-.20	.00**
Outdoor Activities	.10	.13	.15	.02*	-.19	.00**
Hobbies	.15	.02*	.12	.06	-.09	.16
Personal Development Activities	.36	.00**	.20	.00**	-.28	.00**
Travel and Tourism Activities	.05	.46	.05	.46	.05	.42
Overall Leisure Activity Participation	.16	.01**	.18	.01**	-.11	.09

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

relationships between overall leisure activity participation and both the SACRALIZATION and PLACE processes however, there was not a significant relationship between overall leisure activity participation and REPRESSION.

2. Leisure Motivation and Factor Analysis Determined Leisure-Spiritual Processes

Correlations between the factor analysis determined leisure-spiritual processes and individual leisure motivations (see Table 6.39), leisure motivation components and the overall leisure motivation scale score were examined. The process of SACRALIZATION had significant, positive relationships with eight of the intellectual motivations (to learn about things around me, to satisfy my curiosity, to explore new ideas, to learn about myself, to expand my knowledge, to discover new things, to be creative, to use my imagination), one of the social motivations (to gain a feeling of belonging), one of the competence-mastery motivations (to challenge my abilities), and six of the stimulus-avoidance motivations (because I sometimes like to be alone, to relax physically, to relieve stress and tension, to unstructure my time, to be in a calm atmosphere, to avoid crowded areas). The process of PLACE had significant, positive relationships with three of the intellectual motivations (to discover new things, to be creative, to use my imagination), four of the social motivations (to develop close friendships, to meet new and different people, to gain a feeling of belonging, to gain other's respect), one competence-mastery motivation (to be active), and 10 stimulus-avoidance motivations (to slow down, to relax physically, to relax mentally, to avoid hustle and bustle of daily activities, to rest, to relieve stress and tension, to unstructure my time, to be in a calm atmosphere, to avoid crowded areas, to get away from the responsibilities of my everyday life). The process of REPRESSION had significant, positive relationships with five social motivations (to develop close friendships, to reveal my thoughts, feelings, or physical skills to others, to be socially competent and skilful, to gain a feeling of belonging, to gain other's respect) and three competence-mastery motivations (to be good in doing them, to improve my skill and ability in doing them, to develop physical skills and abilities), as well as significant, negative relationships with three intellectual

Table 6.39
Pearson-product Moment Correlation Coefficients for the Relationship between Leisure Motivation Scale Individual Scores and Factor Analysis Derived Leisure-Spiritual Processes

Motivation	Sacralization		Place		Repression	
	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>
To learn about things around me	.34	.00**	.11	.09	-.12	.07
To satisfy my curiosity	.22	.00**	-.05	.49	.04	.54
To explore new ideas	.29	.00**	.09	.16	-.13	.04*
To learn about myself	.41	.00**	.09	.14	-.05	.46
To expand my knowledge	.30	.00**	.04	.54	-.10	.13
To discover new things	.31	.00**	.13	.04*	-.09	.15
To be creative	.24	.00**	.19	.00**	-.14	.03*
To use my imagination	.22	.00**	.20	.00**	-.15	.02*
To build friendships with others	.02	.71	.11	.08	.10	.14
To interact with others	-.01	.88	.07	.25	.10	.10
To develop close friendships	.01	.89	.13	.05*	.17	.01**
To meet new and different people	.05	.46	.13	.04*	.10	.10
To reveal my thoughts, feelings, or physical skills to others	.11	.09	-.04	.54	.13	.04*
To be socially competent and skilful	.10	.11	.11	.09	.24	.00**
To gain a feeling of belonging	.22	.00**	.23	.00**	.21	.00**
To gain other's respect	.11	.08	.13	.04*	.24	.00**
To challenge my abilities	.17	.01**	.11	.09	.10	.13
To be good in doing them	.09	.16	.06	.37	.18	.01**
To improve my skill and ability in doing them	.11	.09	.07	.28	.16	.01*
To be active	.05	.40	.14	.03*	-.03	.60
To develop physical skills and abilities	-.03	.67	.04	.58	.13	.05*
To keep in shape physically	.01	.91	-.02	.80	-.01	.89

Table 6.39 Cont'd.
Pearson Product-Moment Correlation Coefficients for the Relationship between Leisure Motivation Scale Individual Scores and Factor Analysis Derived Leisure-Spiritual Processes

To use my physical abilities	.05	.42	.03	.70	.01	.94
To develop physical fitness	.09	.17	.06	.32	.01	.90
To slow down	.12	.07	.20	.00**	-.06	.34
Because I sometimes like to be alone	.18	.00*	.10	.11	-.11	.09
To relax physically	.15	.02**	.13	.04*	-.02	.73
To relax mentally	.12	.07	.17	.01**	-.12	.06
To avoid hustle and bustle of daily activities	.09	.17	.21	.00**	.02	.79
To rest	.12	.08	.21	.00**	-.06	.36
To relieve stress and tension	.23	.00**	.29	.00**	.04	.57
To unstructure my time	.18	.00**	.26	.00**	-.02	.76
To be in a calm atmosphere	.24	.00**	.17	.00**	.20	.01**
To avoid crowded areas	.22	.00**	.17	.01**	-.16	.01**
To get away from the responsibilities of my everyday life	.11	.08	.27	.00**	.15	.02*

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

motivations (to explore new ideas, to be creative, to use my imagination) and two stimulus-avoidance motivations (to be in a calm atmosphere, to avoid crowded areas).

The relationship between the leisure motivation scale components and the factor analysis determined leisure-spiritual processes were also examined (See Table 6.40). The process of SACRALIZATION had significant, positive relationships with both intellectual motivations and stimulus-avoidance motivations. The process of PLACE had significant, positive relationships with intellectual motivations, social motivations and stimulus-avoidance motivations. The process of REPRESSION had a significant, negative relationship with intellectual motivations and a significant, positive motivation with social motivations. Finally, there were significant, positive relationships between the overall leisure motivation score and both the processes of SACRALIZATION and PLACE, but there was not a significant relationship between the overall leisure motivation score and the process of REPRESSION.

3. Leisure Setting and Factor Analysis Determined LSP Processes

Correlations between the factor analysis determined leisure-spiritual processes and the various leisure settings were examined (see Table 6.41). There was a significant, positive relationship between the process of SACRALIZATION and quiet urban recreation areas and a significant, positive relationship between the process of PLACE and both non-urban natural areas and quiet urban natural recreation areas. In addition, the process of REPRESSION had a significant, negative relationship with the quiet, urban recreation areas and a significant, positive relationship with busy, urban recreation areas.

4. Time Use and Factor Analysis Determined LSP Processes

Correlations between the factor analysis determined leisure-spiritual processes and the 10 time use questions were examined (see Table 6.42). There were significant, positive relationships between the SACRALIZATION process and both the free time and “time on hands” questions. That is, greater use of the SACRALIZATION process was positively correlated with higher levels of free time and having more “free time on hands.” There were significant, negative relationships between the PLACE process and both

Table 6.40
Pearson Product-Moment Correlation Coefficients for the Relationship Between Leisure Scale
Motivation Component Scores and Factor Analysis Derived Leisure-Spiritual Processes

Leisure Motivation Scale Components	Sacralization		Place		Repression	
	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>
Intellectual	.43	.00**	.15	.02*	-.14	.03*
Social	.11	.09	.15	.02*	.23	.00**
Competence-Mastery	.09	.17	.08	.22	.08	.17
Stimulus-Avoidance	.23	.00**	.29	.00**	-.07	.28
Overall Leisure Motivation	.32	.00**	.28	.00**	.04	.5

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

Table 6.41
Pearson-product Moment Correlation Coefficients for the Relationship Between Frequency of Participation in Various Leisure Settings and Factor Analysis Derived Leisure-Spiritual Processes

Leisure Settings	Sacralization		Place		Repression	
	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>
Primitive wilderness areas (e.g., canoe trip in Algonquin Park)	.10	.14	.12	.08	.05	-.12
Non-urban natural areas (e.g. Provincial and National Park campgrounds)	.20	.08	.14	.03*	-.06	.39
Cottage or Lodge Settings (e.g., locations on Great Lakes or Muskoka Lakes)	.01	.87	.08	.19	-.06	.34
Pastoral/Rural Areas (e.g., farms)	.09	.17	.07	.26	.01	.91
Urban and Near-Urban Natural Areas (e.g., conservation areas, city parks)	.09	.15	.10	.12	-.04	.56
Quiet Urban Recreation Areas (e.g., libraries, museums, art galleries, retreat centres)	.19	.00**	.13	.04*	-.19	.00**
Busy Urban Recreation Areas (e.g., amusement parks, shopping malls, dance halls, sports stadiums, community centres)	-.06	.34	-.08	.23	.18	.01**
Own Home	.10	.12	.06	.37	-.08	.24

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

Table 6.42
Pearson-Product Moment Correlation Coefficient Scores for the Relationship
Between Time Use Questions and Factor Analysis Derived Leisure-Spiritual Processes

Time Use Questions	Sacralization		Place		Repression	
	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>
Work for pay less hours than the average person.	-.04	.50	-.02	.74	-.08	.19
Have more free time than the average person	.01	.17**	.28	.07	.05	.48
Never feel rushed	.02	.76	-.13	.05*	-.04	.49
Have time on your hands every day	.13	.05*	.00	.97	.17	.01**
I feel I am never under stress	-.06	.36	-.20**	.00	-.12	.05
I do not feel trapped in a daily routine	-.03	.62	-.05	.42	-.22	.00**
I feel that I have time for fun	.07	.28	-.02	.73	-.15	.02
I feel that I have sufficient leisure time	.12	.07	.01	.83	.04	.50
There is a balance of work, leisure, and personal/family responsibilities in my life	.07	.27	-.12	.06	-.09	.15
Free time occurs in large blocks	.04	.54	-.02	.74	-.02	.79
Overall Time Use Score	.10	.12	-.07	.30	-.04	.51

**Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

the “feel rushed” and “feel under stress” questions. That is, higher levels of use of the PLACE process was negatively correlated with higher levels of feeling rushed and feeling under stress. The REPRESSION process was also significantly related with the “feel have time on hands,” “feel trapped in daily routine,” and “don’t have time for fun” questions. Higher levels of use of the REPRESSION were associated with higher levels of feeling have time on hands, of feeling trapped in daily routine, and not having time for fun.

The relationships between the factor analysis determined leisure-spiritual processes and the overall time use measure were also examined. The relationships between the three leisure-spiritual processes and the overall time use measure were not statistically significant.

5. Solitary Leisure Activity Participation and Factor Analysis Determined LSP Processes

Correlations between the factor analysis determined LSP processes and solitary leisure activity participation were examined. Both the processes of SACRALIZATION ($r=.15, p=.02$) and PLACE ($r=.17, p=.01$) were significantly and positively correlated with solitary leisure activity participation. The process of REPRESSION was not significantly correlated with solitary leisure activity participation.

6. Leisure Satisfaction and Factor Analysis Determined LSP Processes

Correlations between the factor analysis determined LSP processes and leisure satisfaction was examined. None of the three LSP processes were correlated with leisure satisfaction.

E. FACTOR ANALYSIS DETERMINED LSP PROCESSES AND SPIRITUAL WELL-BEING

Correlations between the factor analysis determined LSP processes and spiritual well-being scores were examined (see Table 6.43). There were significant, positive relationships between the processes of SACRALIZATION and PLACE and both the MPS and SSWB spiritual well-being scores. There were significant, negative relationships between the process of REPRESSION and both the MPS and SSWB spiritual well-being scores.

Table 6.43
Pearson Product-Moment Correlation Coefficients for Relationship Between
Factor Analysis Derived Leisure-Spiritual Processes Scores and Spiritual Well-Being Scores

Leisure-Spiritual Processes	MPS ^a		SSWB ^b	
	<i>r</i>	<i>p</i>	<i>r</i>	<i>p</i>
Sacralization	.38	.00**	.28	.00**
Place	.26	.00**	.30	.00**
Repression	-.25	.00**	-.13	.04*

^a MPS Spiritual Well-Being Sub-Scale

^b Subjective Spiritual Well-Being Scale

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

F. STEPWISE REGRESSION ANALYSIS USING FACTOR ANALYSIS DETERMINED LEISURE-SPIRITUAL PROCESSES

The contribution of the Leisure-Spiritual Processes derived from the factor analysis were examined using stepwise regression analysis in order to determine the best combination of factors which contributed the most to spiritual well-being (see Table 6.44). At Step 1, the process of SACRALIZATION with a Beta coefficient of .377 ($p=.000$) accounted for 14.2 % of the variation in the MPS score. At Step 2, 16.6% of the variance in the MPS score was accounted for by the SACRALIZATION and REPRESSION processes operating jointly. Thus the process of REPRESSION added 2.4% to the variation in the MPS score as explained by the process of SACRALIZATION at Step 1. Furthermore from the Beta coefficients we learn that the contribution of SACRALIZATION to spiritual well-being is positive ($\beta=.332, p=.000$) while the contribution of REPRESSION to spiritual well-being is negative ($\beta=-.161, p=.009$).

The above stepwise regression analysis was conducted a second time with Subjective Spiritual Well-being as the dependent variable instead of the MPS score as the dependent variable. Slightly different findings resulted. This time, at Step 1, the process of PLACE with a Beta coefficient of .302 ($p=.000$) accounted for 9.1% of the variance in the SSWB score. At Step 2, 11.0% of the variance in the MPS score was accounted for by the PLACE and SACRALIZATION processes operating jointly. Thus the process of SACRALIZATION added 1.9% to the variation in the SSWB score as explained by the process of PLACE at Step 1. Furthermore from the Beta coefficients we learn that the contribution of the PLACE process ($\beta=.216, p=.003$) to the SSWB score is greater than the contribution of the SACRALIZATION process ($\beta=.161, p=.025$).

G. PATH ANALYSES INVOLVING LEISURE-SPIRITUAL PROCESSES

In order to further explore the processes and relationships that linked the components of leisure style with spiritual well-being and related concepts, path analysis was conducted. Path analysis may be

Table 6.44
Leisure-Spiritual Processes and Spiritual Well-Being: Stepwise Regression Analysis

Dependent Variable: Spiritual Well-Being (MPS Score)

Independent Variables	R square	Beta	<i>p</i>
Step 1:	.142		
Sacralization		.377	.000
Step 2:	.166		
Sacralization		.332	.000
Repression		-.161	.009

Dependent Variable: Spiritual Well-Being (Subjective Spiritual Well-Being Score)

Independent Variables	R square	Beta	<i>p</i>
Step 1:	.142		
Place		.302	.000
Step 2:	.166		
Place		.216	.003
Sacralization		.161	.025

defined as “a causal model for understanding relationships between variables” which provides a graphic picture of relationships among independent, intervening and dependent variables (Babbie, 1992, p. 441). In addition to diagramming a network of relationships among variables, path analysis illustrates the strengths of these relationships. Path coefficients represent the strengths of the relationships between two variables when the effects of all the other variables in the model are kept constant. Thus path analysis is a comprehensive strategy which allows for a simultaneous examination of the relationships between selected aspects of leisure style, leisure-spiritual processes and spiritual well-being.

From the bivariate analysis it was observed that there were significant relationships between leisure style components and spiritual well-being, between leisure style components and leisure-spiritual processes, and between leisure style processes and spiritual well-being. It was also observed that whether or not there were significant relationships between leisure style components and spiritual well-being or between leisure-spiritual processes and spiritual well-being sometimes depended on whether spiritual well-being was measured by the MPS or the SSWB scale. This reflected the fact that the MPS questions were more related to the respondent’s involvement in spiritual activities and practices, that is a behavioural measure, while the SSWB questions were more related to the respondent’s personal experience of meaning/purpose and transcendence in their lives. These observations from the bivariate analyses were taken into account during the development of the path analysis models.

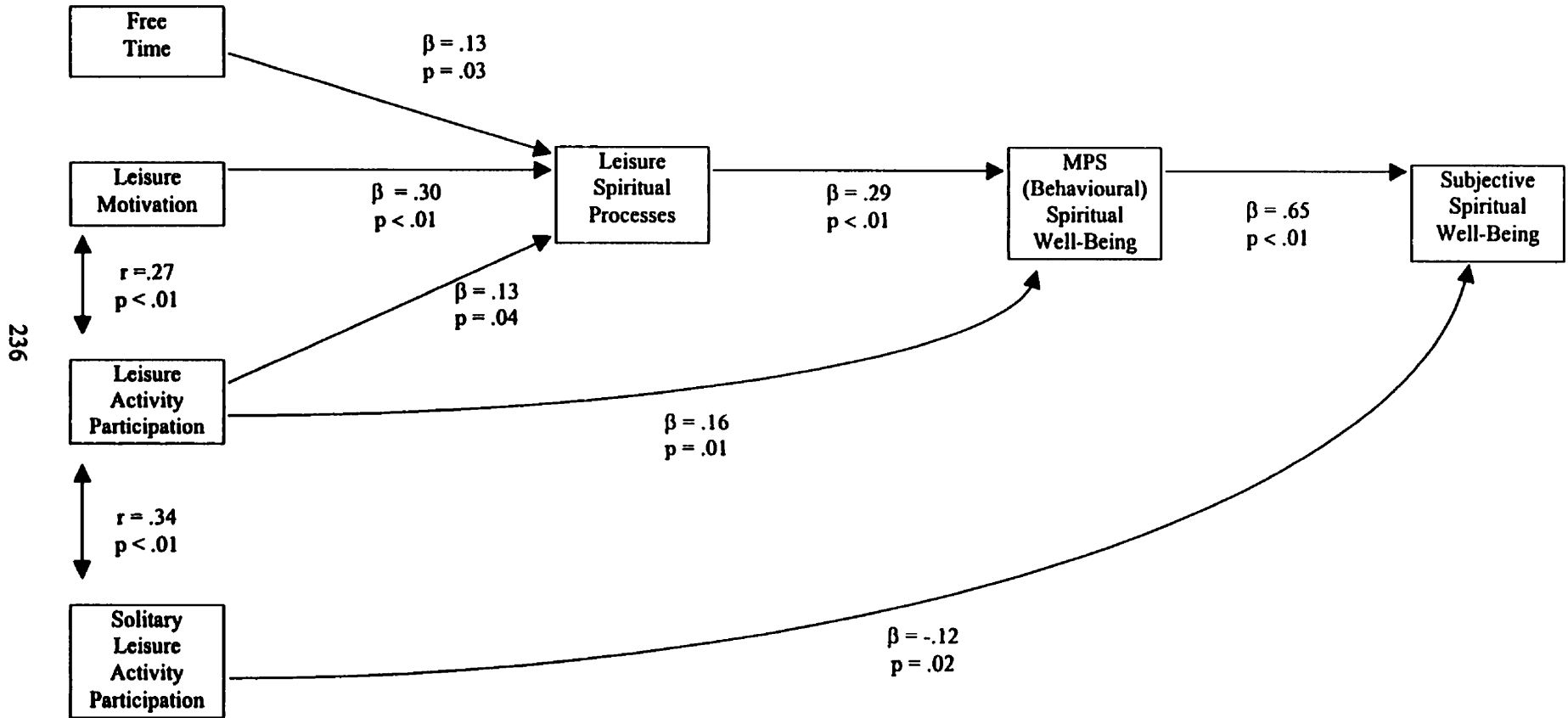
The path analysis models were based on the hypothesis that Subjective Spiritual Well-Being would be influenced by behavioural Spiritual Well-Being (MPS), which would be influenced by the components of leisure style (free time, leisure motivation, leisure activity participation, solitary leisure activity participation and leisure setting) through the LSP processes. The first path analysis model utilized the overall LSP score while the second path analysis model incorporated the three leisure-spiritual processes as determined by the factor analysis described above. These first two models incorporated all the leisure style components except for the leisure setting component. The third path analysis model incorporated the

spiritual well-being measures, the leisure-spiritual processes and leisure setting variables.

The first path analysis (see Figure 6.4) included the variables of subjective spiritual well-being, MPS (behavioural) spiritual well-being, the overall leisure-processes score and four leisure-style components: free time, leisure motivation, leisure activity participation and solitary leisure activity participation. Path analysis is conducted using a series of regression analyses. In the first regression analysis the dependent variable was subjective spiritual well-being. There was found to be a significant positive relationship between MPS (Behavioural) spiritual well-being and subjective well-being ($\beta=.65$, $p<.01$) and a significant negative relationship between solitary leisure activity participation and subjective spiritual well-being ($\beta=-.12$, $p=.02$). The second regression analysis involved eliminating subjective spiritual well-being from the analysis and conducting the analysis with MPS (behavioural) spiritual well-being as the dependent variable. There was found to be significant positive relationships between leisure-spiritual processes and MPS (behavioural) spiritual well-being ($\beta=.29$, $p<.01$) and between leisure activity participation and MPS (behavioural) spiritual well-being ($\beta=.16$, $p=.01$). In the third regression analysis, MPS (behavioural) spiritual well-being was removed from the analysis and the analysis was conducted with the overall leisure-spiritual processes score as the dependent variable. The leisure style components of free time ($\beta=.13$, $p=.03$), leisure motivation ($\beta=.30$, $p>.01$), and leisure activity participation ($\beta=.13$, $p=.04$) all had significant positive relationships with the overall leisure spiritual processes score. Thus, leisure activity participation both directly influenced MPS (behavioural) spiritual well-being and indirectly influenced MPS (behavioural) spiritual well-being through the leisure-spiritual processes, while both free time and leisure motivation only indirectly influenced MPS (behavioural) spiritual well-being through leisure-spiritual processes. Finally there were significant positive relationships between the exogenous leisure style variables of leisure motivation and leisure activity participation ($r=.27$, $p<.01$) and between leisure activity participation and solitary leisure activity participation ($r=.34$, $p<.01$).

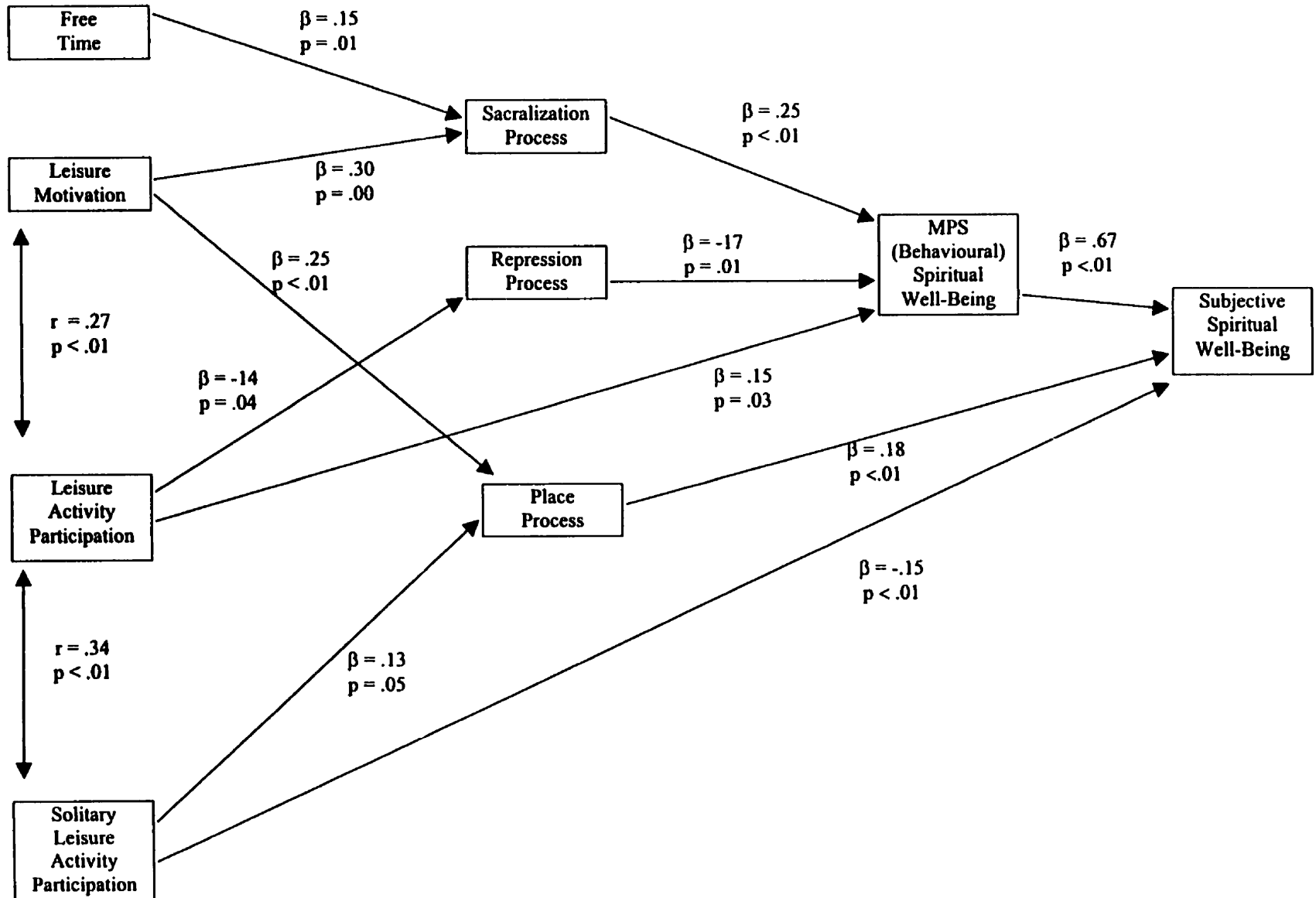
A second path analysis was conducted to further clarify the relationships between the leisure style

Figure 6.4
A Path Model of Leisure-Style Components,
Overall Leisure-Spiritual Processes and Spiritual Well-Being



components and spiritual well-being (see Figure 6.5). This second path analysis was similar to the first except that this time the three LSP processes determined by the factor analysis (SACRALIZATION, PLACE, and REPRESSION) were considered rather than the overall leisure-spiritual processes score. As in the first regression analysis of the first path analysis, subjective spiritual well-being was entered as the dependent variable. Once again there was found to be a significant positive relationship between MPS (behavioural) spiritual well-being and subjective spiritual well-being ($\beta=.67, p<.00$) and a negative relationship between solitary leisure activity participation and subjective spiritual well-being ($\beta=-.15, p<.01$). In addition, there was found to be a significant positive relationship between the PLACE process and subjective spiritual well-being ($\beta=.18, p<.01$). In the second regression analysis of this path analysis, subjective spiritual well-being was removed from the analysis and MPS (behavioural) spiritual well-being was entered as the dependent variable. As in the first path analysis, leisure activity participation had a significant positive relationship with MPS (Behavioural) spiritual well-being ($\beta=.15, p=.03$). In addition the process of SACRALIZATION had a significant positive relationship with MPS (behavioural) spiritual well-being ($\beta=.25, p<.01$) while the process of REPRESSION had a significant negative relationship with MPS (behavioural) spiritual well-being ($\beta=-.17, p<.01$). Next, MPS (behavioural) spiritual well-being was removed from the analysis, and separate regression analyses were run with each of the three leisure-spiritual processes with all of the previously mentioned leisure style components left in the analysis. With the SACRALIZATION process as the dependent variable, both free time ($\beta=.15, p=.01$) and leisure motivation ($\beta=.30, p<.01$) had significant positive relationships with the SACRALIZATION process. With the REPRESSION process as the dependent variable, leisure activity participation had a significant negative relationship with the REPRESSION process ($\beta=-.14, p=.04$). Thus leisure activity participation had both a direct, significant, positive effect upon MPS (behavioural) spiritual well-being and a indirect, significant, negative effect upon spiritual well-being through the process of REPRESSION. With the PLACE process as the dependent variable, solitary leisure activity participation had a significant, positive

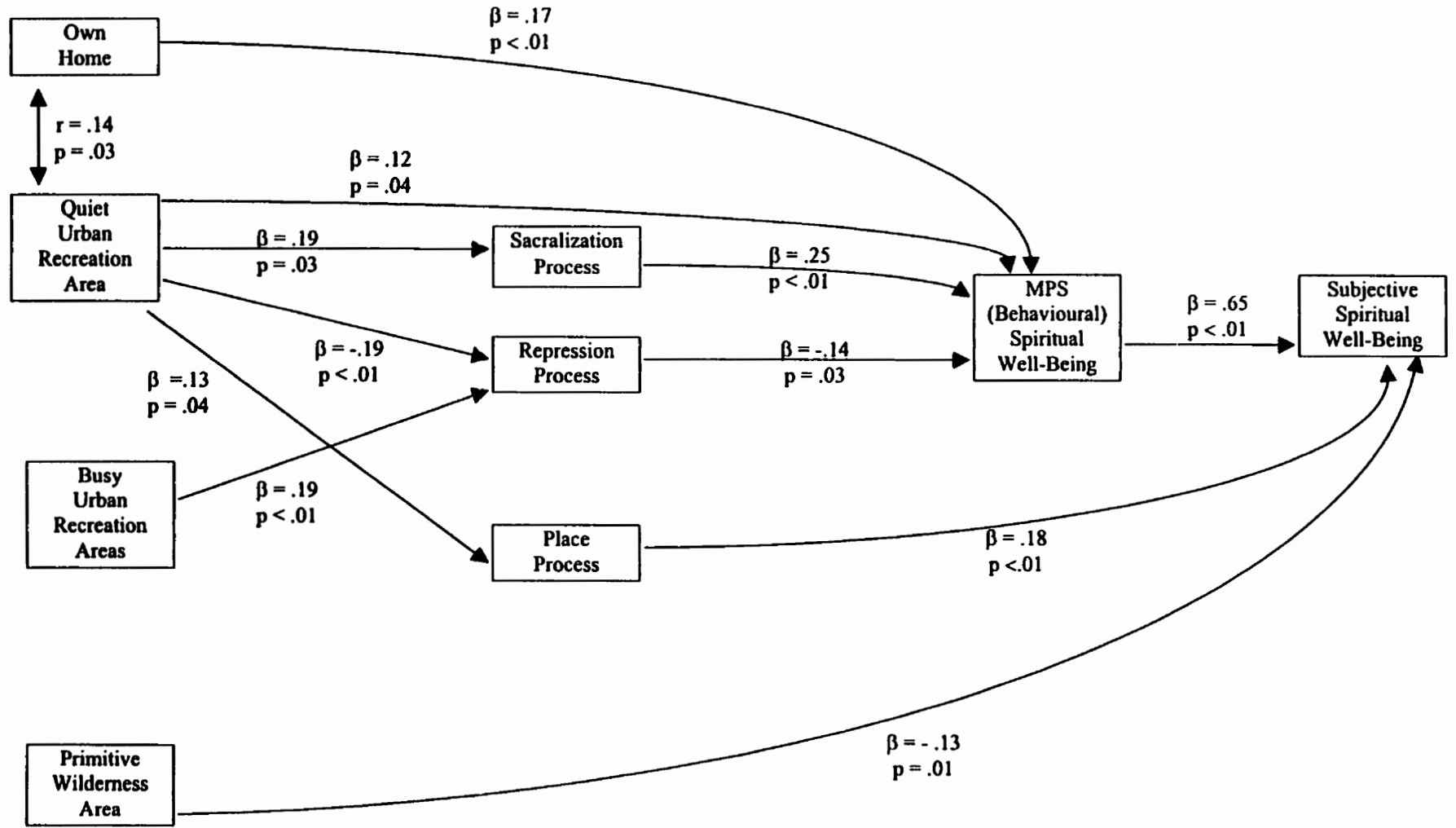
Figure 6.5
A Path Model of Leisure-Style Components,
Individual Leisure-Spiritual Processes and Spiritual Well-Being



relationship with the PLACE process ($\beta=.13, p=.05$). Thus solitary leisure activity participation had a direct, significant, negative effect upon subjective spiritual well-being and an indirect, significant, positive effect upon subjective spiritual well-being through the PLACE process. Finally, as in the first path analysis model, there were significant positive relationships between the exogenous leisure style variables of leisure motivation and leisure activity participation ($r=.27, p<.01$) and between leisure activity participation and solitary leisure activity participation ($r=.34, p<.01$).

The above two path analysis models did not take into account the leisure style component of leisure setting. It was difficult to incorporate the leisure style component of leisure setting into the above path analyses as there was not one overall leisure setting variable as was the case with the leisure style components of free time, leisure motivation, leisure activity participation and solitary leisure activity participation. Thus a third path analysis was conducted with the spiritual well-being scores, the three leisure-spiritual processes, and the variables representing the various leisure settings (see Figure 6.6). The resulting path analysis model complements and adds to the previous two path analysis models. In this third path analysis procedure, subjective spiritual well-being was the dependent variable in the first regression analysis. Once again, both MPS (behavioural) spiritual well-being ($\beta=.65, p<.01$) and the PLACE process were directly and significantly positively related to subjective spiritual well-being. In addition, the leisure setting of primitive wilderness had a significant negative relationship with subjective spiritual well-being ($\beta=-.13, p=.01$). In the second regression analysis of this path analysis, subjective spiritual well-being was removed from the analysis and MPS (behavioural) spiritual well-being was the dependent variable. Both the leisure settings of own home ($\beta=.17, p<.01$) and quiet urban recreation area ($\beta=.12, p=.04$) had a significant positive relationship with MPS (behavioural) spiritual well-being. In addition, the SACRALIZATION process had a significant positive relationship with MPS (behavioural) spiritual well-being ($\beta=.25, p<.00$) while the REPRESSION process had a significant negative relationship with MPS (behavioural) spiritual well-being ($\beta=-.14, p=.03$). Next, MPS (behavioural) spiritual well-being was

Figure 6.6
Path Model of Leisure Settings,
Leisure-Spiritual Processes and Spiritual Well-Being



removed from the analysis, and separate regression analyses were run with each of the three leisure-spiritual processes with all of the leisure setting variables left in the analysis. There was a significant positive relationship between a leisure setting of quiet urban recreation area and the SACRALIZATION process ($\beta=.19, p=.03$). Thus the leisure setting quiet urban recreation area both directly effected MPS (behavioural) spiritual well-being and indirectly effected it through the SACRALIZATION process. There was a significant negative relationship between quiet urban recreation areas and the REPRESSION process ($\beta=-.19, p>.01$) but a significant positive relationship between busy urban recreation areas and the REPRESSION process ($\beta=.19, p<.01$). Finally, there was a significant positive relationship between quiet urban recreation areas and the PLACE process ($\beta=.13, p=.04$). Thus, quiet urban recreation areas had a significant indirect effect upon subjective spiritual well-being through the PLACE process and also through the SACRALIZATION process and MPS (behavioural) spiritual well-being. Finally there was a significant relationship between the exogenous leisure setting variables of own home and quiet urban recreation area ($r=.14, p=.03$).

VII. SUMMARY

Analysis of data from the Leisure and Spiritual Well-Being Survey led to the discovery of significant findings concerning: (1) the relationships between various components of leisure style and spiritual well-being; (2) the relationship of particular leisure style characteristics and leisure styles with spiritual well-being; and (3) the processes that link leisure style with spiritual well-being. First, in terms of leisure style components, there were negative correlations between spiritual well-being and the activities of watching TV, social dancing and adventure trekking while there were positive correlations between spiritual well-being and the following activities: attending concerts, ballet etc.; visiting art museum; attending theatre; attending festivals; picnicking; gardening; day outing at zoo, park; needlework sewing, knitting etc.; flower arranging, plant care; reading for personal growth; spiritual practices; and attending

a retreat. In addition, there were significant relationships between spiritual well-being and four of the leisure activity groupings: personal development activities, cultural activities, outdoor activities, and hobbies. Also, there was a significant relationship between the overall leisure activity participation score and spiritual well-being. The overall Leisure Motivation Score was significantly related to spiritual well-being as well as to two of the four sub-scale dimensions of the scale: intellectual motivations and stimulus-avoidance motivations. There were statistically significant relationships between frequency of participation in two leisure settings and spiritual well-being: quiet urban recreation areas and own home. There were no significant relationships between time use and spiritual well-being, however there was a positive relationship between solitary leisure activity participation and spiritual well-being as measured by the MPS score, and a positive relationship between leisure satisfaction and spiritual well-being as measured by the SSWB.

In terms of the relationships between leisure style characteristics and spiritual well-being, stepwise regression analysis found that personal development activities were the best predictor of spiritual well-being, followed by stimulus-avoidance motivations and a leisure setting of one's own home. In regards to leisure style, cluster analysis found that a leisure style of low leisure activity participation and low leisure motivation (Mass Media Type) is very clearly associated with low (in relative terms) spiritual well-being. A leisure style called "Sports/Social/Media Type," characterized by stimulus-seeking, that is, a low score on stimulus-avoidance motivations, while allowing for a moderate level of spiritual well-being, seems not to be associated with the highest levels of spiritual well-being. However, this analysis also suggested that more than one type of leisure style may be conducive to the higher levels of spiritual well-being; both those who might be characterized as having what may be termed a "Personal Development" leisure style and those with what might be termed an "Overall Active" leisure style were associated with higher levels of spiritual well-being.

In terms of the processes that linked leisure style components with spiritual well-being, numerous

significant relationship were found between the various leisure style components and both the overall leisure-spiritual processes score and individual leisure-spiritual processes. Stepwise regression analysis suggested that the Working Through process was the best predictor of spiritual well-being, followed by the processes of fascination, nature and being away. Factor analysis of the LSP scale suggested a three factor solution and these factors could be labelled SACRALIZATION, PLACE, and REPRESSION. Stepwise regression analysis of these factors suggested that SACRALIZATION was the best predictor of spiritual well-being, followed by REPRESSION. Path analysis suggested a series of models that linked leisure style components directly, and indirectly through leisure-spiritual processes, to behavioural (MPS) spiritual well-being and both directly and indirectly to subjective spiritual well-being.

Chapter 7

CONCLUSIONS

This concluding chapter integrates findings from the secondary analysis of the Ontario Parks Camper Survey data (Chapter 4), the findings of the in-depth interviews (Chapter 5), and the findings of the Leisure and Spiritual Well-Being Survey (Chapter 6), along with previous research summarized in both the literature review (Chapter 2) and the model of leisure and spiritual well-being presented in Chapter 1. The chapter summarizes the findings concerning the relationships between leisure style and spiritual well-being to answer the research questions stated in Chapter 1:

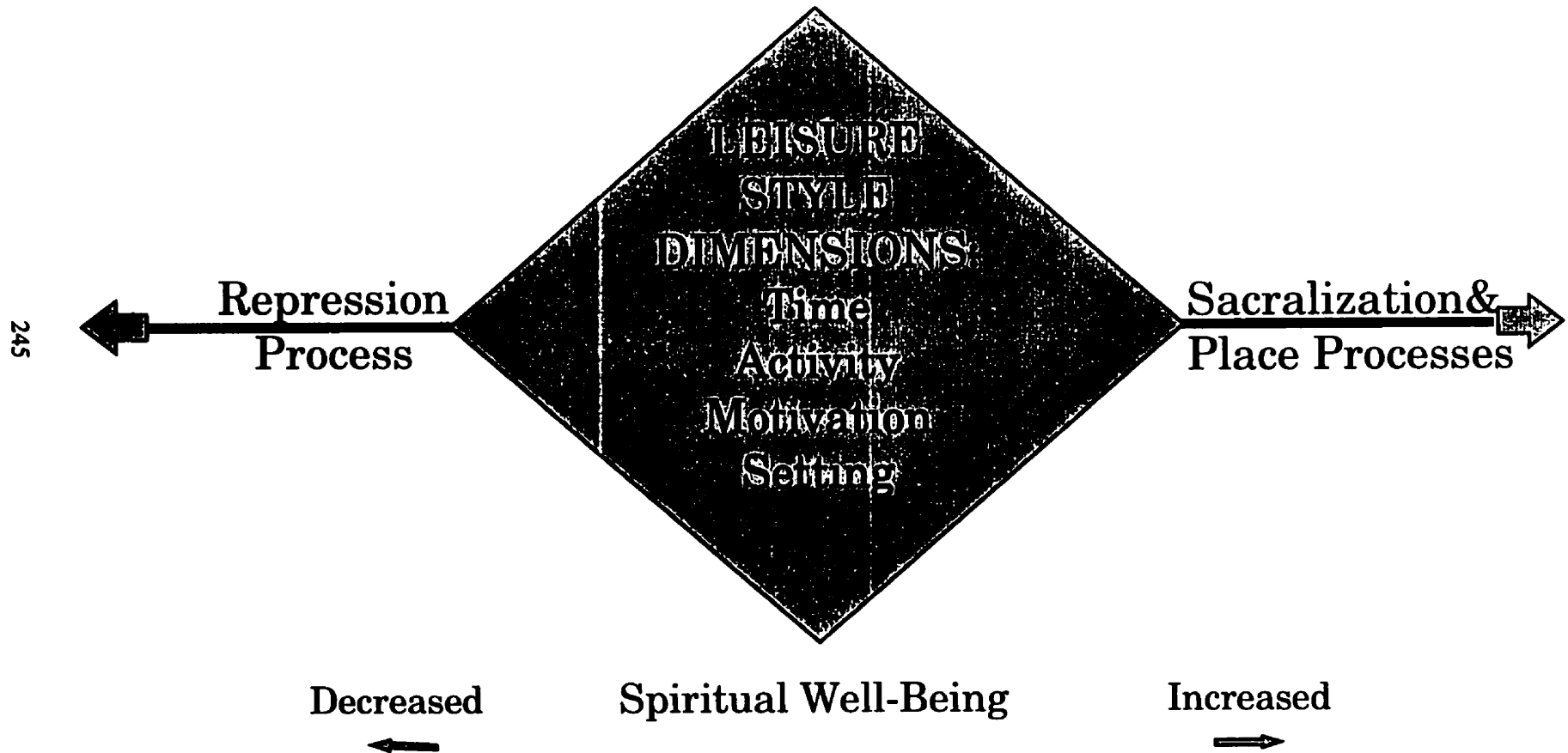
1. What is the relationship between leisure style and spiritual well-being?
2. Are certain leisure styles more conducive to spiritual well-being than other leisure styles?
3. How do various components of leisure style (time, activity, setting and motivation) affect spiritual well-being?
4. What are the processes that link the various components of leisure style (time, activity, setting, and motivation) with spiritual well-being?
5. Is spiritual well-being reflected in particular leisure style characteristics?

Briefly, the findings from this study suggest that the leisure style components of time, activity, motivation and setting both individually and through the interplay of all the components together in a leisure style, have the potential either directly, or indirectly through the processes of SACRALIZATION, PLACE and REPRESSION, to enhance or hinder spiritual well-being (See Figure 7.1). This chapter will elaborate upon this statement by first discussing the findings concerning leisure style and spiritual well-being; and second the processes that link leisure style with spiritual well-being. In the last section of this chapter, the implications of this study for further research and professional practice will be discussed.

I. LEISURE STYLE AND SPIRITUAL WELL-BEING

In the model of leisure and spiritual well-being presented in Chapter 1 it was proposed that leisure

Figure 7.1
Model of Leisure and Spiritual Well-Being



experiences, which involve an interplay of time, activity, motivation and setting, have the potential to provide contexts in which the spiritual is explored rather than repressed. It was suggested that while discretionary time provides the opportunity to explore the spiritual or deal with a spiritual crisis, it does not necessarily guarantee it. Spiritual wellness depends on how the time is being used. It was also proposed that involvement in an activity may move a person towards spiritual wellness or away from it. Furthermore, it was stated that motivation was an important factor in the development of spiritual well-being; it was hypothesized that escaping activities could lead to the repression of the spiritual tendency while seeking activities would have sacralizing or resacralizing effects. It was also claimed that setting had an influence on the extent to which a leisure experience may or may not enhance spiritual well-being. Finally, it was suggested that whether activities were done alone, with another person, or in a group could also influence spiritual well-being. The findings of the present study generally support these statements.

Time Use and Spiritual Well-Being

The model of leisure and spiritual well-being proposed in Chapter 1 suggested that while discretionary time provides the opportunity to explore the spiritual or deal with a spiritual crisis, it does not necessarily guarantee it. Spiritual wellness depends on how the time is being used. The findings from this study seem to confirm these hypotheses.

In-depth interview participants viewed leisure as important for spiritual well-being because leisure provided the time and space necessary for spiritual well-being. These findings are quite consistent with the teachings of classical and contemporary writings on spirituality. For example, Teaff (1994, p. 108) wrote that it has long been recognized that "Christian spirituality thrives best in a leisure atmosphere where time and space are allotted for 'being' as well as 'doing'." The survey results confirmed the importance of this process of "time and space" as there was a significant relationship (at $<.01$ significance level)

between this process and spiritual well-being as measured on both the MPS (behavioural) and subjective spiritual well-being scales.

A careful reading of the data from the in-depth interviews suggested that the relationship between leisure and spiritual well-being involved more than just time and space. As will be discussed in more detail later, spiritual well-being was also dependent on the attitude that was brought to this time. As noted in the literature review, time and space do not guarantee well-being (Csikszentmihalyi, 1994; deGrazia, 1962; Iso-Ahola, 1994). This notion was confirmed by the results from the questionnaire survey which did not find a significant relationship between free time and spiritual well-being, but found a significant relationship between free time and the leisure-spiritual processes score, and between free time and the processes of working through, time and space, sacralization, and attitude. This finding suggests that free time only influences spiritual well-being when it was mediated by the leisure-spiritual processes. That is, free time does not necessarily guarantee spiritual well-being. Spiritual well-being is dependent on how the time is used and what processes are operating during the free time.

The path analysis model also suggested that free time does not necessarily contribute to increased spiritual well-being. As mentioned above, the bivariate analysis had illustrated that there was not a significant relationship between amount of free time and spiritual well-being. However, it had shown that there was a significant relationship between the amount of free time and the overall leisure-spiritual process score. The path model illustrated that while free time does not have a direct relationship with spiritual well-being, it has an indirect relationship through the sacralization process. That is, when free time is used to sensitize one to the spiritual, then free time has a positive impact upon spiritual well-being. This confirms the literature that free time must be used in certain ways for positive outcomes to occur (Csikszentmihalyi, 1994; de Grazia, 1962; Iso-Ahola, 1994).

Another time-related finding was that there was overwhelming consensus amongst the in-depth interview participants that busyness detracted from spiritual well-being. In one sense, this process is the reverse of the time and space process. This finding bears some resemblance to the findings of research conducted on time pressure and mental health which has found that excessive levels of time pressure seem to be negatively correlated with mental health (Zuzanek, 1998). The survey questionnaire did not examine busyness in life, but looked at busyness in leisure as a possible process which linked leisure and spiritual well-being. It was found that the busyness in leisure process was negatively (at <.01 significance level) related to spiritual well-being.

The analysis of the relationships between both the overall time use measure and the individual time questions, and the spiritual well-being measures did not produce any significant relationships. That there were no significant relationships is somewhat surprising as an important theme of the in-depth interviews, as just noted, was that busyness was clearly identified as having a negative impact upon spiritual well-being. However, given that the relationship between time pressure and mental health is complex (Zuzanek, 1998), the analysis used in this study may not have detected the complexity of these relationships.

Another time-related theme from the in-depth interviews, in contrast to busyness-- although there was less consensus on this theme than the busyness theme-- was that of a balance in life of work, personal/family responsibilities and leisure. Balance in life was viewed as being conducive to spiritual well-being, and well-being in general. This theme has similarities with the early Christian notion of *Otium Sanctum* or holy leisure: "a sense of balance in the life, an ability to be at peace through the activities of the day, an ability to rest and take time to enjoy beauty, an ability to pace ourselves" (Foster, 1978, pp. 20-21). While an attempt was made to examine this theme in the pre-test survey questionnaire, it was dropped from the LSP scale which was used in the main survey because of the difficulty in developing a reliable measure.

Leisure Activity Participation and Spiritual Well-Being

The model of leisure and spiritual well-being presented in Chapter 1 suggested that involvement in a leisure activity may move a person towards spiritual wellness or away from it. The findings from this study found that certain leisure activities were positively associated with spiritual well-being and other leisure activities were negatively associated with spiritual well-being. Twelve specific leisure activities were positively correlated with spiritual well-being while three specific leisure activities were negatively correlated with spiritual well-being.

Of the activities that were positively correlated with spiritual well-being, four were from the cultural activities category, three were from the outdoor activities category, two were from the hobbies category and three were from the personal development category. It was not surprising then that these four categories of leisure activities were positively correlated with spiritual well-being, while the leisure activity categories of mass media, sports activities, cultural activities and travel and tourism activities were not significantly related to spiritual well-being. In the following paragraphs the relationships between spiritual well-being and both the specific leisure activities and the leisure activity categories will be discussed.

Four of the five activities in the cultural activities grouping were found to have significant relationships with spiritual well-being: attending concerts, ballet, etc.; visiting art museum; attending theatre; and attending festivals. The aesthetic character of these activities seems to be consistent with Ragheb's (1993) finding that the aesthetic-environmental component of leisure satisfaction was dominant in its contributions to perceived wellness, including spiritual wellness. A re-reading of the in-depth interview transcripts suggests some of the ways that these cultural activities could be facilitating spiritual well-being. Bob explained why cultural activities such as poetry and theatre are important to his spiritual well-being:

I love the interpretation of the written word, the double entendre in terms of reading. I

enjoy poetry, I like economy of the words to convey a multitude of ideas, the wisdom which is inherent in good poetry and even bad poetry has strengths. To me, I find it as rewarding as prayer....in terms of theatre there 's the wonderful artificiality of it and at the same time it holds up in a mirror to, to human actions which which don 't change at all...it's the same with poetry...good poetry is always multi-layered...there 's a sense of talking to the individual ah on a spiritual basis at the same time as conveying a story in the case of a ballad, or... in as few words as possible to make clear a word picture as possible and and it drains out all extraneous elements so you 're down to to ah very pure synthesis of words in theatre of actions and I find that very refreshing because there 's so much litter in life.

George explained how concerts and art galleries were helpful for his spiritual well-being as "They connect me in some way with the world of imagination and creativity...which are in some ways renewing" Cultural activities functioned for Eileen in more than one way: opera was always leisure, but the symphony functioned more in terms of personal space: "sometimes I tune out at the symphony as a coping mechanism. I don 't nap, but I close my eyes and meditate and sometimes I realize that I 've gone through a whole portion of the symphony and I haven 't heard one note. But I guess it 's a coping mechanism. I need my personal space so badly that I shut other things and people out..."

The quotations from the above three participants all suggest that in some way cultural activities may be used as a means of coping, refreshment or renewal in relation to spiritual well-being. The bivariate analysis of the relationship between participation in cultural activities and spiritual well-being suggested that a number of processes are at work which connect cultural activities and spiritual well-being. There were positive relationships between cultural activities and the processes of grounding (not being overwhelmed by spiritual issues) and working through (dealing with spiritual issues), and a negative relationship with (hard) fascination which would mean that cultural activities would be associated with soft fascination, that is, aesthetically pleasant activities or settings which allow for reflection on serious matters. In addition, cultural activities were positively associated with the processes of nature and sense of place, and negatively associated with the processes of busyness and repression. Together these processes may explain why cultural activities are associated with spiritual well-being.

Three of the nine activities in the outdoor activities grouping had significant relationships with spiritual well-being on both spiritual well-being scales: picnicking, gardening; and day outing at zoo, park etc. There was also a significant relationship for boating or sailing when the SSWB scale was used. In addition, as already mentioned, there was a positive relationship between the outdoor activities category and spiritual well-being. A possible reason for this positive association is the natural settings in which outdoor recreation activities take place. Nature was a very prevalent theme mentioned by all the in-depth interview participants as being conducive to spiritual well-being. This theme will be discussed in more detail later in the context of the relationship between leisure settings and spiritual well-being. However it is important to note that there was a positive relationship between the process of nature and outdoor activities, as well as a positive relationship between the process of sacralization and outdoor activities while there was a negative relationship between the process of repression and outdoor activities.

Why is there a significant relationship for three of the outdoor activities but not the other activities within the outdoor recreation category? One possibility is Morgan's (1994) critique of the assumption that there is a strong relationship between outdoor recreators and spirituality. Morgan states that this assumption is a myth and that there is little evidence in support of such a claim (c.f., Anderson-Hayley, 1997). Another possible explanation is that while gardening provides an opportunity to be involved with nature, and picnicking and day outings provide an opportunity to observe nature, some of the other outdoor activities, such as hiking and canoeing are more physically active activities which may be more focussed on travel through nature than nature observation. Such an explanation seems to be supported by the findings of the Ontario Parks Camper Survey that nature-oriented activities (viewing/photographing nature, guided hikes/walks, visiting viewpoints/lookouts, trail hiking, canoeing) were associated with a higher degree of introspection/spirituality adding to satisfaction with the park experience, whereas semi-active nature activities (swimming/wading, fishing, attending staff presentations, casual play, picnicking, visiting historical/nature displays) to a lesser extent were associated with introspection/spirituality adding to

satisfaction with the park experience, and active activities (biking, motorboating, and using playground facilities) to an even lesser extent. These findings suggest that the relationship between participation in outdoor recreation activities and spiritual well-being may be influenced by whether the activity is focussed on the natural environment or whether it just happens to occur in the natural environment.

The strongest relationship between participation in an outdoor recreation activity and spiritual well-being was recorded for the activity of gardening. Perhaps this is because in gardening a person becomes very involved with nature. The benefits of gardening for general well-being have been well-documented (e.g. Kaplan, 1973; 1990; Ulrich and Parsons, 1990, Unruh, 1997). Six of the eight in-depth interview participants identified and explained how gardening was an activity which they associated with their spiritual well-being. Bob identified gardening as an activity which enhanced his spiritual well-being. This connection was associated with a sense of creativity and a sense of the challenge of nature:

Gardening... I like a sense of of creating things which are non-formal um which in some way undoes the formality and regimented organization of the subdivision in that sense I like to fly in the face of convention and I like to try to re-create something as natural as possible... I find it very satisfying, I enjoy the challenge of Nature without having to challenge it...

Diane also made the connection between gardening and spiritual well-being:

Talking and praying and seem to come easy in nature. So why is that? So that's why I like gardening too. I think I'm having conversations with God in the garden and because um I think we're part of nature, we're, it's part of our, we're part of this universe and we belong out there. I think we're green on the inside (giggles), it's peaceful, it's quiet, it's nourishing um and all those things that you connect them more with the spiritual being.

For Bob both the work and the enjoyment of gardening was helpful for his spiritual well-being: "if I get another five minutes of weeding done and then spend the next twenty minutes just sitting and enjoying the garden then I've done what's good for me."

Gardening for Fiona had a spiritual dimension because it has a sense of wonder and provides a

sense of satisfaction:

. . . every year when I plant seeds in the garden and there ' s always a sense of wonder that y ' know I plant a radish seed and there the radish comes y ' know it ' s just really um it ' s miraculous to me...sitting in my garden after I ' ve done all the planting it feels really good...

When responding to the question, "what would you say enhances or improves your spiritual growth, your spiritual well-being," Hilary mentioned:

gardening . . .really helps me get in touch with something inside me . . . because it ' s an external reflection of what ' s outside/inside. I think that what is outside is inside and what is inside is outside. So the garden, I see myself in the garden blooming, growing lots of different things, it ' s a really neat image.

Of the seven activities in the hobbies category of activities, two were correlated with spiritual well-being: needlework, sewing, knitting, etc.; and floral arranging, plant care. The activity of floral arranging, plant care bears similarities with the activity of gardening. One of the in-depth interview participants, Hilary, explained the importance of taking care of flowers to her spiritual well-being:

. . . connecting with um my garden and the flowers everyday . . . like everyday I try to buy flowers, . . . I have flowers all over um part of that is it ' s a form of an offering, but it also, I ' m very aware, it ' s a very important image for me, as far as who I am in my course, my outlook so the image of things growing. I have different kinds of flowers in the garden I ' m constantly aware of that, that ' s that ' s for me transformation.

The relationship between floral arranging/plant care with spiritual well-being supports previous research related to the influence of plant care on individual well-being and health (e.g., Ulrich and Parsons, 1990).

In addition to the two hobbies of needlework, sewing, knitting, etc. and floral arranging, plant care, the hobbies category of leisure activities was also positively correlated with spiritual well-being. However of the twelve leisure-spiritual processes, only the process of repression, correlated negatively, had a significant relationship with hobbies.

Three of the four activities in the personal development category had significant relationships with spiritual well-being as measured by both scales: reading for personal growth, spiritual practices (e.g.

meditation, prayer, journal writing) and attending a retreat. The finding concerning reading is consistent with the strong correlation Ragheb (1993) found between reading and spiritual well-being. While reading was the activity category that Ragheb found to have the highest correlation with spiritual well-being, in the present study, spiritual practices ($r=.66$), and attending a retreat ($r=.39$), had even stronger correlations than reading for personal growth ($r=.37$). The Ragheb study did not identify these specific activities. The importance of spiritual practices for spiritual well-being, is reinforced by the data from the in-depth interviews in which seven of the eight participants mentioned meditation or contemplation as being important for their spiritual well-being and six of the eight participants identified prayer as being important for their spiritual well-being.

The positive relationship between the individual personal development activities as well as the personal development activity category is explained by nine of the 12 leisure-spiritual processes being significantly related to personal development activities. The processes of working through, time and space, sacralization, attitude, nature, and compatibility were all positively related to personal development activities while the processes of busyness, (hard) fascination, and repression were all negatively correlated with personal development activities.

Three activities were found to be negatively associated with spiritual well-being: television watching, adventure trekking and social dancing. These three activities are from three different leisure activity categories, respectively, the categories of mass media activities, travel and tourism activities, and social activities respectively. None of these activity categories, or the category of sports activities, had a significant relationship with spiritual well-being.

The negative association of the activity watching television and videos with spiritual well-being is consistent with findings that television watching offers little in terms of satisfying experience (Kubey & Csikszentmihalyi, 1990). It is also important to note here that the activity watching television and videos was tied with reading as the activity most frequently mentioned by those in the low MPS group, whereas

reading was the activity most frequently mentioned by the medium and the high MPS groups. In addition the "Mass Media" leisure participation style group created by the cluster analysis, which had a relatively high level of participation in mass media activities (the category which includes the activity of watching television and videos) and a relatively low level of participation in all the other leisure activity participation categories, had the lowest spiritual well-being scores on the both the MPS and the SSWB of the four leisure participation style groups. Furthermore the scores of this group on both the MPS and the SSWB were significantly different than the scores of all the other leisure participation style groups.

Another activity negatively correlated with a spiritual well-being was adventure trekking. This negative association is consistent with Morgan's (1994) suggestion that some adventure recreationists do not have a spiritual relationship with nature, rather, the natural environment is viewed "as an object to be conquered." A related explanation of why this activity may be negatively associated with spiritual well-being is suggested by contrasting the Seeker Tourist Role explained in Chapter 2 as a "seeker of spiritual and/or personal knowledge to better understand self and meaning of life" with the Explorer Tourist Role described as "Prefers adventure travel, exploring out of the way places and enjoys challenges involved in getting there." Adventure trekking would fall into the Explorer Tourist Role. A characteristic of this type of traveller is that the kind of excitement sought is associated with challenge, newness, and adventure in the context of physical hardship. This form of travel is especially prevalent among males (Yiannakis & Gibson, 1992).

The activity of social dancing was also negatively correlated with spiritual well-being. Comments by the in-depth interview participants sheds some insight into the relationship between dancing and spiritual well-being. As quoted in Chapter 5, Bob mentioned: "I dislike things like dances and social meetings cause they are so totally artificial, ah there's masks being worn, um and masks hurt and I don't feel comfortable not being natural, not being myself." In a conversation about what activities detracted

from her spiritual well-being, Hilary mentioned: "losing your mind kind of thing y' know, but um wild dancing stuff, like that. I mean sometimes I really liked doing that ... it's a distraction, it can be, it has been for me...it's just too turbulent a kind of a thing that gets you too worked up." A different view was expressed by Diane, who although she found crowded noisy places to be hard on her spirit, made an exception for crowded noisy dance floors. When asked why that was, she responded: "If you are on a crowded noisy dance floor where you can let go and get into expressing your spirit or soul, in the music, then it's okay."

The differing perspectives on social dancing by the above participants reflects the in-depth interview themes of "true to self" activities versus unauthentic or incongruent activities. While there were some commonalities amongst the in-depth interview participants as to which activities improved spiritual well-being, there was quite a diversity of activities. It seems that the particular activities in and of themselves were not as significant in terms of the function of the activities in the participants' lives. The findings of the in-depth interviews suggest that leisure activities that help people get in touch with themselves, that help them be "true to self," and that help them express their personality, are the ones that promote spiritual well-being. This finding is supported by the finding from the survey questionnaire that there was a significant positive relationship between the enjoyment of the activity they participated in most often and spiritual well-being. These findings from the in-depth interviews and the survey questionnaire are consistent with identity formation and affirmation theory (Mannell & Kleiber, 1997) and bear some resemblance to existing research on leisure and life satisfaction which clearly indicates life satisfaction is influenced more by how people feel about what they do (leisure satisfaction) than what they do (leisure participation) during their leisure (Mannell & Kleiber, 1997).

The results of the in-depth interviews did not suggest a clear consensus as to which activities inhibited or detracted from spiritual well-being. Generally, unauthentic activities, or activities that

introduced an element of incongruence or tension for the participant, were seen as detracting from spiritual well-being.

The themes of “true to self” activities and “unauthentic or incongruent activities” from the in-depth interviews is consistent with the compatibility feature of restorative environments theory (Kaplan & Kaplan, 1989; Kaplan, 1995). Compatibility refers to a setting or activity which is congruent with and advances one’s purposes or inclinations. Thus “true to self” activities are characterized by compatibility while “unauthentic or incongruent activities” are not. As a result “true to self” activities are more conducive to restoration and spiritual well-being than are unauthentic and incongruent activities. This process of compatibility was examined as part of the Leisure-Spiritual Processes scale in the survey questionnaire. There was found to be a significant relationship (at $< .01$ significance level) between the process of compatibility and spiritual well-being.

The leisure activity groupings (mass-media, social activities, sports activities, cultural activities, hobbies, personal development, and travel and tourism) used to examine the relationship between leisure activity participation and spiritual well-being were similar to the categories used by Ragheb (1993). In the present study, Ragheb’s category of reading was expanded into a category of personal development activities, the categories of sports activities and spectator activities were collapsed into one category of sports activities and the category of travel and tourism was added. In both studies only one grouping, mass media, had a negative correlation with spiritual well-being, however in both cases, this was not a significant correlation. Ragheb found that reading, social activities, outdoor activities, sports activities, spectator activities and culture activities were all significantly correlated with spiritual well-being while hobbies were not correlated with spiritual well-being. The present study found personal development activities to be related to spiritual well-being on both scales, while cultural activities, outdoor activities and hobbies were also significantly related but only on the MPS. Why were the leisure activity categories of social activities and of sports activities correlated with spiritual well-being in Ragheb’s study but not

in the present study? As Ragheb noted, a limitation of his study was the use of single items to assess wellness. In addition, an examination of the leisure-spiritual processes associated with these leisure activity categories helps to explain why they are not positively correlated with spiritual well-being. Sports activities are positively correlated with the processes of busyness, hard fascination and REPRESSION and negatively correlated with the process of sacralization, while the social activities category, although positively correlated with the processes of working through and being away, is also positively correlated with REPRESSION.

An examination of how leisure activities are combined in a person's life to form a leisure style and how that leisure style is related to spiritual well-being is probably more significant than examining the relationships between individual leisure activities or leisure activity categories and spiritual well-being. It is significant to note that the stepwise regression analysis of the leisure activity categories found that personal development activities were the best predictor of spiritual well-being. This finding is consistent with Iso-Ahola's (1994, 1997) suggestion that one of the major ways leisure may influence health is as a means (e.g. exercise) of pursuing and accomplishing specific health outcomes. In this case, leisure provides time and an environment for a person to practice behaviours (e.g., spiritual practices) which have health benefits (e.g., spiritual well-being).

This regression analysis finding is supported by the cluster analysis findings in that the two groups with the highest levels of participation in personal development activities (Personal Development Type and Overall Active Type) are also the two groups which have the highest spiritual well-being scores. However, the findings of the cluster analysis go beyond the findings of the regression analysis and suggest that certain leisure styles are more conducive to spiritual well-being than other leisure styles, and also that high levels of spiritual well-being may be associated with more than one type of leisure style. It is quite clear that a leisure style characterized by low levels of leisure activity participation and low levels of leisure motivation (i.e., Mass Media Type) is not as conducive to spiritual well-being as a leisure style

characterized by a high level of leisure activity participation and a high level of leisure motivation (e.g. Overall Active Type). This finding is consistent with previous research which indicates that an active leisure style--including both physical and non-physical activities--has beneficial effects on both psychological and physical health (Caldwell et al., 1992; Flanagan, 1978; Iso-Ahola, 1994, 1997) and the finding by Roberts et al. (1989) that individuals with "impoverished leisure" were less healthy than all other respondents while individuals with a "rich leisure" pattern (i.e., more frequent and varied participation than the sample average) were the healthiest.

The cluster analysis also seems to suggest that a leisure style characterized by higher rates of participation in sports activities and social activities (Sports/Social/Media Type) and characterized by stimulus seeking, that is a high score on social motivations and competence-mastery motivations and a low score on stimulus-avoidance motivations, is unlikely to be associated with the highest levels of spiritual well-being. As noted earlier, sports activities and social activities had a positive correlation with the REPRESSION process. However, the leisure participation style groups also suggest that the higher levels of spiritual well-being may be associated with groups which may have not only different leisure style profiles, but also have significantly different levels of leisure activity participation: a lower level of activity (Personal Development Type) and a higher level of activity (Overall Active Type).

Leisure Motivations and Spiritual Well-Being

An Attitude of Openness

A number of the in-depth interview participants saw the relationship between leisure and spiritual well-being to be somewhat complex; there was not a direct relationship between the two concepts. Some activities could be leisure, yet not conducive to spiritual well-being. Some things that were conducive to spiritual well-being were not necessarily leisure. A key factor was the attitude that the participants brought to their activities: an attitude or frame of mind characterized by being awake to seeing, discernment,

intentionality, focus, a different way of seeing things, gratefulness, gratitude, seeing with new eyes, and keeping awareness open. In summary, these phrases which the participants used, all have similarities with sacralization ("sensitizing to the spiritual," Chandler et al., 1992, p. 172), resacralization (a term used by Maslow to mean "rediscovering a sense of the sacred in everyday life" Davis, 1996, p. 419) and receptivity which is defined as an open-minded attitude to what time, space, emotions and physical conditions are offering a person (Hendee & Brown, 1988; McDonald & Schreyer, 1991; Pieper, 1952). This theme also has some similarities with Iso-Ahola's (1997) seeking dimension of leisure motivation, Mannell and Kleiber's (1997) personal growth explanations of leisure and well-being, and the "seeker" tourist role (Yiannakis & Gibson, 1992). The survey results confirmed the importance of this process of "attitude" and found significant relationships (at <.01 level significant level) between this process, as well as the related process of sacralization, and spiritual well-being as measured by both the MPS (behavioural) and subjective spiritual well-being scales.

The importance of the relationship between leisure motivation and spiritual well-being was also illustrated by the positive correlation between the overall Leisure Motivation Score and spiritual well-being. That is, the greater the person's motivation to seek out specific outcomes from one's leisure, the higher was the person's spiritual well-being. This finding supports Iso-Ahola's (1989, 1997) theorizing that the seeking dimension of leisure motivation, in contrast to the escaping motivation, is likely to be more favourable to health and is consistent with research findings that individuals who are primarily seeking-oriented in their leisure are physically and psychologically healthier than individuals who are primarily escapists in their leisure (Iso-Ahola, 1994; Iso-Ahola & Weissinger, 1984).

The individual motivations which were significantly correlated with spiritual well-being belonged to either the intellectual or the stimulus-avoidance components of the Leisure Motivation Scale. These two components were also the components that were found to have a significant relationship with spiritual

well-being. The correlation of the intellectual component of the Leisure Motivation Scale with spiritual well-being is very much consistent with the strong correlation between personal development activities and spiritual well-being as this component "assesses the extent to which individuals are motivated to engage in leisure activities which involve substantial mental activities such as learning, exploring, discovering, creating, or imagining" (Beard & Ragheb, 1983, p. 227). It is also consistent with the personal growth theories of leisure and well-being (Mannell & Kleiber, 1997).

The correlation of the stimulus-avoidance component of the Leisure Motivation Scale with spiritual well-being is consistent with the theme from the in-depth interviews that settings of quiet, solitude and silence are conducive to spiritual well-being as well as being consistent with the in-depth interview theme that busyness detracted from spiritual well-being. It is also consistent with Ragheb's (1993) finding of the important contribution of the relaxational component of leisure satisfaction to spiritual wellness. Furthermore, it is consistent with the minor theme within the nature theme, from the in-depth interviews, that remote nature settings are particularly conducive to spiritual well-being and also with the being away feature of restorative environments theory (Kaplan & Kaplan, 1989; Kaplan, 1995).

The path analysis also illustrated the important role of leisure motivation in spiritual well-being. It was found that leisure motivation directly influences both the sacralization process and the place process, and indirectly influences the repression process through leisure activity participation. In addition, the path coefficients for the relationships between leisure motivation and the individual leisure-spiritual processes are greater than the path coefficients which link the leisure style components of free time, leisure activity participation, and solitary leisure activity participation with the leisure-spiritual processes. These findings seem to confirm the comments of the in-depth interview participants that it is not necessarily leisure time or leisure activity which influences spiritual well-being, but it is the attitude or frame of mind that one brings to the leisure time or leisure activity.

Leisure Setting and Spiritual Well-Being

Analysis of the Ontario Parks Camper Survey indicated that there were statistically significant relationships between the class of park being visited and the degree to which introspection/spirituality added to satisfaction with the park experience. Those visiting wilderness parks rated introspection/spirituality the highest, those visiting natural environment parks were next, and those visiting recreation parks were the lowest. The survey questionnaire allowed for the examination of the relationship between spiritual well-being and eight leisure settings (primitive wilderness areas, non-urban natural areas, cottage or lodge settings, pastoral/rural areas, urban and near-urban natural areas, quiet urban areas, busy urban recreation areas, and own home). There was a significant relationship between only two of these settings and spiritual well-being: quiet urban recreation areas; and own home. In addition, the path analysis indicated a negative relationship of wilderness areas with subjective spiritual well-being. These findings do not seem to support much speculation and some research (Davis, 1996; Fox, 1997, Greely, 1974; Kaplan & Talbot, 1983, Kaplan, 1974; Keutzer, 1978; Lambert et al., 1978; Young, 1983; Young & Crandall, 1984), including the findings from the Ontario Parks Camper Survey, on the important connection between wilderness and natural areas, and spirituality. The findings from the survey questionnaire seem to support Morgan's (1994) contention that the strong relationship between outdoor recreation and spirituality is a myth. However, to a certain extent, the Ontario Parks Camper Survey does not fully support Morgan's contention as 52.8% of the respondents in this survey indicated that introspection/spirituality added to their satisfaction with the park experience, while 44.5% indicated that introspection/spirituality neither added or detracted from satisfaction with their park experience and 2.7% responded that introspection/spirituality detracted from their satisfaction with their park experience. This finding from the Ontario Parks Survey is similar to Brayley and Fox's (1998) finding that 45.8% of a sample of individual users of the backcountry of Prince Albert National Park felt that the opportunity to reflect on spiritual values was somewhat, quite or very important to them in deciding to visit the park's

backcountry. Brayley and Fox (1998) also found that the introspection domain was ranked by the respondents as the fourth lowest of 16 benefit domains from the Recreation Experience Preference Scale. Brayley and Fox concluded that the desire for a spiritual benefit in the backcountry is not shared by a majority of visitors, and among those who would consider it a benefit, the opportunity for introspection is not as important as many of the other benefits they seek.

Another possible explanation as to why the survey results do not support much previous research on nature and spirituality is that a limitation of much previous research, including the Ontario Parks Camper Survey, is that it has only studied people who visited wilderness or natural settings. For some of the people who visit wilderness, the wilderness setting may play an important role in spiritual well-being, however only a small percentage of the population visits wilderness areas. Few studies, if any have examined the population in general or have looked at a range of leisure settings as was done in the present study. The present study confirms speculation and some research that quiet urban settings, such as museums (Kaplan, Bardwell, & Slakter, 1993), libraries (Herzog et al., 1997) and monasteries (Kaplan & Talbot, 1983) may be conducive to restorative and reflective benefits.

The themes from the in-depth interviews and also the findings of the path analysis sheds some insight into the relationships between leisure settings and spiritual well-being. Three themes from the in-depth interviews were related to setting: nature, being-away and settings of personal and human history.

Nature was a very prevalent theme mentioned by all the in-depth interview participants as being conducive to spiritual well-being. This finding is consistent with the findings of Stringer and McAvoy (1992) and Fox (1997). The reasons why natural settings were more conducive to spiritual well-being than other settings varied. Some participants saw nature as being conducive to spiritual well-being as it elicited a sense of wonder and awe. For some participants nature was conducive to their spiritual well-being as nature helped them connect with their God. Other participants mentioned that the richness and diversity was life-giving and rejuvenating. For example, in Chapter 5, Hilary was quoted as noting how looking at

nature, in contrast to a cement wall, was very rejuvenating. This idea of nature, in contrast to a cement wall, being rejuvenating, is consistent with restorative environments theory, and was also alluded to by a few other participants. For example, Bob described the environments that he associated with his spiritual well-being as follows:

...You can absorb the things around you. You, you're not needing to entertain or be entertained by someone else, you can let the world carry you, you could float if you'd like in...the... experience, and the *richness of diversity* which is around you....your mind is completely free to wander and there is so many things you can touch.

The notions of the richness of diversity and the fact that one's mind is completely free to wonder with many things to touch is consistent with the extent (settings adequately rich and coherent that it can captivate the mind and foster exploration) and fascination (a form of attention that requires no effort) features of restorative environments theory (Kaplan & Kaplan, 1989; Kaplan, 1995).

The theme of nature was examined in the survey questionnaire through the "nature" process in the LSP scale. This process was significantly related with spiritual well-being. It was also significantly related to the primitive wilderness, non-urban natural, urban and near-urban natural and quiet urban recreation area settings.

A minor theme from the in-depth interviews was the theme of "being away." A few participants spoke about remote leisure settings and suggested that leisure in these areas has some particular characteristics which are conducive to spiritual well-being. In general, leisure in these settings allowed participants to leave the demands and expectations of the everyday world behind and to focus on the basics of life which are related to one's spiritual well-being. The observations of these participants, related to the effects of being away to a more remote natural setting, is congruent with both the "being away" feature of restorative environments theory (Kaplan & Kaplan, 1989; Kaplan, 1995) and also Stringer and McAvoy's (1992) research finding that a "different environment, free from normal constraints on time and energy" (p. 17) increased opportunities for, and the enhancement of, spiritual development. This theme

was examined in the survey questionnaire through the “being-away” process in the LSP scale, however, there was not a significant relationship between this process and spiritual well-being, nor was the process significantly related to any of the leisure settings. There are a couple of possibilities as to why a significant relationship was not found. One is that the question used to measure this process did not accurately capture the essence of the process as conceptualized. A second possibility, consistent with it being a minor theme in the qualitative findings, is that the process of being away is utilized only by some people.

A minor theme from the in-depth interviews, related to leisure settings, was that some participants found that settings which had a sense of personal or human history were conducive to spiritual well-being. This theme which suggests that places of personal and human history are settings more associated with spiritual well-being, is consistent with the literature on sense of place, that is, the emotional and symbolic connections nature visitors have to outdoor recreation settings (Williams et al., 1992). This theme was examined in the survey questionnaire through the process of “sense of place” and there was found to be a significant relationship (at $<.01$ significance level) between it and spiritual well-being as measured by both the MPS (behavioural) and the SSWB spiritual well-being scales. In addition this process was significantly correlated with quiet urban recreation areas.

The significance of leisure setting related processes is indicated by the fact that one of the three leisure-spiritual processes derived from the factor analysis, the PLACE process, is related to setting and includes all of the nature questionnaire items, two of the sense of place questionnaire items, and one of the being away questionnaire items.

One of the path analysis models (Figure 6.6) illustrates the role of setting- related factors in spiritual well-being. This path analysis model illustrates the importance of the quiet urban recreation setting as it directly and positively influences both MPS (behavioural) spiritual well-being and the SACRALIZATION process, indirectly and positively influences subjective spiritual well-being through the PLACE process and directly and negatively influences the REPRESSION process. In contrast, busy

urban recreation areas directly and positively influence the REPRESSION process. In addition, a setting of one's home directly and positively influences MPS (behavioural) spiritual well-being and primitive wilderness area directly and negatively influences subjective spiritual well-being.

Solitary Leisure Activity Participation and Spiritual Well-Being

The survey finding that solitary leisure activity participation was positively associated with spiritual well-being, is consistent with the findings of the Ontario Parks Camper Survey that those who visited a park alone were more likely to rate introspection/spirituality as contributing to satisfaction of the park experience, and with the in-depth interview theme of quiet, solitude and silence. These findings are consistent with the findings of Fox (1997) that solitude is important for spiritual development and also with the classical teachings on spirituality down through the centuries that silence and solitude is required for spiritual development (e.g., Doohan, 1990, Leclerq, 1982, Teaff, 1994).

A recurring theme that appeared in the in-depth interviews was that settings characterized by silence, solitude and quiet were conducive to spiritual well-being. As noted earlier, this theme is consistent with the finding from the Ontario Parks Camper Survey which found that persons who visited the parks alone tended to rate the contribution of introspection/spirituality to satisfaction with the park experience higher than those who visited the parks with other people. While the in-depth interview data indicated that settings of quiet, solitude and silence were conducive to spiritual-well-being, noisy settings and activities were most frequently mentioned as that which detracted from spiritual well-being. These two contrasting themes of settings of quiet, solitude, and silence contributing to spiritual well-being on the one hand, and of noisy settings and activities detracting from spiritual well-being on the other hand, are consistent with the polar extremes of the continuum from soft fascination to hard fascination (Kaplan & Kaplan, 1989; Kaplan, 1995). Soft fascination has moderate intensity, adequate to maintain attention without effort, but not so intense as to prevent reflection. In addition, environments which elicit soft fascination are

aesthetically pleasant, thereby counterbalancing any pain associated with reflection on serious matters. In contrast, hard fascination is extremely intense, captures one's attention, and leaves little opportunity for thinking. Thus the theme of settings of quiet, solitude and silence contributing to spiritual well-being, from the in-depth interview, is consistent with soft fascination, while the theme of noisy settings and activities detracting from spiritual well-being is consistent with hard fascination. This soft/hard continuum of fascination may also explain the Ontario Parks Camper Survey finding that activities such as nature viewing had stronger associations with introspection/spirituality than did more active activities such as motorboating or cycling.

These two themes of quiet settings and noisy settings were supported by the finding from the survey questionnaire that the process of hard fascination was significantly and negatively related (at the .01 significance level) to spiritual well-being. Furthermore, sports activities had a positive relationship with hard fascination and thus they would be activities which are extremely intense, capture one's attention, and leaves little opportunity for reflection. This finding is consistent with literature which suggests that watching auto racing (Kaplan, 1995), watching television, shopping, and watching or participating in sports (Canin, 1991), and parties, video games, bars, rock concerts and amusement parks (Herzog et al., 1997) are hard fascination activities. In contrast there was a negative relationship between quiet urban recreation areas and the process of hard fascination. Thus this leisure setting could be characterized as exhibiting soft fascination. This finding is consistent with the literature that nearby natural areas (Kaplan & Kaplan, 1989; Schroeder, 1991) and urban settings such as museums (Kaplan et al, 1993), libraries (Herzog et al., 1997) and monasteries (Kaplan & Talbot, 1983) may be conducive to restorative and reflective benefits. This series of findings confirms the in-depth interview theme of quietness, solitude and silence, as well as previous research on the importance of solitude for spiritual experience (e.g., Fox, 1997).

The path analysis model (see Figure 6.5) confirms the importance of solitary leisure activity

participation for spiritual well-being, but also suggests that the relationship between solitary leisure participation and spiritual well-being is somewhat complex. In the path model solitary leisure activity participation was directly and negatively related to subjective spiritual well-being, however it was positively related to subjective spiritual well-being through the PLACE process, which suggests that when the PLACE process is utilized, solitary leisure activity participation has a positive influence upon subjective spiritual well-being, however, when the place process is not used, solitary leisure activity participation has a negative influence upon subjective spiritual well-being.

Regression analysis of the data from the survey questionnaire suggested that the greatest predictor of spiritual well-being was personal development leisure activities, followed by stimulus-avoidance motivations and a leisure setting of one's own home. Other than the relationship between stimulus-avoidance and spiritual well-being, which reflects literature on restorative environments, little empirical literature exists on the relationship of these leisure style characteristics and spiritual well-being. As mentioned earlier, writing and study on this topic has tended to focus on the relationship between wilderness/nature settings and spirituality. Certainly the strong relationship between personal development leisure activities and spiritual well-being is consistent with both classical and contemporary spiritual writings on the relationship between spiritual practices and spiritual development (e.g., Doohan, 1990, LeClerq, 1982; Teaff, 1994).

II. PROCESSES WHICH LINK LEISURE AND SPIRITUAL WELL-BEING

Research Question 4 was concerned with the processes that link the various components of leisure style with spiritual well-being. Table 7.1 summarizes the processes that were identified during various phases of the research process. The literature suggested processes associated with counselling techniques, leisure and well-being theories, and restorative environments theory. The in-depth interviews uncovered 10 themes, each which suggested a link between leisure and spiritual well-being. Based on the literature

Table 7.1
Summary of Leisure-Spiritual Processes

<p>Literature Review</p> <p>Counseling Techniques Grounding Working Through Re/Sacrilization</p> <p>Leisure and Well-Being Theories Personal Growth Keeping Idle Hands Busy Buffer and Coping Identity Affirmation</p> <p>Restorative Environments Theory Being Away Extent Fascination Compatibility</p>	<p>Interview Themes Time & Space Attitude of Openness Busyness Balance Nature Settings Personal/Human History Quiet, Solitude, Silence Noisy Settings & Activities True to Self Activities Unauthentic/Incon- gruent Activities</p>	<p>LSP Scale Grounding Working Through** Time & Space* Sacrilization** Attitude** Busyness** Being Away* Nature* Sense of Place** Fascination* Compatibility** Repression</p>	<p>Factor Analysis SACRILIZATION** REPRESSION** PLACE**</p>
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* Significant relationship with MPS score, ** Significant relationship with MPS and SSW B scores

review, findings from the Ontario Parks Camper Survey and the in-depth interviews, the Leisure Spiritual Processes Scale was developed to measure 12 processes that were hypothesized to link leisure and spiritual well-being. Subsequent factor analysis suggested that the 12 processes could be reduced to three main processes. This section of the chapter will discuss these processes which were identified at various stages of the research.

There was almost unanimous agreement by the in-depth interview participants that they considered the activities or experiences which enhanced their spiritual well-being to be leisure. Also, there was unanimous agreement that their leisure activities and experiences were associated with their spiritual well-being. The association between leisure and spirituality confirms the conceptual discussions of those who have linked the two (e.g., Doohan, 1990; Godbey, 1989; Goodale, 1994; Howe-Murphy & Murphy, 1987; McDowell, 1986; Murphy, 1972/1973; Pieper, 1952). The in-depth interview findings reflect a greater association between leisure and spirituality than Collins (1993) found in his qualitative study, perhaps because of the difference in the sampling techniques used. Collins selected participants from one specific religious group, while a purposive sample of people who had an expressed interest in spirituality was used in the present study.

Not only did the in-depth interview participants suggest that leisure was associated with spiritual well-being and that it required a certain attitude or frame of mind if it was to contribute to spiritual well-being, but they noted how leisure could detract from spiritual well-being as well as contribute to spiritual well-being: balance in life was helpful for spiritual well-being while busyness in life was detrimental to spiritual well-being; natural settings contributed to spiritual well-being while artificial settings detracted from spiritual well-being; quiet settings facilitated spiritual growth while artificial settings hindered spiritual growth; “true-to-self” activities were conducive to spiritual well-being while unauthentic activities blocked spiritual well-being. In general, the respondents spoke more about leisure functioning in a positive sense as opposed to a negative sense. The prevalence of the positive relationship between

leisure and spiritual well-being could be because of the fact that this sample was a purposive sample of people who had an expressed interest in spirituality.

The factor analysis of the quantitative data also suggested that leisure could be used to both enhance and to detract from spiritual well-being. Factor analysis suggested a three factor solution of processes that link leisure with spiritual well-being: SACRALIZATION, PLACE, AND REPRESSION. This three factor solution is consistent with, and integrates, both the Chandler et al. (1992) model of spiritual well-being and the extensive speculative and to a lesser extent, empirical, literature on nature-based recreation and spirituality. Two key components in the Chandler et al. model are the notions of repression where one represses the spiritual tendency within oneself and sacralization or resacralization where one is sensitized to the spiritual. It was suggested in Chapter 1 that leisure could function both to sensitize a person to the spiritual and also to repress the spiritual tendency within the person. The third factor of place brings the important role of setting factors into the model. This place process reflects the literature on the relationship between nature-based leisure and spirituality (e.g., Fox, 1997; Stringer & McAvoy, 1992), sense of place literature (Williams et. al, 1992) and the being away feature of the restorative environments theory (Kaplan & Kaplan, 1989; Kaplan, 1995).

The path analysis extends the findings of the factor analysis and suggests that the three leisure-spiritual processes mediate the relationship between leisure style components and spiritual well-being in different ways. The place process does not directly influence behavioural (MPS) spiritual well-being, however, it does influence subjective well-being. The sacralization and repression processes influence behavioural spiritual well-being directly, but only indirectly influence subjective well-being through behavioural spiritual well-being.

Both path and regression analyses suggest that the sacralization process is stronger than the repression process. However, this could simply reflect the fact that the survey sample, like the in-depth interview sample, was a purposive sample of people who had an expressed interest in spirituality. The

sacralization process might not be as strong in a representative sample.

Model of Leisure and Spiritual Well-Being

The findings support a modified and more simplistic version of the model of leisure and spiritual well-being proposed in Chapter 1. The model of leisure and spiritual well-being presented in Chapter 1, based on the Chandler et al. (1992) model of spiritual wellness, had two dimensions of spiritual wellness. One dimension is a continuum from a condition of repression of the spiritual tendency at one end of the continuum to a condition of spiritual emergency or spiritual preoccupation at the other end of the continuum with spiritual wellness at or near the midpoint of the continuum. The second dimension in the model is a continuum of spiritual development which represents “the process of incorporating spiritual experiences that results ultimately in spiritual transformation” (Chandler et al., p. 170). The first dimension reflects a person’s immediate spiritual condition, whereas the second dimension reflects a person’s spiritual development, or lack of spiritual development, over time. The model of leisure and spiritual well-being presented in Chapter 1 included these two dimensions of spiritual wellness: leisure experiences, which involve an interplay of time, activity, motivation and setting, have the potential to provide contexts in which the spiritual is explored rather than being repressed, and where spiritual preoccupation due to a spiritual emergency can be dealt with (vertical dimension of model), while a leisure style provides repeated opportunities to translate leisure experiences of a spiritual nature into spiritual development (horizontal dimension of the model). However, the spiritual well-being scales used in these studies did not capture the two dimensions of spiritual well-being as conceptualized by the model proposed in Chapter 1. The spiritual well-being scales provided an overall measure of spiritual well-being, but did not capture either the respondent’s immediate spiritual condition or their spiritual development over time. Thus the model of leisure and spiritual well-being presented in this summary chapter is more simplistic than the one presented in Chapter 1 and only has one dimension of spiritual well-being.

The findings suggest that the leisure style components of time, activity, motivation and setting both individually and through the interplay of all the components together, have the potential to either directly, or indirectly through the processes of SACRALIZATION, PLACE and REPRESSION, enhance spiritual well-being or detract from spiritual well-being (See Figure 7.1, p. 245). For example, the leisure style component of free time does not directly influence spiritual well-being, but it does positively influence spiritual well-being through the process of sacralization. The leisure style component of activity directly and positively influences spiritual well-being, while it can indirectly and negatively influence spiritual well-being through the repression process. The leisure style component of motivation can indirectly influence spiritual well-being through both the sacralization and the place process. Solitary leisure activity participation can have a direct and negative influence upon spiritual well-being, but also a positive and indirect influence on spiritual well-being through the place process. A setting of one's own home has a direct positive influence upon spiritual well-being, while the setting of quiet urban recreation area can positively and indirectly influence spiritual well-being through the sacralization and place processes, while it can negatively and directly influence spiritual well-being through the repression process. The path models suggest that the relationships between the various leisure style components can be influenced by the interplay of the various leisure style components.

III. IMPLICATIONS FOR RESEARCH AND PRACTICE

Future Research

Although there has been increasing speculation about the relationship of leisure and spirituality in recent years, this study is one of only a few that have explored this relationship in depth. Much more research is needed to understand the dynamics of the relationships between leisure and spiritual well-being.

At least six implications for further research are obvious.

First, the most directly related research on leisure and spirituality has been qualitative (Fox, 1997;

Stringer & McAvoy, 1992). Ragheb (1993) did examine leisure and spiritual well-being from a quantitative perspective, however he examined spiritual well-being only within the context of overall well-being. The present study illustrates not only the value of quantitative methodology to study the relationship of leisure and spirituality, but also the value of conducting combined qualitative and quantitative approaches. Spirituality is a complex and elusive phenomenon to study and thus the greater the variety of approaches used to study it the better.

Second, a major problem in the study of leisure and spirituality has been how to operationalize and measure spirituality. Prior to this study, few studies in the leisure studies field utilized spiritual well-being scales, although they have been used extensively in other areas of inquiry. Spiritual well-being scales are increasingly being developed and used. The present study suggests that these scales are a helpful tool in studying the relationship between leisure and spirituality. Future studies need to consider both the best and most relevant scale to use in each research situation.

Third, the model of leisure and spiritual well-being presented in Chapter 1 included two dimensions of spiritual well-being: one dimension of spiritual wellness, related to a person's present spiritual condition, which was a continuum from a repression of the spiritual tendency at one end of the continuum to spiritual emergency or spiritual preoccupation at the other end of the continuum; the second dimension of spiritual development, related to spiritual transformation over time. The present study examined one dimension of spiritual well-being; it did not examine a person's immediate spiritual condition nor did it investigate a person's spiritual development over time. Future studies could examine these dimensions of immediate spiritual condition and spiritual development over time.

Fourth, the majority of the research on leisure and spirituality has involved nature-based recreation and spirituality (e.g., Fox, 1997; Stringer & McAvoy, 1992). This study has gone past the nature-based orientation and examined all forms of leisure in all settings. However, the sample in the present study was a purposive sample. Future research needs to look at all forms of leisure in all settings with a representative

sample. In particular, this study has suggested the importance of quiet urban recreational areas and the setting of one's own home as being important for spiritual well-being. Perhaps future research should pay greater attention to these settings and why they are important to spiritual well-being, as opposed to an over-emphasis upon the wilderness setting, which is a setting which a great majority of the population does not visit on a regular basis.

Fifth, although this was an exploratory study, the leisure-spiritual processes scale was developed, utilized in the pre-test, revised and then used again in the main survey. The correlational, reliability and factor analyses of this scale, as used in the main survey, suggests that while the scale has a moderately high degree of reliability, there is need for further revision of the scale. In addition, while there were 12 dimensions to this scale, reflecting 12 hypothesized processes linking leisure and spiritual well-being, the factor analysis suggested three main leisure-spiritual processes. Thus, further revision and refinement of this scale is suggested before using it in future research. It is suggested that rather than reducing the scale to three main leisure-spiritual processes, that information from the correlational, reliability and factor analyses be used to refine the scale items so that they better reflect the hypothesized processes and where appropriate combine or delete dimensions of the scale.

Sixth, the present research has developed a series of path models of the relationship between leisure style and spiritual well-being. Further research needs to refine and test these models. One path model included the leisure style components of time, activity and motivation. Another path model examined leisure settings. Future models need to integrate the dimension of leisure setting. Future research could also go beyond the isolated study of leisure and spiritual well-being and place itself within the larger context of the relationship between leisure, spiritual well-being, overall well-being, and life satisfaction.

Implications for Practice

Before discussing the implications of this study for practice, it needs to be noted, that although this study unlike previous studies on this topic, examined leisure in all settings with a large sample, it must be remembered that it was a purposeful sample of persons with an expressed interest in spirituality and not a representative sample. Thus the generalization of the findings to recreation practice must be made with this consideration in mind.

In recent years there has been increasing speculation about how recreation services might be managed in order to facilitate spiritual benefits. In discussing this topic, Dustin (1994) writes:

What all of this might mean for the management of public lands remains to be seen. Indeed, the very idea that the human spirit can be managed strikes many as a bit odd. Given the serendipitous nature of spiritual experiences, it may be that the best management could do would be to step aside and let people be. But it is also possible that management could enhance opportunities for spiritual experiences through innovations in design, interpretation, and educational services. (p. 96)

There has been much speculation about how to design and manage for spiritual benefits of leisure, especially in relation to wilderness or non-urban natural areas (e.g., Elsner, Lewis, Snell, & Spitzer, 1996; List & Brown, 1996; McDonald, 1988; McDonald et al., 1989). The findings from the Ontario Parks Camper Survey (Chapter 4) does not provide clear support that specific management practices, such as level of privacy, are especially significant for spiritual benefits. What might be concluded is that an overall high level of service quality might be the most effective management strategy for facilitating spiritual benefits through the management of parks and natural areas.

Ragheb (1993) found, in his study on perceived wellness, that the activities of reading and social activities had the highest correlations with perceived wellness and all of the wellness components, including spiritual wellness. Ragheb concluded that the importance of reading and social activities for perceived wellness had clear implications for leisure services planning and delivery, parks and leisure facilities design, leisure education and leisure counselling. Specifically, he recommended the promotion of libraries, reading

materials and reading areas as well as the design and management of park and recreation areas to encourage social interaction. The present study confirms the importance of reading for spiritual well-being, however it does not confirm the importance of social activities (which is actually consistent with Ragheb's data but not his narrative). This study reinforces Ragheb's suggestion that people need to be made aware of reading's links with spiritual well-being and his suggestion that libraries, reading areas and materials be made available to all persons. Based on his finding that the leisure satisfaction components labelled relaxational and aesthetic-environmental were dominant in their contribution to perceived wellness, including spiritual wellness, Ragheb concluded that relaxing activities and aesthetic-leisure environments should be ensured. The important connections in the present study between stimulus-avoidance motivations and spiritual well-being and between cultural activities and spiritual well-being confirms Ragheb's suggestion.

However, the most important implications arising from this study may related to leisure education. Regression analysis suggested that personal development activities (e.g., reading for personal growth, spiritual practices, attending a retreat) are the best predictor of spiritual well-being, followed by the leisure setting of one's home. Since leisure service providers are not primarily involved in providing spiritual practices, nor are they directly involved in the provision of leisure opportunities in citizens' homes, these findings suggest that the role of recreation professionals in regards to spiritual well-being might be more one of leisure referral and education than of leisure activity provision or facility/park design and management. For example, recreation professionals might be involved in referring people to spiritual/religious and other organizations which offer activities specifically of a spiritual nature.

In terms of leisure education, leisure professionals have a role to play in helping people to identify which activities are the ones that help them be "true to self," as these are the activities that would be most helpful in the development of a person's spiritual well-being. Another leisure education role of the recreation profession in regards to spiritual well-being is to understand and be able to encourage solitary leisure activity participation as solitude in some cases is associated with spiritual well-being. A third role of the leisure

professional relates to understanding leisure motivations and helping citizens understand that not only does a higher level of leisure motivation, but that stimulus avoidance and intellectual motivations in particular are more associated with spiritual well-being.

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APPENDIX 1



Ministry of Natural Resources

Ontario Parks Camper Survey

Name of Park		
Park Code	Survey Language	Questionnaire No.
	2 1	

Ce formulaire est également disponible en français.

This year, all (completed) Ontario Parks questionnaires will be entered into a prize draw. The following prizes have been generously donated by some great corporate sponsors:

Bushnell Sport Optics - two sets of binoculars

Canadian Tire Store - Peterborough - cooler

Kodak Canada - film and camera

Mountain Equipment Co-op - Toronto - four person tent

Wild Rock Outfitters - Peterborough - sleeping bag

MNR - baseball caps

To be entered in the prize draw, a respondent must complete the questionnaire, provide your telephone number here | | | | - | | | | - | | | | and deposit the form in the survey box at the Park exit. In the fall of this year, prize winners will be randomly selected from the entire pool of respondents, by staff in the Planning and Research Section of Ontario Parks.

Good luck!

Personal information submitted on this form is collected under the authority of the Provincial Parks Act R.S.O. 1990 c.p.34, and will be used for the administration of Provincial Parks. Questions about the collection of this information should be directed to the Park Superintendent.

Welcome to Ontario Parks

Help us to improve our parks by taking a few minutes to complete this short survey. We ask that the adult (19 years or older) who most recently had a birthday complete this questionnaire. The questionnaire is divided into two sections.

- Neither section will take more than 15 minutes to complete.
- Answer questions 1-8 upon arrival at the Park.
- Complete the remaining questions just before leaving the Park.
- Deposit your completed form in the survey box at the Park exit.

Instructions: Place a mark in the appropriate box or write your response in the space provided. Do not fill in the shaded boxes, they are for office use only.

1. Would you please list everyone in your group (together on one campsite)? Please indicate their age and sex, beginning with yourself.

Who? (e.g. wife, husband, son, daughter, parent, friend)	Age (in years)	Sex (M - Male, F - Female)
YOURSELF		
1		
2		
3		
4		
5		
6		
7		

2. a) Have you ever visited any of Ontario's Provincial Parks before for a day visit? | | Yes # of times last year | | 2 No | | 3 Not Sure to camp? | | Yes # of times last year | | 2 No | | 3 Not Sure

b) If yes, have you ever visited this Park before for a day visit? | | Yes # of times last year | | 2 No | | 3 Not Sure to camp? | | Yes # of times last year | | 2 No | | 3 Not Sure

c) Have you camped at a private campground in the past year? | | Yes | | No If yes, how many times

3. Why did you decide to camp at this particular Park? Please check the most important reason

1 Convenient location/close to home	6 To enjoy nature/natural features
2 Enjoyed previous visit	7 Park is well run/clean
3 Recommended by others	8 General interest/curious
4 Enroute	9 Visiting friends/relatives
5 To swim/use beaches	10 Business
11 Other (please indicate)	

4. a) Did you use the campsite reservation service? | | Yes | | No
 b) If yes, what was your overall impression of this service? Please check the appropriate numeric rating (eg. 1-Excellent, 2-Above Average, 3-Average, 4-Below Average, 5-Very Poor) | | 1 | | 2 | | 3 | | 4 | | 5 |

c) Comments:

5. What source of information did you use the most for details about provincial parks?
Please select one only.

- 1. No one source
- 2. Brochures/pamphlets
- 3. Recommendations from others
- 4. Mass media (radio, etc.)
- 5. Personal experience / previous visits
- 6. Road maps
- 7. Travel information centres
- 8. Auto clubs
- 9. Sports shows
- 10. Parks Guide
- 11. Other

6. With respect to this trip, is this Park

Please select one only.

- 1. the main destination of your trip?
- 2. one of several planned destinations?
- 3. just an unplanned stopover en route?

7. Which of the following best describes this trip to the Park?

Please select one only.

- 1. Weekend trip
- 2. Vacation trip
- 3. Accommodation stopover
- 4. Other

8. Which of the following pieces of camping equipment is most of your group using on this visit?

Please select one only.

- 1. Tent
- 2. Tent trailer
- 3. Travel trailer
- 4. Truck camper
- 5. Van
- 6. Motor home
- 7. Other

Please Put this survey in an obvious place and complete the remaining questions just before leaving the Park. Enjoy your visit and remember to deposit your survey in the box provided by the Park exit upon departure. Thank-you.

9. How many nights did you stay in the Park on this visit?

10. a) Please indicate the activities that you spent at least one half hour doing during this visit to the Park.

- | | | | | | |
|-----------------------------|------------------------------|-----------------------------|---------------------------------------|------------------------------|-----------------------------|
| Swimming / wading | Yes <input type="checkbox"/> | No <input type="checkbox"/> | Visiting historical / nature displays | Yes <input type="checkbox"/> | No <input type="checkbox"/> |
| Picnicking | <input type="checkbox"/> | <input type="checkbox"/> | Using playground facilities | <input type="checkbox"/> | <input type="checkbox"/> |
| Motorboating | <input type="checkbox"/> | <input type="checkbox"/> | Viewing / photographing nature | <input type="checkbox"/> | <input type="checkbox"/> |
| Trail hiking (non-guided) | <input type="checkbox"/> | <input type="checkbox"/> | Visiting viewpoints / lookouts | <input type="checkbox"/> | <input type="checkbox"/> |
| Canoeing | <input type="checkbox"/> | <input type="checkbox"/> | Attending staff presentations | <input type="checkbox"/> | <input type="checkbox"/> |
| Skating | <input type="checkbox"/> | <input type="checkbox"/> | Other (specify) _____ | <input type="checkbox"/> | <input type="checkbox"/> |
| Fishing | <input type="checkbox"/> | <input type="checkbox"/> | | <input type="checkbox"/> | <input type="checkbox"/> |
| Guided hikes/walks | <input type="checkbox"/> | <input type="checkbox"/> | | <input type="checkbox"/> | <input type="checkbox"/> |
| Casual play (i.e., frisbee) | <input type="checkbox"/> | <input type="checkbox"/> | | <input type="checkbox"/> | <input type="checkbox"/> |

b) Which activity listed above did you spend the most time doing? ▼

11. a) Please rate the importance of the following Park services and facilities as well as the performance of the Park in delivering those services and facilities to you.

For Importance - Please circle the appropriate numeric rating (e.g. 1=Extremely important, 2=important, 3=Neutral, 4=Not important, 5=Not at all important). Circle N/A for those services which do not apply.
For Performance - Please circle the appropriate numeric rating (eg. 1 = Excellent, 2 = Above average, 3 = Average, 4 = Below average, 5 = Very poor). Circle N/A for those services which do not apply.

Facilities and Services	Importance	Performance
1. Cleanliness of washrooms	1 2 3 4 5 N/A	1 2 3 4 5 N/A
2. Helpfulness of staff	1 2 3 4 5 N/A	1 2 3 4 5 N/A
3. Sense of security within park	1 2 3 4 5 N/A	1 2 3 4 5 N/A
4. Control of noise	1 2 3 4 5 N/A	1 2 3 4 5 N/A
5. Control of pets	1 2 3 4 5 N/A	1 2 3 4 5 N/A
6. Responsiveness of staff to visitors concerns	1 2 3 4 5 N/A	1 2 3 4 5 N/A
7. Recreational things to do	1 2 3 4 5 N/A	1 2 3 4 5 N/A
8. Value for fee	1 2 3 4 5 N/A	1 2 3 4 5 N/A
9. Upkeep of park roads	1 2 3 4 5 N/A	1 2 3 4 5 N/A
10. 3 R's Initiatives (reduce, reuse, recycle)	1 2 3 4 5 N/A	1 2 3 4 5 N/A
11. Adequacy of signs in the park	1 2 3 4 5 N/A	1 2 3 4 5 N/A
12. Level of privacy	1 2 3 4 5 N/A	1 2 3 4 5 N/A
13. Condition of campsites	1 2 3 4 5 N/A	1 2 3 4 5 N/A
14. Condition of trails	1 2 3 4 5 N/A	1 2 3 4 5 N/A
15. Condition of beach	1 2 3 4 5 N/A	1 2 3 4 5 N/A
16. Condition of facilities	1 2 3 4 5 N/A	1 2 3 4 5 N/A
17. Quality of firewood	1 2 3 4 5 N/A	1 2 3 4 5 N/A
18. Availability of information in the park	1 2 3 4 5 N/A	1 2 3 4 5 N/A
19. Ease of campground registration	1 2 3 4 5 N/A	1 2 3 4 5 N/A
20. Availability of Natural Heritage Educational Programs	1 2 3 4 5 N/A	1 2 3 4 5 N/A
21. Ease of access to services	1 2 3 4 5 N/A	1 2 3 4 5 N/A
22. Availability of firewood	1 2 3 4 5 N/A	1 2 3 4 5 N/A
23. Availability of showers	1 2 3 4 5 N/A	1 2 3 4 5 N/A
24. Availability of groceries/supplies in park	1 2 3 4 5 N/A	1 2 3 4 5 N/A
25. Quality of picnic areas	1 2 3 4 5 N/A	1 2 3 4 5 N/A

If you were to recommend this Park to a friend, what overall performance grade would you give? 1 2 3 4 5 N/A

APPENDIX 2

UNIVERSITY OF WATERLOO STUDY



DOES YOUR LEISURE CONTRIBUTE TO YOUR SPIRITUALITY?

PARTICIPANTS NEEDED FOR STUDY ON LEISURE AND SPIRITUAL WELL-BEING

Participation involves an interview of approximately one and a half hours.

This study has received ethics clearance from the
Office of Human Research at the University of Waterloo

For further information please contact:

Paul Heintzman

885-1211 ext. 3894 or ext. 6344, or 886-7491

e-mail: paheintz@healthy.uwaterloo.ca

APPENDIX 3

QUALITATIVE INTERVIEW SCHEDULE

1. WHAT ASPECTS OF YOUR EVERYDAY LIFE IMPROVE YOUR SENSE OF WELL-BEING?

Are there aspects of your life that you associate with your spirituality

2. When we talk of spirituality what does that mean to you?

How important is spirituality to you?

Why is spirituality important to you?

Do you see spirituality as a part of your personal development, related to your health?

3. WHAT DOES SPIRITUAL WELL-BEING (HEALTH) MEAN TO YOU?

-explain how much importance you place upon spiritual well-being?

-how important is spiritual well-being to you in relation to physical, mental, social and psychological well-being?

-do you think very much about your general well-being, whether you are satisfied with it and whether you want to change it or not?

-do you think very much about your spiritual well-being, whether you are satisfied with it and whether you want to change it or not?

4. WAS THERE AN INSTANCE OF PERIOD IN YOUR LIFE WHEN YOU BECAME MORE AWARE OF THE SPIRITUAL DIMENSION OF YOUR EXISTENCE? CAN YOU TELL ME ABOUT THAT? WHEN? WHERE? HOW? WHY DO YOU THINK THAT WAS?

5. WHAT ENHANCES (IMPROVES) YOUR SPIRITUAL WELL-BEING (GROWTH)?

-what factors enhance...

-what activities/experiences enhance....

-what settings/places enhance...

-what times of the day, week, month, year enhance...

-what life circumstances enhance...

-what people enhance...

-what responsibilities (job, family, personal) enhance...

6. WHAT INHIBITS (HINDERS) YOUR SPIRITUAL WELL-BEING (GROWTH)?

-what factors inhibit...

-what activities inhibit...

-what settings/places inhibit...

-what times of day, week, month, year inhibit...

- what life circumstances inhibit...
- what people inhibit...
- what responsibilities (job, family, personal) inhibit...

7. WHAT ACTIVITIES (EXPERIENCES) DO YOU ASSOCIATE WITH YOUR OWN SPIRITUAL WELL-BEING (GROWTH)?

- what activities (active or passive)...
- what activities (planned or spontaneous)...
- what events...
- what experiences...

8. DO YOU CONSIDER ANY OF THESE ACTIVITIES (Experiences) TO BE LEISURE?

- (repeat each activity that the person has mentioned in answering #5)
- what makes these activities leisure for you?
 - why do you consider these activities leisure?

9. HOW WOULD YOU DEFINE LEISURE?

- what does leisure mean to you?
- what other terms, words, phrases would you use to describe your leisure

10. WHAT LEISURE ACTIVITIES (EXPERIENCES) DO YOU PARTICIPATE IN?

- what leisure experiences are you involved in?
- what recreation activities do you participate in?
- what do you do during your free (discretionary) time?
- think of passive activities (experiences) that you engage in as well as active activities

11. OF THE LEISURE ACTIVITIES (EXPERIENCES) THAT YOU HAVE MENTIONED, DO YOU IDENTIFY ANY OF THEM AS A SPIRITUAL EXPERIENCE OR HAS HAVING A SPIRITUAL DIMENSION?

- (repeat each activity that the person has mentioned in answering #8)
- explain why each of these leisure activities is a spiritual experience or has a spiritual dimension for you.

12. OF THE LEISURE ACTIVITIES (EXPERIENCES) THAT YOU HAVE MENTIONED, DO YOU ASSOCIATE ANY OF THEM WITH SPIRITUAL WELL-BEING (GROWTH)?

- (repeat each activity that the person has mentioned in answering #9)
- explain why each of these leisure activities is associated with your spiritual well-being?

13. DO CERTAIN LEISURE ACTIVITIES (EXPERIENCES) ENHANCE YOUR SPIRITUAL WELL-BEING (GROWTH)?

- do certain leisure experiences enhance...
- do certain passive leisure activities...
- do certain recreation activities...
- **why** do these activities enhance your spiritual well-being

14. DO CERTAIN LEISURE ACTIVITIES (EXPERIENCES) INHIBIT YOUR SPIRITUAL WELL-BEING (GROWTH)?

- do certain leisure experiences inhibit...
- do certain passive leisure experiences inhibit...
- do certain recreation activities inhibit...
- **why** do these activities inhibit your spiritual well-being

15. WHAT SORTS OF THINGS MIGHT YOU DO IF YOU FELT IN NEED OF REDISCOVERY OR REJUVENATING YOUR SPIRITUALITY?

16. COMPARED TO OTHER FACTORS, HOW IMPORTANT ARE LEISURE ACTIVITIES (EXPERIENCES) IN ENHANCING YOUR SPIRITUAL WELL-BEING?

- explain the relative importance of leisure activities in enhancing your spiritual well-being (your spiritual health/development)
- do leisure activities play a role in your spiritual well-being?
- what are the most important factors in your spiritual well-being?

17. DO YOU ASSOCIATE ANY OF THE SETTINGS (GEOGRAPHICAL AREAS) OF YOUR LEISURE ACTIVITIES WITH SPIRITUAL WELL-BEING (GROWTH)?

- do you associate leisure in the following settings with spiritual well-being
 - ...your home
 - ...your neighbourhood
 - ...your work environment
 - ...local parks
 - ...recreation facilities
 - ...parks
 - ...wilderness areas
 - ...cultural areas
 - ...places of worship (probe for other settings)

(if there is an association with a specific setting, explore **why** the person associates spiritual well-being with that setting)

- are there any leisure settings which inhibit your spiritual well-being?
(**Why** do these settings inhibit your spiritual well-being?)

18. DO YOU FEEL YOU HAVE SUFFICIENT LEISURE TIME?

- do you feel you have enough free time
- do you feel you have enough discretionary time
- do you feel you have enough time left over once you have completed your job, your personal work and your family obligations?

19. DO YOU FEEL TIME-PRESSED? DOES THIS HAVE AN IMPACT ON YOUR SPIRITUAL WELL-BEING (GROWTH)?

- do you feel you work too much at your job? Explain.
- do you feel you have too much work at home? Explain.
- do you feel you have too many family obligations? Explain.
- do you always feel rushed. Explain.
- do you feel that your life has a leisurely pace? Explain.
- **how** does the way you feel about your work, home and family obligations relate to your spiritual well-being?
- **how** does the pace of your life (time-pressured or leisurely pace) relate to your spiritual well-being.

20. WHAT ARE YOUR MOTIVATIONS/SATISFACTIONS RELATED TO LEISURE?

- do you seek specific satisfactions from your leisure?
- what are these satisfactions
- do you see any connection between the satisfactions you seek and your leisure activities
- if so, **how** are they connected?

21. DOES LEISURE PLAY AN IMPORTANT ROLE IN YOUR SPIRITUAL WELL-BEING?

- do you see any relationship between your leisure and your spiritual well-being?
- does leisure, in general enhance your spiritual well-being? **How?**
- does leisure, in general inhibit your spiritual well-being? **How?**
- does one or more dimension of leisure--time, activity, setting--play a more important role than the others in regards to your spiritual well-being?
- does one dimension of leisure--time, activity, setting--enhance your spiritual well-being more than another
- does one dimension of leisure--time, activity, setting--inhibit your spiritual well-being more than another

APPENDIX 4



**Department of
Recreation and
Leisure Studies**

University of Waterloo
200 University Avenue West
Waterloo, Ontario, Canada
N2L 3G1

519 888 4567
Fax: 519-746-6776

Information Letter with Consent Form for In-Depth Interview

Dear

Thank you for responding to the recruitment notice about a University of Waterloo study being conducted on leisure and spiritual well-being. This study focuses on the relationships and processes that link leisure with spiritual health and is being conducted as part of Paul Heintzman's doctoral dissertation through the Department of Recreation and Leisure Studies at the University of Waterloo with supervision by Dr. Roger Mannell. The topic of leisure and spirituality is an increasingly popular one among leisure researchers. The information provided by the participants of this study will help recreation and park practitioners better understand the relationships between leisure and spirituality. Practitioners may better understand how to enrich the spiritual health of participants through the provision of program opportunities, as well as through the design of facilities and landscapes.

Participation in this study is voluntary and would involve an interview which would take approximately one and one-half hours at a time which is convenient to you. The interview would be held in your home or another mutually agreed upon location. The questions explore the relationship between spiritual health and leisure, in terms of time, activity, setting and motivation. For example, one question asks whether certain leisure activities enhance your spiritual growth? You may decline answering any questions you feel you do not wish to answer.

With your agreement, the interview will be audio taped. Once the audiotape is transcribed you will be provided with a copy of the transcript for your review and feedback. If you believe that corrections need to be made to the transcript, these will be made and the transcript will be returned to you for review.

All information will be considered confidential. Only the researcher will have access to the aggregated data from the study. Further, you will not be identified by name in my dissertation which will be submitted to the University of Waterloo, or in any report or publication resulting from this study which may be read by leisure scholars and leisure service practitioners.

A second part of this study will involve answering several written questionnaires which will explore the relationship between leisure and spiritual well-being. If you would like to participate in the second part of the study as well, please indicate on the attached consent form. However, your indication that you would like to participate in the second study does not obligate you to participate. If you agree to participate in this second part of the study, a letter explaining details about the survey will be provided as part of the survey package.

This project has been reviewed by, and received ethics clearance through, the Office of Human Research at the University of Waterloo. If you have any questions or concerns resulting from your



participation in this study, please contact the Office of Human Research at 888-4567, ext. 6005.

Thank you for your assistance with this project. Once you have signed and returned the accompanying consent form, I will be in touch with you to discuss the time and place of the interviews. In the meantime, if you have any questions about this study, or if you would like additional details, you may contact me at 885-1211 ext. 3894 or 6344, or Dr. Roger Mannell at 885-1211 ext. 5404.

Yours sincerely,

Paul Heintzman

Consent Form for In-Depth Interview

I agree to participate in an in-depth interview being conducted by Paul Heintzman of the Department of Recreation and Leisure Studies under the supervision of Professor Roger Mannell. Also, I consent to the interview being audio-taped. I have made this decision based on the information I have received in the Information Letter and have had the opportunity to receive any additional details I wanted about the study. As a participant in this study, I realize that I will be asked to take part in an interview of approximately one and one-half hours and that I may decline answering any of the questions, if I so choose. All the information which I provide will be held in confidence and I will not be identified in the thesis, report or publication. I understand that I may withdraw this consent at any time by asking that the interview be stopped. I also understand that this project has been reviewed by and received ethics clearance through the Office of Human Research at the University of Waterloo and that I may contact this office if I have any concerns or questions about my participation in this study.

Participant's Name: _____

Participant's Signature: _____

Name of Witness: _____

Signature of Witness: _____

Date: _____

I would like to participate in the second part of the study. Yes _____ No _____

Mailing Address: _____

Telephone: _____

APPENDIX 5

UNIVERSITY OF WATERLOO STUDY



DOES YOUR LEISURE CONTRIBUTE TO YOUR SPIRITUALITY?

PARTICIPANTS NEEDED FOR STUDY ON LEISURE AND SPIRITUAL WELL-BEING

Participation, which involves completing a questionnaire which would take approximately a half hour, will provide you with the opportunity to reflect upon the role of leisure and spirituality in your life.

This study has received ethics clearance from the Office of Human Research at the University of Waterloo

For further information please contact:

Paul Heintzman
885-1211 ext. 3894 or ext. 6344, or 886-7491
e-mail: paheintz@healthy.uwaterloo.ca

APPENDIX 6



July 7, 1998

Dear Participant,

Thank you for agreeing to participate in a University of Waterloo study being conducted on leisure and spiritual well-being. I am a doctoral student in the Department of Recreation and Leisure Studies at the University of Waterloo conducting research under the supervision of Professor Roger Mannell on the relationship between leisure and spiritual well-being. The topic of leisure and spirituality is an increasingly popular one among leisure researchers. It is possible that recreation and park practitioners could contribute to the spiritual well-being of recreation participants if they had a better understanding of the relationships between leisure and spirituality. Also, participation in the study will provide you with the opportunity to reflect upon the role of leisure and spirituality in your own life, and this reflection might aid in personal development.

I would appreciate if you would complete the attached survey comprised of several sets of questions. These questions will ask you about: your leisure activities, motivations, and where you participate; your time use; your experience of spirituality; and the relationship between your leisure and your spirituality. For example, on a scale of 1 to 5 you will be asked to rate the extent to which your leisure provides you with the opportunity for spiritual growth. You may skip any question you prefer not to answer, though we would like you to answer all the questions if possible. Completion of the survey is expected to take about one half-hour of your time.

Participation in this survey is voluntary and anonymous. Further, all information you provide will be considered confidential. Only the researcher will have access to the aggregated data from the study. Further, you will not be identified by name in my dissertation which will be submitted to the University of Waterloo, or in any report or publication resulting from this study which may be read by leisure scholars and leisure service practitioners.

This project has been reviewed by, and received ethics clearance through, the Office of Human Research at the University of Waterloo. If you have any ethical concerns or questions associated with your participation in this study, please contact the Office of Human Research at (519) 888-4567, Ext. 6005.

If you have any general questions or concerns about the study, please contact Paul Heintzman at (519) 885-1211 ext. 3894 or 6344, or Dr. Roger Mannell at (519) 885-1211, ext. 5404. Thank you in advance for participating in this project.

Yours sincerely,

Paul Heintzman
Paul Heintzman



PART 1: LEISURE ACTIVITIES

Please indicate how often you participate in the following activities. Circle the appropriate number on the scales provided (1=Never, 2=Rarely, 3=Occasionally, 4=Often, 5=Very Often). Also, for each activity please indicate whether you usually participate in the activity alone (circle A) or if you usually participate in the activity with others (circle O). If you circle 1, then don't circle A or O.

Mass Media	Never	Rarely	Occasion- ally	Often	Very Often	Alone	With Others
Watching TV & videos	1	2	3	4	5	A	O
Reading magazine or newspaper	1	2	3	4	5	A	O
Going to a movie	1	2	3	4	5	A	O
Using the internet	1	2	3	4	5	A	O
Other _____	1	2	3	4	5	A	O
(Write in activity and rate on scale)							

Social Activities	1	2	3	4	5	A	O
Visiting friend(s)	1	2	3	4	5	A	O
Entertaining friend(s)	1	2	3	4	5	A	O
Attending parties	1	2	3	4	5	A	O
Social dancing	1	2	3	4	5	A	O
Indoor games (e.g. card games)	1	2	3	4	5	A	O
Other _____	1	2	3	4	5	A	O
(Write in activity and rate on scale)							

Sports Activities	1	2	3	4	5	A	O
Spectating at sports events	1	2	3	4	5	A	O
Fitness activities (jog, weight, etc.)	1	2	3	4	5	A	O
Team sports (softball, soccer, etc.)	1	2	3	4	5	A	O
Individual sports (golf, fencing, etc.)	1	2	3	4	5	A	O
Dual sports (tennis, racquetball, etc.)	1	2	3	4	5	A	O
Other _____	1	2	3	4	5	A	O
(Write in activity and rate on scale)							

Cultural Activities	1	2	3	4	5	A	O
Attending concerts, ballet, etc.	1	2	3	4	5	A	O
Visiting art museum	1	2	3	4	5	A	O
Folk or square dancing	1	2	3	4	5	A	O
Attending theatre	1	2	3	4	5	A	O
Attending festivals	1	2	3	4	5	A	O
Other _____	1	2	3	4	5	A	O
(Write in activity and rate on scale)							

Outdoor Activities	1	2	3	4	5	A	O
Picnicking	1	2	3	4	5	A	O
Fishing, Hunting	1	2	3	4	5	A	O

Please turn page over.

Outdoor Activities cont'd.	Never	Occasion-			Often	Very Often	Alone	With Others
		Rarely	ally					
Gardening	1	2	3	4	5	A	O	
Day outing (zoo, park, etc.)	1	2	3	4	5	A	O	
Hiking	1	2	3	4	5	A	O	
Canoeing	1	2	3	4	5	A	O	
Boating or sailing	1	2	3	4	5	A	O	
Nature study	1	2	3	4	5	A	O	
Camping	1	2	3	4	5	A	O	
Other _____	1	2	3	4	5	A	O	

(Write in activity and rate on scale)

Hobbies

Painting, drawing, sketching	1	2	3	4	5	A	O
Woodwork, furniture refinishing	1	2	3	4	5	A	O
Collecting stamps, coins, etc.	1	2	3	4	5	A	O
Needlework, sewing, knitting, etc.	1	2	3	4	5	A	O
Floral arranging, plant care	1	2	3	4	5	A	O
Weaving, pottery, sculpture, etc.	1	2	3	4	5	A	O
Photography, video-making	1	2	3	4	5	A	O
Other _____	1	2	3	4	5	A	O

(Write in activity and rate on scale)

Personal Development

Reading for personal growth	1	2	3	4	5	A	O
Spiritual practices (e.g. meditation, prayer, journal writing)	1	2	3	4	5	A	O
Holistic exercises (e.g. tai chi, yoga)	1	2	3	4	5	A	O
Attending a retreat	1	2	3	4	5	A	O
Other _____	1	2	3	4	5	A	O

(Write in activity and rate on scale)

Travel & Tourism

Visiting resorts	1	2	3	4	5	A	O
Adventure trekking	1	2	3	4	5	A	O
Boat cruises	1	2	3	4	5	A	O
Travelling in foreign countries	1	2	3	4	5	A	O
Other _____	1	2	3	4	5	A	O

(Write in activity and rate on scale)

Please list the 3 leisure activities you participate in most often. On the scale provided beside each activity, indicate how much you typically enjoy the activity by circling the appropriate number.

Activity:

1. _____
2. _____
3. _____

Enjoyment:

- | | | | | | | |
|------------|---|---|---|---|---|-----------|
| Not at all | 1 | 2 | 3 | 4 | 5 | Very Much |
| Not at all | 1 | 2 | 3 | 4 | 5 | Very Much |
| Not at all | 1 | 2 | 3 | 4 | 5 | Very Much |

Please go to next page.

PART 2: LEISURE MOTIVATIONS

Leisure activities are non-work activities in which an individual has a free choice with no obligation to participate. These activities can be active or inactive and may include such things as sports, outdoor activities, social activities, watching television, or reading. Please think about your leisure activities as you respond to the following items on a scale of 1 = Never true, 2 = Seldom true, 3 = Somewhat true, 4 = Often true, and 5 = Always true. Circle the number which is most appropriate.

	Never True	Seldom True	Some- what True	Often True	Always True
One of my reasons for engaging in leisure activities is:					
1. To learn about things around me.....	1	2	3	4	5
2. To satisfy my curiosity.....	1	2	3	4	5
3. To explore new ideas.....	1	2	3	4	5
4. To learn about myself.....	1	2	3	4	5
5. To expand my knowledge.....	1	2	3	4	5
6. To discover new things.....	1	2	3	4	5
7. To be creative.....	1	2	3	4	5
8. To use my imagination.....	1	2	3	4	5
9. To build friendships with others.....	1	2	3	4	5
10. To interact with others.....	1	2	3	4	5
11. To develop close friendships.....	1	2	3	4	5
12. To meet new and different people.....	1	2	3	4	5
13. To reveal my thoughts, feelings, or physical skills to others.....	1	2	3	4	5
14. To be socially competent and skillful.....	1	2	3	4	5
15. To gain a feeling of belonging.....	1	2	3	4	5
16. To gain other's respect.....	1	2	3	4	5
17. To challenge my abilities.....	1	2	3	4	5
18. To be good in doing them.....	1	2	3	4	5
19. To improve my skill and ability in doing them.....	1	2	3	4	5
20. To be active.....	1	2	3	4	5
21. To develop physical skills and abilities.....	1	2	3	4	5
22. To keep in shape physically.....	1	2	3	4	5
23. To use my physical abilities.....	1	2	3	4	5
24. To develop physical fitness.....	1	2	3	4	5
25. To slow down.....	1	2	3	4	5
26. Because I sometimes like to be alone.....	1	2	3	4	5
27. To relax physically.....	1	2	3	4	5
28. To relax mentally.....	1	2	3	4	5
29. To avoid the hustle and bustle of daily activities.....	1	2	3	4	5
30. To rest.....	1	2	3	4	5
31. To relieve stress and attention.....	1	2	3	4	5
32. To unstructure my time.....	1	2	3	4	5
33. To be in a calm atmosphere.....	1	2	3	4	5
34. To avoid crowded areas.....	1	2	3	4	5
35. To get away from the responsibilities of my everyday life.....	1	2	3	4	5

Please turn page over.

PART 3: LEISURE SETTINGS

Please indicate how often you participate in leisure activities in the following settings. Please circle the appropriate number on the scale ranging from 1=Never to 5=Very Often.

	Never	Rarely	Some- times	Often	Very Often
1. Primitive Wilderness Areas (e.g., canoe trip in Algonquin Park)	1	2	3	4	5
2. Non-Urban Natural Areas (e.g., Provincial and National Park campgrounds)	1	2	3	4	5
3. Cottage or Lodge Settings (e.g., locations on Great Lakes or Muskoka Lakes)	1	2	3	4	5
4. Pastoral/Rural Areas (e.g., farms)	1	2	3	4	5
5. Urban and Near/Urban Natural Areas (e.g., conservation areas, city parks)	1	2	3	4	5
6. Quiet Urban Recreation Areas (e.g., libraries, museums, art galleries, retreat centres)	1	2	3	4	5
7. Busy Urban Recreation Areas (e.g., amusement parks, shopping malls, dance halls, sports stadiums, community centres)	1	2	3	4	5
8. Own Home	1	2	3	4	5

Please go to next page.

PART 5: SPIRITUALITY

The following questions are related to spirituality. Please circle the appropriate number on the scale ranging from 1=Never to 5=Very Often.

	Never	Rarely	Some- times	Often	Very Often
1. During difficult times do you reach out for spiritual help (e.g. God or a higher being, church or place of worship, prayer, priest, etc.)?	1	2	3	4	5
2. Do you engage in thoughtful discussions about ethical or moral issues?	1	2	3	4	5
3. Do you read about religion or spiritual issues?	1	2	3	4	5
4. Do you engage in serious self-analysis of your behaviour for the purpose of improving your moral behaviour?	1	2	3	4	5
5. When you gain insights into life that others could learn from, how often do you share them with people close to you?	1	2	3	4	5
6. Do you think about life after death?	1	2	3	4	5
7. Do you discuss matters of the spirit (e.g., purpose of life, religion, inner peace, death etc.)?	1	2	3	4	5
8. Over the past year, have you tried to enhance your personal or spiritual development (e.g., meditation, yoga, praying, etc.)?	1	2	3	4	5
9. Do you make use of meditation and/or prayer for the purpose of gaining inner peace?	1	2	3	4	5
10. How long have you been making use of an activity for obtaining inner peace (e.g. meditation, yoga, prayer etc.)?	1 I have not	2	3 <5yrs	4	5 >10years

Please go to next page.

For each of the following statements circle the number on the scale that best indicates the extent of your agreement or disagreement as it describes your personal experience (1=Strongly Disagree, 2=Disagree, 3=Neutral, 4=Agree, 5=Strongly Agree).

	Strongly Disagree	Dis- Agree	Neutral	Agree	Strongly Agree
1. I feel very close to a higher power/God.	1	2	3	4	5
2. The search for meaning and purpose is a worthy quest.	1	2	3	4	5
3. My belief that there is a God/higher power gives meaning to my life.	1	2	3	4	5
4. Answers can be found when one truly searches for meaning and purpose in life.	1	2	3	4	5
5. I have a meaningful relationship with a higher power/God.	1	2	3	4	5
6. I believe there is some real purpose in life.	1	2	3	4	5

PART 6: LIFE SATISFACTION

For each of the following questions, please circle the number on the scale that best reflects your level of satisfaction.

	Very Dis- satisfied	Dis- satisfied	Neutral	Satisfied	Very Satisfied
1. How do you feel about your life as a whole right now?	1	2	3	4	5
2. How do you feel about your work right now?	1	2	3	4	5
3. How do you feel about your family life right now?	1	2	3	4	5
4. How do you feel about your leisure right now?	1	2	3	4	5
5. To what extent does your work contribute to your spiritual well-being?					

		No Impact			
Detracts	1	2	3	4	5
			Contributes		

Please turn page over.

Sometimes what a person does in their leisure helps them develop spiritually. At other times, leisure involvement does not help or may hinder a person's spiritual development. The purpose of this scale is to investigate the ways in which the things people do in their leisure may contribute or detract from their spiritual well-being. When responding to the following items please consider leisure to be the activities you do and the experiences you have during your free time. Leisure may involve activities such as camping and sports as well as experiences such as having coffee with a friend or a quiet moment alone in a local park. Circle the number on the scale that best indicates the extent of your agreement or disagreement with each of the following items (1=Strongly Disagree; 2=Disagree; 3=Neutral; 4=Agree; 5=Strongly Agree). If a statement is not applicable to you, please circle 1.

	Strongly Disagree	Dis- Agree	Neutral	Agree	Strongly Agree
1. When I become preoccupied with spiritual questions, there are things I do in my leisure which prevent me from being overwhelmed by these questions.	1	2	3	4	5
2. When I struggle with spiritual difficulties in my life, some of my leisure provides me with the opportunity to work through these difficulties.	1	2	3	4	5
3. Spiritual experiences are more likely to occur during my leisure than during the rest of my life.	1	2	3	4	5
4. In general, my leisure helps me become aware of the spiritual dimensions of life.	1	2	3	4	5
5. My leisure is more likely to contribute to my spiritual well-being when I focus on the present moment and surroundings.	1	2	3	4	5
6. Busyness in my leisure detracts from my spiritual growth.	1	2	3	4	5
7. My leisure contributes to my spiritual well-being when I visit places which are different than my everyday environment.	1	2	3	4	5
8. Leisure in natural settings often inspires me with a sense of awe and wonder.	1	2	3	4	5
9. My leisure contributes to my spiritual well-being when I visit favourite places which have special memories for me.	1	2	3	4	5
10. Sometimes my leisure diverts my attention and does not leave any opportunity for me to think about important life issues.	1	2	3	4	5
11. My leisure contributes most to my spiritual well-being when the activities I participate in and the settings I go to reflect my goals and interests.	1	2	3	4	5

Please go to next page.

	Strongly Disagree	Dis- Agree	Neutral	Agree	Strongly Agree
12. Sometimes the things I do in my leisure get in the way of my spiritual growth.	1	2	3	4	5
13. When I begin thinking too much about spiritual issues, my leisure helps me focus on my immediate surroundings.	1	2	3	4	5
14. My leisure often helps me deal with difficult life events.	1	2	3	4	5
15. In general, my leisure provides me with the opportunity for spiritual growth.	1	2	3	4	5
16. When I have ignored spiritual issues, my leisure helps me begin to think about these issues again.	1	2	3	4	5
17. An attitude of being open to seeing things in a new way is important if I am to grow spiritually during my leisure.	1	2	3	4	5
18. During my leisure I'm so focussed on activities and material things that I don't think about my spirituality.	1	2	3	4	5
19. My leisure, by removing me from the normal restrictions on my time and energy, often allows me to reflect on the larger issues in life.	1	2	3	4	5
20. Outdoor activities in natural settings help me connect with my higher power/God.	1	2	3	4	5
21. During my leisure it is helpful for me to visit places which are of special spiritual significance to me.	1	2	3	4	5
22. Noisy leisure activities and settings detract from my spiritual well-being.	1	2	3	4	5
23. The freedom within leisure "to be true to who I am" is important to my spiritual health.	1	2	3	4	5
24. Sometimes I experience boredom in my leisure which hinders my spiritual development.	1	2	3	4	5
25. When I think too much about work and family responsibilities, my leisure helps me enjoy the present moment and prevents me from becoming too preoccupied with these responsibilities.	1	2	3	4	5
26. When I encounter spiritual difficulties, my leisure provides me with the opportunity to talk through the issues with other people.	1	2	3	4	5

Please turn page over.

	Strongly Disagree	Dis- Agree	Neutral	Agree	Strongly Agree
27. My leisure provides me with the time and space necessary for spiritual development.	1	2	3	4	5
30. My leisure usually helps sensitize me to the spiritual.	1	2	3	4	5
29. My leisure is most helpful to my spiritual growth when I have a receptive attitude characterized by awe and wonder.	1	2	3	4	5
30. In general, my leisure is characterized more by frantic activity than spiritual development.	1	2	3	4	5
31. Leisure in remote settings removes me from the complexity and responsibilities of my everyday life and helps me focus on the basic issues in life.	1	2	3	4	5
32. The diversity and richness of natural settings helps me to spiritually rejuvenate.	1	2	3	4	5
33. I like visiting places in my leisure which have a sense of human history as they give me a sense of timelessness and connectedness.	1	2	3	4	5
34. It is important that my leisure includes periods of quiet and solitude for spiritual reflection.	1	2	3	4	5
35. My leisure activities contribute to my spiritual well-being as they help me express who I am.	1	2	3	4	5
36. Some of my leisure creates tension and uncomfortableness which is not beneficial to my spiritual well-being.	1	2	3	4	5

PART 8: DEMOGRAPHIC INFORMATION

1. Age. _____ (Please indicate your age in years)

2. Sex. Female Male (Please check)

3. Highest Level of Education Achieved. (Please check)

- | | | | |
|----------------------------|--------------------------|---------------------------|--------------------------|
| Some high school | <input type="checkbox"/> | University graduate | <input type="checkbox"/> |
| High school graduate | <input type="checkbox"/> | Some graduate school | <input type="checkbox"/> |
| Some college or university | <input type="checkbox"/> | Graduate degree completed | <input type="checkbox"/> |
| College graduate | <input type="checkbox"/> | | |

4. Occupation. _____ (Please indicate your occupation)

5. Income. What was your income in 1997 before taxes? (Please check)

- | | | | |
|----------------------|--------------------------|----------------------|--------------------------|
| \$0 - \$19,999 | <input type="checkbox"/> | \$60,000. - \$79,999 | <input type="checkbox"/> |
| \$20,000. - \$39,999 | <input type="checkbox"/> | \$80,000. - \$99,999 | <input type="checkbox"/> |
| \$40,000. - \$59,999 | <input type="checkbox"/> | \$100,000. or more | <input type="checkbox"/> |

6. Religious/Spiritual Affiliation. (If you have a active religious/spiritual affiliation please indicate what it is)

7. Marital status. (Please check the appropriate category)

- | | | | |
|---------|--------------------------|--------------------|--------------------------|
| Married | <input type="checkbox"/> | Separated/Divorced | <input type="checkbox"/> |
| Widowed | <input type="checkbox"/> | Never Married | <input type="checkbox"/> |

8. Please indicate the number of children you have in each age category:

13 and under _____ 14 to 18 _____ 19 or over _____

If you would like to receive a summary of the findings of this study please write your name and address below:

Thank you for participating in the study!

APPENDIX 7

LEISURE AND SPIRITUAL WELL-BEING SCALE
(Leisure-Spiritual Processes Scale)

The purpose of this scale is to investigate the ways in which the things people do in their leisure may contribute or detract from their spiritual well-being. When responding to the following items please consider leisure to be the activities you do and the experiences you have during your free time (i.e. the time that you are free from work and other responsibilities). Leisure may involve activities such as camping and sports as well as experiences such as having coffee with a friend or a quiet moment alone in a local park. Circle the number on the scale that best indicates the extent of your agreement or disagreement with each of the following items (1=strongly disagree; 5=strongly agree).

Strongly Disagree 1 2 3 4 5 Strongly Agree

- | | |
|---|-------------------|
| 1. When I have crises in my life, there are things I do in my leisure that help keep me in touch with reality and prevent me from becoming too preoccupied with the crises. | 1 2 3 4 5 |
| 2. When I have crises in my life, my leisure provides me with the opportunity to work through the issues related to the crises. | 1 2 3 4 5 |
| 3. Spiritual experiences are more likely to occur during my leisure than during the rest of my life. | 1 2 3 4 5 |
| 4. My leisure helps me become aware of the spiritual dimensions of life. | 1 2 3 4 5 |
| 5. My leisure is more likely to contribute to my spiritual well-being when I have a profound awareness of the present moment and my surroundings. | 1 2 3 4 5 |
| 6. Busyness in my life prevents me from having the leisure I need for spiritual growth. | 1 2 3 4 5 |
| 7. My leisure contributes to my spiritual well-being when it provides me with the opportunity to go to an environment which is different than my everyday environment. | 1 2 3 4 5 |
| 8. Leisure in natural settings often inspires me with a sense of awe and wonder. | 1 2 3 4 5 |
| 9. My leisure contributes to my spiritual well-being when it provides me with the opportunity to return to those places that were important to me when I was growing up. | 1 2 3 4 5 |
| 10. My leisure captures my attention and does not leave the opportunity for me to think about life issues. | 1 2 3 4 5 |
| 11. My leisure contributes to my spiritual well-being when the activities I participate in and the settings I go to are compatible with my goals and interests. | 1 2 3 4 5 |

	Strongly Disagree	1	2	3	4	5	Strongly Agree
12. When I begin thinking too much about spiritual issues, my leisure helps me get in touch with the world around me.				1	2	3	4 5
13. My leisure helps me deal with difficult life events.				1	2	3	4 5
14. My leisure provides me with the opportunity for spiritual growth.				1	2	3	4 5
15. When I have ignored spiritual issues, my leisure helps me begin to think about these issues again.				1	2	3	4 5
16. An attitude of being open to seeing things in a new way is important if I am to grow spiritually during my leisure.				1	2	3	4 5
17. A balance of work, leisure and personal/family responsibilities is necessary if I am to grow spiritually.				1	2	3	4 5
18. My leisure removes me from the normal constraints on my time and energy and therefore allows me to reflect on the larger issues in life.				1	2	3	4 5
19. Outdoor activities in natural settings help me connect with my higher power/God.				1	2	3	4 5
20. During my leisure I visit places that are special to me in terms of spiritual connection.				1	2	3	4 5
21. My leisure takes place in settings which help me reflect on my immediate problems as well as life's larger questions.				1	2	3	4 5
22. Leisure activities which are not consistent with my personality detract from my spiritual growth.				1	2	3	4 5
23. When I think too much about work and family responsibilities, my leisure helps me enjoy the present moment and prevents me from becoming too preoccupied with these matters.				1	2	3	4 5
24. My leisure helps me to become connected with other people, so that when I encounter spiritual crises, I have friends to talk with and who support me.				1	2	3	4 5
25. My leisure provides me with the time and space necessary for spiritual development.				1	2	3	4 5
26. My leisure helps sensitize me to the spiritual.				1	2	3	4 5
27. My leisure is most helpful to my spiritual growth when I have a receptive attitude characterized by awe and wonder.				1	2	3	4 5

	Strongly Disagree	1	2	3	4	5	Strongly Agree
28. My leisure provides me with the balance I need to develop my spiritual life.			1	2	3	4	5
29. Leisure in remote wilderness settings provides me with the opportunity to get away from the complexity and responsibilities of my everyday life so that I can focus on the basic issues in life.			1	2	3	4	5
30. The diversity and richness of natural leisure settings helps me to spiritually rejuvenate.			1	2	3	4	5
31. I like visiting places in my leisure which have a sense of human history as they give me a sense of timelessness and connectedness.			1	2	3	4	5
32. My leisure provides me with the quiet and solitude necessary for my spiritual well-being.			1	2	3	4	5
33. Leisure activities contribute to my spiritual well-being as they help me express who I am.			1	2	3	4	5
34. Noisy leisure activities and settings detract from my spiritual well-being.			1	2	3	4	5
35. The freedom and choice "to do" and "to be" within leisure are important to my spiritual health.			1	2	3	4	5

SPIRITUAL WELL-BEING

All questions have a scale for you to mark your response on. Please circle one number per question based on how close you feel you are to one of the alternatives at each end of the scale. Please answer all questions honestly.

	Never				Often	
1. During difficult times do you reach out for spiritual help (E.g. God or a higher being, church or place of worship, prayer, priest, etc.)?		1	2	3	4	5
2. Do you feel close to a higher power/God?		1	2	3	4	5
3. Do you engage in thoughtful discussions about ethical or moral issues?		1	2	3	4	5
4. Do you believe that the search for meaning and purpose is a worthy quest?		1	2	3	4	5
5. Do you read about religion or spiritual issues?		1	2	3	4	5

	Never				Often
6. Does a God/higher power give meaning to your life?	1	2	3	4	5
7. Do you engage in serious self-analysis of your behaviour for the purpose of improving your moral behaviour?	1	2	3	4	5
8. Do you search for meaning and purpose in your life?	1	2	3	4	5
9. When you gain insights into life that others could learn from, how often do you share them with people close to you?	1	2	3	4	5
10. Do you consider yourself to have a meaningful relationship with a higher power/God?	1	2	3	4	5
11. Do you believe in life after death?	1	2	3	4	5
12. Although you may not always understand it, do you view life as deeply meaningful?	1	2	3	4	5
13. Do you discuss matters of the spirit (eg. purpose of life, religion, inner peace, death etc.)?	1	2	3	4	5
14. Do you feel most fulfilled when you're closely connected with your God/higher power?	1	2	3	4	5
15. Over the past year, have you tried to enhance your personal or spiritual development (e.g. meditation, yoga, praying, etc)?	1	2	3	4	5
16. Do you find meaning even in suffering and pain?	1	2	3	4	5
17. Do you make use of meditation and/or prayer for the purpose of gaining inner peace?	1	2	3	4	5
18. Does being in relationship with a higher power/God contribute to your sense of well-being?	1	2	3	4	5
19. Do you believe there is some real purpose in life?	1	2	3	4	5
20. How long have you been making use of an activity for obtaining inner peace (e.g. meditation, yoga, prayer etc.)?	1	2	3	4	5
	I have not		<5yrs		>10years