

The Role of Leisure Meanings in Moderating Acculturation Stress of
Adults with Korean Ethnicity in Winnipeg, Manitoba, Canada

by

JuSung Kim

A thesis submitted to the Faculty of Graduate Studies of
The University of Manitoba
in a partial fulfillment of the requirements of the degree of

MASTER OF ARTS

Faculty of Kinesiology and Recreation Management
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ABSTRACT

Immigration is increasingly becoming a common phenomenon around the world in our global society. The experiences of acculturation stress during immigrants' adaptation to a host community/country, however, pose a special challenge for their health, well-being, and quality life because of their marginalized positions, coupled with the lack of culturally appropriate resources in their dominant country.

Considering the powerful and pervasive role of culture in shaping all aspects of human experiences, the aim of this study was to test the hypothesis that leisure-generated meanings including global leisure meanings and leisure adaptation meanings buffer against the adverse effects of acculturation stress on the psychological and sociocultural adaptation of adults with Korean ethnicity in Winnipeg, Manitoba, Canada. Specifically, this study examined both the main effects of acculturation stress and leisure-generated meanings and the interaction effects between these two constructs on adaptive outcomes.

Data were collected through surveys with a sample of 120 Korean adults living in Winnipeg at four different sampling sites. Prior to the main study, a pre-test was conducted to ensure that the measures and procedures used were relevant to the target population. The data were then analyzed using a series of hierarchical multiple regression analyses to test the hypothesis after conducting exploratory factor analyses of a newly developed measure, the Leisure Adaptation Meanings Scale (LAMS).

Overall, the results of this study showed that the LAMS appears to be a valid and reliable measurement to assess the meanings of life gained from leisure engagements among urban-dwelling Korean adults. Furthermore, acculturation stress was significantly associated with lower life satisfaction and self-esteem, poorer mental health,

and more difficult sociocultural adaptation. Contrary to the hypothesis tested, the present study only supported the main effects of leisure meanings on life satisfaction and self-esteem, but did not provide evidence for the moderating effects of leisure meanings to buffer against acculturation stress on adaptive outcomes. Specifically, all dimensions of leisure adaptation meanings (i.e., leisure rejuvenation, leisure adjustment, leisure mood enhancement, leisure palliative coping, and leisure companionship) and most dimensions of global leisure meanings (i.e., group harmony, self-development, leisure friendship, and leisure-generated ethnic identity) predicted greater life satisfaction and self-esteem regardless of the levels of acculturation stress.

A main conclusion of this study is that meaning-making through leisure is culturally grounded, and leisure-generated meanings in life appear to be a good predictor of positive life satisfaction and self-esteem among a sample of Korean adults. Implications, limitations, and recommendations for future research are discussed.

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CHAPTER 1

INTRODUCTION

Everyday ethnically diverse immigrants arrive in Canada. While immigration is a global phenomenon, in North American societies diverse immigrants from Asian countries have made a major contribution to the construction of multi-ethnic communities. In Canada, Asian immigrants have increased in numbers from less than 10 percent in the 1960s to approximately 58 percent of immigrants to Canada in 2005 (Citizenship and Immigration Canada, 2005). Immigrants to Canada make up more than 18.4 percent of the Canadian population, while Asian immigrants represent more than 10 percent of Canada's population growth. Clearly, the proportion of immigrant populations in Canada is rapidly growing, and Canadian society is becoming a cultural mosaic of diverse ethnic groups. Importantly, immigration is not only a physical shift but also a cultural journey for immigrants throughout their life spans, a journey that continues into the following generations. Koreans are the sixth largest immigrant group entering Canada overall and the fourth largest moving to the City of Winnipeg (Citizenship and Immigration Canada, 2005; Manitoba Labour & Immigration, 2005).

Immigrants entering a host country with a new culture are challenged in many aspects of their lives, in particular, acculturation experiences. They bring more than luggage with them to a host society; they carry their cultural heritage, customs, values, language, as well as leisure subcultures that may coexist within multicultural contexts. As such, adapting to a new host society is an important and difficult issue for immigrants and their ethnic groups as two different cultures confront each other over time (Berry, 1997, 2006a; Sam, Vedder, Ward, & Horenczyk, 2006; Ward, 2001). Consequently, many acculturating members of ethnic minority groups experience a multitude of cultural stressors and constraints, including racial

discrimination and prejudice, social stigmas, language barriers, gender-role changes, family value disruptions (e.g., generational conflicts), homesickness, identity issues, uneasiness with social rituals, low socioeconomic status (SES), and a sense of social segregation or isolation (Ataca & Berry, 2002; Oh, Koeske, & Sales, 2002; Padilla & Borrero, 2006; Takano, 2006). In the process of intercultural contacts, not only do an individual's personal characteristics influence acculturation practices, including how he/she experiences acculturation stress, but also cultural and structural factors affect every aspect of immigrants' lives (Berry, 1997, 2006b; Bhugra, 2005; Chun, Moos, & Cronkite, 2006; Padilla & Borrero, 2006; Takano, 2006). Thus, immigrants face a wide range of acculturation stress that is unlike general life stress and is seldom experienced before migration; most significantly, acculturation stress can pose a significant threat to their health and quality of life. Despite the deleterious effects of acculturation stress, however, its impact has not yet been extensively studied in the area of stress and coping research (Wong, Wong, & Scott, 2006).

Keeping in mind that acculturation processes are elusive and complex, several key concepts essential to this study are introduced and briefly described here. First, stress is defined as taxing demands beyond people's capacity or resources to manage them (Lazarus & Folkman, 1984); in contrast, acculturation stress refers to ongoing acculturation-bound adjustment difficulties distinct from typical life stress. Next, coping is defined as a set of ways of managing individual, social, and cultural stress (Wong, ReKer, & Peacock, 2006). Acculturation is concerned with the mutual interaction of people and cultures due to intercultural contacts, which often requires a use of cultural transition strategies by acculturating members and their ethnic groups (Berry, 2006a). Consequently, acculturation can happen through four different acculturation strategies: integration, assimilation, separation, and marginalization. Whereas integration values both the host and motherland

cultures, assimilation puts a greater value on a host culture, while separation adheres to only an origin culture, and marginalization downplays both cultures (Berry, 2006b). The outcome of any of these acculturation strategies is adaptation, either positively or negatively.

Adaptation refers to optimized responses to changed environments during acculturation. In this manner, the versatile outcomes of adaptation depend on the complex interplays among individual personalities, a nature of the receiving society, coping and acculturation strategies, and acculturation stress (Berry, 2006a).

Since such acculturation experiences are a source of acculturation stress, immigrants are often susceptible to and at higher risk of poor health and adaptation (Bhugra, 2004; Caetano & Clark, 2003; Cortes, 2003; Gong & Takeuchi, 2003; Myers & Rodriguez, 2003; Organista, Organista, & Kurasaki, 2003). This vulnerability to adaptation in a host society is strongly linked to the dramatic life changes of many immigrants associated with the shortage of personal, social, and cultural resources to manage acculturation challenges (Ataca & Berry, 2002; Hobfoll, 2001; Padilla & Borrero, 2006; Takano, 2006; Wong et al., 2006). Moreover, although immigrants have displayed a strong initiative and willingness to take on these challenges (Kosic, 2006), the majority of them are located in marginalized and stigmatized positions in the dominant culture (Padilla & Borrero, 2006). Particularly, immigrants in “the 1.5 generation” who come to the host society around Grades 5 to 10 and are partially bilingual and bicultural (Hurh, 1998) are generally vulnerable to poor adaptation because of their turbulent developmental pathways such as identity conflicts between two cultures (Sam, 2006).

In summary, a combination of personal, social, and cultural factors serve either as constraints or enablers for acculturating individuals to adapt to a dominant society. Needless to say, having left a home country and the comfort zone of a motherland, an immigrant’s

lifestyle dramatically alters in a new host country, which, in turn, may result in numerous acculturation stressors and challenges for immigrants and their ethnic groups.

Among many coping and adaptation resources and strategies, leisure is one of the important factors to effectively manage stress and to help maintain good health and well-being. Through leisure activities, people can gain a variety of personal, social, and cultural meanings or benefits, such as intrinsic motivation, perceived freedom, self-determination, cultural connection, relaxation, identity formation, group harmony, self-development, social support, and cultural preservation and transmission (Iwasaki, 2008; Kim, Kleiber, & Kropf, 2001; Kleiber, 1999; Mannell & Kleiber 1997; Schulz & Watkins, 2007; Walker, Deng, & Dieser, 2005).

These meanings gained through leisure (i.e., *leisure meanings*) can contribute to the effective management of stress, a sense of continuity or stability, and personal growth, which appear critical for human adaptation, well-being, and health (Craike & Coleman, 2005; Hutchinson, Loy, Kleiber, & Dattilo, 2003; Iwasaki, 2001, 2003, 2006, 2008; Iwasaki, Mannell, & Butcher, 2002, 2005; Kleiber, Hutchinson, & Williams, 2002; Specht, 2005). Potentially, leisure enables people to gain valuable meanings through experiencing a sense of accomplishment and belonging, and understanding self in a new way, thereby facilitating the turning of crises into opportunities (Specht, 2005). Because leisure meanings are not isolated but integrated components with various life meanings, it is important to consider broader life contexts in order to fully understand leisure meanings (Kelly & Freysinger, 2000; Mannell & Kleiber, 1997).

Based on her comprehensive review of the leisure literature, Caldwell (2005) suggests that leisure acts as a function to influence health in three ways: (1) prevention of poor health, (2) coping with stress, and (3) personal transcendence. This idea implies that leisure has

therapeutic effects on health and well-being by avoiding risk in advance, counteracting distress, and facilitating self-development and personal growth. In other words, leisure is instrumental and transformational in creating various meanings that allow people to cope with stress and rewrite their life stories. For example, an individual seems to have the capacity to transform her/his self- or cultural-identity, and to affirm her/his strengths and resilience by gaining psycho-socio-cultural resources through leisure (Kleiber et al., 2002).

It has been reported that leisure activities can help immigrants efficiently manage acculturation stress and rebuild a healthy ethnic identity after they settle into a host country (Farrer, 2004; Heinonen, Harvey, & Fox, 2005; Kim et al., 2001; Kim, Scott, & Oh, 2005; Stodolska & Yi, 2003). A positive ethnic identity has been repeatedly found to be a critical means of promoting psychosocial well-being, adaptation, and health (Berry, Phinney, Sam, & Vedder, 2006; Phinney, 2005; Phinney et al., 2001; St. Louis & Liem, 2005; Su, 2006). It is suggested that meaningful leisure connecting to previous leisure in a motherland can help acculturating members reconstruct their ethnic and cultural identities by providing them with an ethnic haven and a personal space for retaining cultural heritage and practices in a dominant culture (Farrer, 2004; Heinonen et al., 2005; Kim et al., 2001; Stodolska & Yi, 2003).

However, ethnic identity is not fixed, but it is changeable and dynamic due to continuous social constructions via interactions between individual factors and socio-cultural contexts over time (Liebkind, 2006; Phinney, 2003; Verkuyten, 2005). As self and identity are continuously developed over the life span (Charon, 2004), ethnic identity is also being developed in the process of negotiation and navigation in social milieus (Phinney, 2003; Spencer et al., 2006; Verkuyten, 2005). Thus, a positive sense of ethnic identity can be achieved in an ethnically bound place (including in a leisure context) where acculturating

members not only affirm their shared cultural values and customs, but also they can boost their self-esteem and perceived freedom even if the dominant society is not tolerant of them.

One recently developed important idea in research on leisure coping is that leisure can serve as a catalyst for personal transformation in the aftermath of negative life events (Hutchinson, 2004; Kleiber, 2004; Kleiber et al., 2002). First, as a context for positive reinterpretation, leisure seems to enable people to have a time-out and space away from the stress, thus allowing them to interpret stressful situations in a different way (i.e., as positive life challenges). Second, leisure contexts can kindle renewed interests in life, for example, through broadening one's skills or interpersonal relationships. Finally, leisure pursuits can provide people with a new sense of freedom or entitlement (e.g., seeking personal enjoyment) because leisure often takes place in a less constrained atmosphere than do non-leisure activities (e.g., paid work). In fact, these ideas correspond with many of the key notions being developed in other disciplines, such as transformational coping, meaning-focused coping, and positive psychology that highlight human resilience and strengths (Aspinwall & Staudinger, 2003; Chun et al., 2006; Park & Folkman, 2004; Tedeschi & Calhoun, 2004a; Wong & Wong, 2006).

By and large, immigrants from diverse ethnic groups searching for a quality of life are increasingly arriving in our community and country; however, they are likely to live with acculturation stress, coupled with intercultural encounters that influence their adaptation negatively because many of them are positioned with a marginalized status in a receiving society. To better deal with this acculturation stress, leisure may act as a key mechanism in the processes of stress-coping and positive adaptation because leisure may offer acculturating members valued meanings (e.g., ethnic identity, personal growth) that in turn facilitate health and effective adaptation to the host country/community.

Gaps in Research on Leisure and Stress-Coping

Overall, gaps in leisure coping research are three fold. The first major gap is the lack of research on the role of culture in the pathways of leisure to coping, adjustment, and adaptation among immigrants. Clearly, culture is both ubiquitous and influential in people's lives, yet the role of culture in leisure and coping has been a neglected area of research. In other words, individuals are not totally free from original cultural influences even when they migrate to a different country. Particularly, the ways in which acculturating members participate in and interpret meanings of leisure experiences as a means of coping with stress are contingent on their cultural backgrounds. Needless to say, culture shapes and determines all aspects of people's ways of life, including leisure styles (Kelly, 1999; Walker et al., 2005), healthy lifestyles (Cockerham, 2005), personal meaning systems, stress and coping processes, and the definition of health and well-being (Chun et al., 2006; Moos, 2006; Moos & Horahan, 2003; Wong et al., 2006).

In terms of cultural influence on leisure, Kelly (1999) succinctly points out that "leisure is always *of the culture*; it is ethnic" (p. 61). That is, culture as a symbolic entity is an underlying context for determining various leisure styles, meanings, and practices. Accordingly, leisure actors who come from different cultures perceive and interpret leisure activities differently from people in a dominant society even when they engage in the same leisure activities. For example, Kim et al. (2001) found that Korean immigrants think of leisure experiences as an opportunity for group harmony in the U.S. Certainly, the meaning of group harmony generated from leisure engagements congruent with their cultural values may help immigrants cope with acculturation stress. Likewise, the cultural meaning obtained from leisure could also help acculturating members reconstruct their ethnic identities within their new environment. Therefore, researchers need to pay more attention to the dual cultural

worlds, old and new, which appear to have an immense impact on acculturating members' leisure experiences and stress-coping styles in order to help them adapt well in a new society.

The second gap in leisure coping research is the lack of empirical evidence on the difference between *global* leisure meanings (GLM; e.g., perceived freedom and relaxation) and leisure *adaptation* meanings (LAM; e.g., leisure companionship) in the process of coping and human development. Despite the extensive research on leisure coping and leisure adaptation (e.g., Iwasaki & Mannell, 2000; Iwasaki & Schneider, 2003; Kleiber et al., 2002), past research has not incorporated the conceptual distinctions between GLMs and LAMs into an examination of a buffering effect against acculturation stress of immigrants. When investigating the role of leisure in coping with life stress, it is important to distinguish between LAMs and GLMs because these with their different foci may function differently in the processes of coping and adaptation (Hutchinson, 2004; Kleiber et al. 2002).

Equally important, the intersections of coping, adaptation, and identity formation constitute a lifelong journey influenced by unique social and cultural contexts (Berry, 2006a; Spencer et al., 2006; Verkuyten, 2005). For instance, Berry (1997, 2006a) described the role of a dominant culture in tolerating a certain ethnic identity and reducing the level of acculturation stress of individual immigrants and their ethnic groups. Particularly, Berry (1997) also mentioned that the dominant society's integration and multiculturalism ideology can provide immigrants and their offspring with an opportunity for culturally relevant programs and policies (e.g., leisure). Likewise, inclusive leisure opportunities may be vital for immigrants to gain salient benefits in leisure engagements (Allison & Hibbler, 2004); thus, through culturally grounded leisure involvements, acculturating members may effectively deal with acculturation stress and rebuild a secure ethnic identity to better adapt to a host society.

Finally, the third gap in leisure coping research is that it relies to large extent on the Euro-North American-centric concepts of leisure phenomena, although it is undeniable that these concepts have substantially contributed to the knowledge bases of leisure research. However, it is not enough to use Euro-North American perspectives due to their cultural biases. To support this idea, Henderson (1998) accentuates: "The absence of reference to culture and ethnicity, as well as other visible and invisible characteristics of diversity, supports a social structure of exclusion and inequality" (p. 158). While increasingly larger numbers of acculturating individuals from diverse countries arrive in Canada to pursue a better life, there is little research focusing on the lives of these populations. As mentioned before, the concepts of leisure, stress and coping, and health among Korean immigrants may not be exactly the same as those of Euro-North Americans (Chun et al., 2006), for example, due to the common practice of collectivism among the former group of individuals, as opposed to individualism among the latter (Fiske, Kitayama, Markus, & Nisbett, 1998; Markus & Kitayama, 1991; Oyserman, Coon, & Kemmelmeier, 2002). Suffice it to say, it is necessary for leisure researchers to better understand leisure behaviours of different ethnic groups beyond Euro-North American paradigms.

To reiterate, the rationale of this research is threefold. First, in spite of the growing popularity in research on the role of leisure in stress-coping and adaptation, no study has directly examined the role of culture in the pathways of leisure on coping, adjustment, and adaptation of Korean immigrants and their families. Secondly, no systematic attempt has been made to distinguish between global leisure meanings and leisure adaptation meanings. Finally, leisure coping research has not extensively incorporated perspectives beyond the Euro-North American viewpoints.

Statements of Purpose and Hypotheses

To bridge these gaps in the existing literature, this study gave close attention to the role of culture in the relationships of global leisure meanings and leisure adaptation meanings of adults with Korean ethnicity in Canada to their adaptation to a host country/community. Specifically, the aim of the study was to test the hypothesis (see Figure 1) that leisure meanings, particularly, GLMs and LAMs (including their dimensions/components), buffer against the negative impact of acculturation stress on psychological and sociocultural adaptation of adults with Korean ethnicity in Winnipeg, Manitoba. This section presents an overview of (1) a stress-buffering model of leisure meanings and adaptation and (2) a general stress-buffer perspective, which are the conceptual foundation of the present study.

Testing the stress-buffer model of leisure-generated meanings and adaptation

As described earlier, distinguishing between GLMs and LAMs is important, while the ways in which people gain meanings of life through leisure appear to be culturally grounded. That is, people search for meanings from leisure differently across cultures, but the pursuit of meanings in life per se is ubiquitous irrespective of nations and cultures. Consequently, Korean immigrants are assumed to have a unique way of gaining leisure meanings, compared to dominant groups of individuals or other ethnic groups. Regardless of these differences, however, leisure meanings may have a buffering effect against the acculturation stress of the adaptation process among acculturating members, and this notion corresponds with the current literature dealing with a meaning-focused and culturally appropriate framework of leisure coping and adjustment (Hutchinson, 2004; Iwasaki, 2008; Iwasaki & Bartlett, 2006). Hence, the following section focuses on how different types of leisure meanings may help to moderate against life stress when adapting to life in a dominant society.

First, GLM is defined as the generalized constellation of meanings culturally gained through leisure over the life cycle. GLMs are relatively stable leisure meaning systems but are also transient and changeable across time. In contrast, LAM is defined as the extent to which and how people gain meanings in life through the processes of adapting to the challenges of life via leisure pursuits. These processes embedded in LAM involve the use of leisure not only to cope with life challenges, but also to generate a sense of hope, optimism, and personal change. That is, leisure coping as part of LAM represents how leisure specifically helps leisure participants gain meanings in life through the ways of coping with stress. In contrast to GLM, LAM involves the component of a creation and recreation of the self, the meaningful connection to the past, and personal transformation above and beyond leisure coping (Kleiber et al., 2002). Unlike GLMs, LAMs are assumed to be sensitive to and dependent on situational contexts in the process of coping, development, and adaptation through leisure pursuits.

Two key frameworks that are germane to the present study are Iwasaki and Mannell's (2000) and Kleiber et al.'s (2002) conceptualizations of leisure stress-coping and adjustment processes. In particular, GLMs are in line with Iwasaki and Mannell's (2000) leisure coping beliefs that represent relatively stable, dispositional styles or perceptions of coping through leisure (Iwasaki & Mannell, 2000). In contrast, LAMs contingent on a situational domain are comparable to short- and long-term outcomes of leisure experiences, including the function of leisure coping strategies (Iwasaki & Mannell, 2000), self-protection, self-restoration, and personal growth (Kleiber et al., 2002). For instance, leisure times and spaces may offer an opportunity for leisure participants to alter their life stories and to explore undiscovered selves.

As mentioned earlier, acculturating Koreans generally have a unique cultural orientation (i.e., collectivism) and tend to interpret leisure meanings in a culturally distinctive way. To illustrate, they are likely to engage in leisure activities to gain a sense of ethnic identity, cultural

retention/transmission, self-development, relaxation, and group harmony congruent with their cultural meaning systems (Farrer, 2004; Heinonen et al., 2005; Kim et al., 2001; Kim et al., 2005; Stodolska & Alexandris, 2004; Stodolska & Yi, 2003; Su, 2006; Walker et al., 2001). Specifically, leisure is assumed to provide acculturating Koreans with many opportunities for self-development (physical, mental, and spiritual) meaningful to them (Kim et al., 2001). Accordingly, leisure may also enable Korean ethnicity to strengthen group harmony and solidarity, which are the core values of collectivistic Asian culture (Markus & Kitayama, 1991; Oyserman et al., 2002; Walker et al., 2005). Similar to the process of meaning-making that can help people develop and affirm their beliefs and values, leisure meanings (e.g., self-development) may help counteract acculturation stress during cultural transitions as people learn new customs, knowledge, and cultural skills.

Furthermore, leisure experiences may play a crucial role in constructing and negotiating ethnic identity of acculturating individuals. In terms of ethnic identity among Korean immigrants, Stodolska and Alexandris (2004) showed that leisure and sport engagements facilitate a positive ethnic identity and stated that “reinforcing their ethnic identity allowed for retention of elements of their traditional culture, and strengthened ties with other members of their ethnic community” (p. 407). Similarly, Rayle and Myers (2004) also noted that a secure ethnic identity has a positive impact on adaptation and well-being (e.g., leisure, schoolwork and self-direction) of minority adolescents in the U.S. through promoting a sense of affirmation and belonging, and engagement in ethnic behaviours. Thus, leisure pursuits can provide immigrants with contexts not only to manage acculturation stress, but also to rebuild ethnic identity and even nurture personal growth, which are considered some of the key factors for their adaptation to a host country. Accordingly, leisure meanings (particularly, ethnic identity and personal transformation) may play a key role in

buffering acculturating members against the negative effects of acculturation stress on adaptive outcomes.

LAMs also embrace both the leisure coping strategies (Iwasaki & Mannell, 2000) and self-protective functions of leisure (Kleiber et al., 2002). The leisure coping strategies refer to specific affective, behavioural, or cognitive approaches to deal with stress by leisure mood enhancement, leisure palliative coping, and leisure companionship. The self-protective functions of leisure mean having personal time (time-out), releasing positive emotions, seeking for social support, gaining optimism and hope, and promoting a sense of purpose in life in leisure. For example, not only do positive emotions in leisure enable individuals to reduce negative emotions and counteract distress, but leisure can also provide people with an anchoring point in life to sustain coping efforts under stress (Hutchinson et al., 2003). Based on the “broaden-and-build” theory of positive emotions that focuses on broadening thought-action repertoires and building useful personal resources via positive actions (Fredrickson, 2001), Tugade, Fredrickson, and Barrett (2004) claimed that: “positive emotions can be an important factor that buffers individuals against maladaptive health outcomes...meaningful positive emotions is a critical necessity for optimal physical and psychological functioning. Indeed, positive emotions are good for your health” (p. 1184). As a means of expressing positive emotions, leisure may serve as an important arena in generating versatile meanings, which can counteract distress, sustain coping efforts, and cultivate personal development.

However, coping with stress via leisure could be a pathway for the reconstruction of ethnic identity and personal growth because without coping, rarely people achieve clear minds in their identity formation or personal development. To support this idea, Spencer and colleagues (2006) suggested in their cultural and ecological framework of normative human development that “the processes of coping and identity formation are developmentally contingent” (p. 634).

Therefore, the meanings to be gained from leisure coping as part of LAMs seem to be linked to GLMs or other LAMs or both over the life cycle.

Guided by a rigorous theoretical basis, empirical research on leisure coping has yielded a growing amount of scientific evidence about leisure coping benefits as a means of managing life stress and facilitating positive functioning. First, in terms of GLMs on adaptation, abundant researchers have provided empirical results that leisure meanings (e.g., self-determination, leisure friendship) can help people handle stress and promote better health and well-being (Craike & Coleman, 2005; Hutchinson et al., 2003; Iwasaki, 2001, 2003, 2006; Iwasaki et al., 2002, 2005; Specht, 2005). Second, it has been shown that LAMs also enhance optimal adaptation in the form of leisure palliative coping, leisure mood enhancement, and accomplishment in leisure (Hutchinson et al., 2003, Iwasaki, 2001, 2003, 2006; Iwasaki et al., 2002, 2005; Specht, 2005). In addition, a series of Iwasaki and colleagues' studies (Iwasaki et al., 2001, 2005) have demonstrated that leisure meanings (i.e., GLM and LAM) can contribute to effective coping and positive adaptive outcomes, above and beyond the use of general coping methods (e.g., problem-focused coping) that are not directly associated with leisure.

Finally, in a conceptual paper, Kleiber and colleagues (2002) explained how LAMs, as a means of narrative constructions, can facilitate personal transformation in the aftermath of adversities. More recently, Hutchinson and colleagues (2003, 2005) provided support for some of these ideas by showing that symbolic meanings obtained in leisure facilitate a sense of coherent self, personal growth, and health and well-being. However, one major gap in this area of research is the lack of understanding about how leisure meanings (e.g., leisure-generated ethnic identity and growth related to acculturation) act as the positive adaptation of acculturating members. On the other hand, a burgeoning portion of scientific evidence exists regarding the contribution of ethnic identity to optimal health and adaptation since ethnic identity being negotiated during

acculturation gives members of minority ethnicities a reference point, anchor, or framework of life (Phinney, 2005; Phinney et al., 2001; St. Louis & Liem, 2005; Su, 2006). For instance, Phinney (2005) argued that: “a secure ethnic identity can provide ethnic group members with a stable sense of belonging that contributes to psychological well-being” (p. 187). For this reason, acculturating members may gain a secure ethnic identity and a sense of belonging to in-groups through leisure participation as a means of managing acculturation stress.

In summary, the current literature seems to suggest that leisure provides acculturating members with an ethnic space to gain valued meanings that play a key role in counteracting acculturation stress, fostering personal development, and adapting to new lives in a dominant community/country. By integrating the literature briefly reviewed above, the present study hypothesizes that both GLMs (e.g., self-determination, perceived freedom, group harmony) and LAMs (e.g., leisure coping motivation, leisure palliative coping, and personal growth) buffer against the damaging effects of acculturation stress on psychological and sociocultural adaptation of adults with Korean ethnicity in Winnipeg, Manitoba.

Stress-buffer perspective

This study adopts a stress-buffer perspective, which is one of the most dominant and promising frameworks in stress and coping research (Gottlieb, 1997; Zeidner & Endler, 1996, as cited in Iwasaki, 2006). The stress-buffer perspective focuses on the psycho-social, behavioural, and cultural protective factors that are assumed to moderate the harmful effects of stress on health when the magnitude of stressors increases. For example, Lee and colleagues (2006) showed that only when care givers were confronted with severe symptoms of patients with chronic schizophrenia, did perceived social support have a significant buffering effect on their mental health. In other words, a stress-buffer perspective suggests that when the level of stress is low or non-existent, leisure is assumed to have no effect on health. However, when the level of stress is

high, leisure is assumed to have an optimal impact on health/adaptation. In this study, leisure meanings (i.e., GLM and LAM) were hypothesized to buffer against the negative effects of acculturation stress on adaptive outcomes only when the level of acculturation stress was high.

In the past, leisure researchers have shown mixed results when testing the leisure stress-buffer model (Craike & Coleman, 2005; Iso-Ahola & Park, 1996; Iwasaki, 2006). To illustrate, Iso-Ahola and Park (1996) found significant buffering impacts of leisure friendship and leisure companionship on the mental and physical health of Korean Taekwondo practitioners, but leisure-generated self-determination had no effect. In contrast, Craike and Coleman (2005) showed that leisure-generated self-determination buffered against the negative stress on health in times of stress among elderly people in Australia. Furthermore, Iwasaki (2006) provided empirical evidence of the moderating effects of leisure on health including leisure coping beliefs (e.g., self-determination) and leisure coping strategies (e.g., leisure companionship) using a representative urban Canadian sample, although the role of social class in differentiating these effects was emphasized in his study.

Despite the mixed evidence, the idea of leisure as a buffer against the deleterious effects of stress on health is still attractive and has important implications (Craike & Coleman, 2005; Iwasaki, 2006). In a view of the myriad of ongoing acculturation stress of immigrants' lives, leisure providers and practitioners must consider the provision of culturally appropriate leisure programs and services for diverse immigrants/ethnic groups as a way of stress management and adaptation to a host culture. Equally importantly, leisure can be a significant instrumental and transformational device in generating versatile meanings in life valued by people, and those meanings play a key role in moderating life stress (Hutchinson, 2004). Thus, the effectiveness of a leisure-oriented stress-buffer model may depend on the magnitude of leisure meanings that people gain from effectively coping with challenges in their life (e.g., acculturation stress).

Overall Research Question

As shown above, it is important to understand what roles leisure-generated meanings play in coping with and adapting to acculturation stress experienced by diverse immigrants and their ethnic groups. With this in mind and consistent with the hypothesis stated earlier, the primary overall research question of this study was:

Whether or not, and which types of, leisure-generated meanings (i.e., global leisure meanings, leisure adaptation meanings, and their dimensions/components) buffer against the adverse effects of acculturation stress in the effort towards psychological and sociocultural adaptation among adults with Korean ethnicity in Winnipeg, Canada?

CHAPTER 2

LITERATURE REVIEW

This chapter reviews the literature relevant to this research including: (a) culture, individuality, and interface; (b) acculturation, acculturation stress, and adaptation; (c) culture, stress, and meaning-making as coping methods; (d) meaning-making through leisure in an immigration context, and (e) leisure stress-coping and leisure adaptation.

Culture, Individuality, and Interface

Culture and individuality

Culture is defined as generalized distinctive patterns of interaction between symbolic meanings and contextual practices in a society. As Wong et al. (2006) noted, culture is fundamental for “human beings’ physical survival and creature comforts ... deeper psychological needs for meaning and significance thorough shared cultural metaphors and symbols” (p. 2). Likewise, Markus and Kitayama (2003) argued that meanings and values are invisible, but they are “deeply ingrained in the everyday mundane practices of the culture that they are ‘lived’ rather than being ‘known’ or ‘cognized’” (p. 283). That is, in everyday life we may take culture for granted, yet culture is the psycho-socio-behavioral foundation of human life (Berry, Pootinga, Segall, & Dasen, 2002; Fiske et al., 1998; Heine & Norenzayan, 2006; Miller et al., 2004; Wong et al., 2006). For example, culture determines both invisible meanings and daily practices, including modes of production and consumption, population growth/decline, human social development, illness and healing, kinship dynamics, power and social organization/control, religion and spirituality, and myth and meaning (Miller et al., 2004).

Heine and Norenzayan (2006) differentiated between distal and proximal influences on distinctive cross-cultural patterns of life. The distal influences refer to historical analyses that include socio-economic, global, and geo-political components, therein shaping people’s

cognitions, emotions, and behaviours. The proximal influences, in contrast, represent psychological processes that occur in individual levels. Consequently, people acquire a unique cultural orientation because “culture is the resource individuals unconsciously draw on as they interpret information, solve problems, assess themselves and others, plan for the future, and locate themselves within time and space” (Outley, 2005, p. 360). Thus, individuals are not born knowing who they are, but culture helps them construct a salient self (Markus & Kitayama, 1991) and cultural orientation such as collectivism and individualism (Oyserman et al., 2002).

Furthermore, Heine and Norenzayan (2006) presented cross-cultural differences of psychological variations among ethnic groups:

- (a) Exposure to different local ecological conditions may cause underlying psychological mechanisms to be expressed differently (evoked culture);
- (b) People may acquire psychological tendencies through social learning processes that are biased in favor of learning from in-group members (transmitted or epidemiological culture); and
- (c) Population differences in gene frequencies may be associated with particular behavioral tendencies (noncultural genetic variation) (p. 259).

Hence, individuals have to obtain information from others in different social settings (e.g., culture) about their identity and survival skills, and this process becomes deepened and learned over the life cycle. Accordingly, Fiske and colleagues (1998) highlighted the importance of culture—“Learning a culture is the crux of the process by which biology, psyche, and culture make each other up” (p. 961). That is, culture indeed moulds habits of individuals, whereas a collection of individual identities also shapes culture throughout history.

Culture and different selves

Although culture has been studied by a wide range of perspectives, individualistic and collectivistic conceptualizations are the most popular ones used to understand culture (Oyserman et al., 2002). For example, Markus and colleagues (1991; 1998) showed how different cultural orientations form a distinctive self-structure across cultures. Accordingly, two clichés illustrate the differences between these two fundamental cultural orientations. The first cultural orientation is depicted with the cliché: “The nail that sticks up shall be hammered down,” which represents a collectivistic culture (e.g., Asia). The second one is portrayed by the cliché: “The squeaky wheel gets the grease,” which refers to an individualistic society (e.g., North America).

Consequently, people with an interdependent self-construct (i.e., Asia) prioritize the characteristics of collectivism, including the pursuit of duty, seeking advice, group harmony, good social relationships, belonging and fitting in, context dependent tendencies, the hierarchy of social interaction, and the repression of self-expression. In contrast, the characteristics of individualism include autonomy, the pursuit of one’s goals, privacy, unique self-expression, direct communication styles, positive self-esteem, self-reliance and self-knowledge, and competition in the independent self-constructed culture (e.g., North America) (Fiske et al., 1998; Markus & Kitayama, 1991; Oyserman et al., 2002). In addition, Csikszentmihalyi (2003) also argued that “In Western cultures we are accustomed to thinking of the self as an entity bounded by skin and bones. In many Asian and African cultures, however, the self is conceived of as a node in a network of relationships” (p. 169). As a result, a culturally grounded self-construal influences individuals’ emotions, cognitions, and motivations and behaviours differently culture by culture (Markus & Kitayama, 1991).

However, the concept of self-construct is not either A or B, but both primary and secondary self-structures, so an individual has a dual self-construct simultaneously (Cross &

Madson, 1997, as cited in Walker et al., 2001). To demonstrate, Fiske and colleagues (1998) pointed out that “while culture may emphasize one more than the other, every culture recognizes and legitimates some aspects of both independence and interdependence” (p. 925). However, during the acculturation process, the dramatic change of values, beliefs, and identity following immigration has tremendous effects for acculturating individuals so that they tend to have a changed self (Heine & Lehman, 2004). Hence, individuals who have immigrated to a new culture that is very different from the country of origin have dual self-constructs because individuals with an interdependent self-construct are more likely to learn independent cultural values and norms (e.g., independence and control) from the host culture than their home country counterparts. In essence, to fully understand human nature and culture, Schwartz and Bardi (2001) argue that “we must take note of the interplay of both differences and similarities” (p. 287) although cultural differences are prominent.

Culture, lifestyle, and leisure style

In this section how culture shapes lifestyles, in general, and leisure styles, in particular, will be delineated. Generally speaking, the impact of culture on the individuality, lifestyles, and leisure styles has been disregarded, whereas the individualistic paradigm (e.g., psychological perspective) is indeed dominant in numerous research agendas. Thus, it is necessary to address the powerful impact of culture on lifestyles and leisure of different ethnic groups to better understand them.

First, contrary to the individual paradigm, culture and social structure (i.e., occupation, race/ethnicity) act as crucial determinants of lifestyles including leisure (Cockerham, 2005; Kelly & Freysinger, 2000; Rojek, 2005; Segall & Chappell, 2000). Based on Max Weber’s notion of *life chances*, which shape leisure interests, a choice of spouse and occupation, and life expectancy, Cockerham (2005) presented health lifestyle theory to incorporate culture/structure

and individuals into one concept, *habitus*. This theory shows how the interplay between structure (e.g., social class, ethnicity/race, living condition) and agency moulds individual dispositions toward action (i.e., *habitus*), which, in turn, determine health lifestyles, including alcohol use, smoking, exercise, seatbelt use, diet, and checkups for health. Therefore, not only do the *life choices* of an individual influence healthy lifestyles, but *life chances* of culture/structure also affect healthy lifestyles.

Second, many researchers have consistently shown how cultural factors make it possible for individuals to have distinctive leisure styles. It has been noted that cultural factors can either facilitate or constrain the development of unique leisure behaviours (Kelly, 1999; Kelly & Freysinger, 2000; Outley, 2005; Rojek, 2005; Shinew & Floyd, 2005; Stodolska, 2000; Stodolska & Yi, 2005). This argument illustrates the extent to which people across cultures have unique leisure styles (e.g., forms, meanings) because culture permeates their cognitions, emotions, and motivations that shape leisure styles.

For instance, Moneta (2004) showed how cross-cultural differences in terms of intrinsic motivation of leisure have an impact on flow experiences in different cultures. The study found that American students (63 % White) had higher levels of intrinsic motivation for leisure when reaching flow experiences (i.e., high skills and high challenges), whereas Hong Kong students had higher levels of intrinsic motivation for leisure when relaxed (i.e., high skills and low challenges). Due to the value of Taoism emphasizing prudence rather than challenge or boldness, Chinese students with an interdependent self-construct are more likely to be motivated by self-improvement motives (e.g., effort) rather than by their self-enhancement ones (e.g., competence) of American counterparts with an independent self-construct (Heine, 2001). Thus, subjective leisure phenomena (e.g., motivation, meaning, and attitude) are affected by culture, which, in

turn, is manifested by different self-constructs (see Figure 2) (Personal communication with Walker, 2005).

So far, the research has highlighted cross-cultural differences of leisure rather than similarities, but leisure is ubiquitous across cultures although generally speaking, there is no identical word for it in non-Western cultures (Chick, 1998, as cited in Walker & Deng, 2003-2004). In other words, leisure is defined differently from one culture to another; thus, the styles of leisure are somehow culturally grounded. To illustrate, Walker and Deng (2003-2004) investigated how similar the leisure experience of Chinese, *rumi*, is comparable with the concept of leisure in Western cultures by using an “informed etic” framework (i.e., reference point to study a certain concept to another culture). They found that subjective *rumi* experiences of the Chinese participants are similar to absorbing flow-like leisure experiences of their Western counterparts with regard to emotions, focused attention, competence, intrinsic motivation, and perceived freedom, which are core characteristics of leisure in Western societies (Mannell & Kleiber, 1997). Therefore, there are many properties of leisure that are widely shared and perhaps even universal cross-culturally, although differences of leisure styles exist.

In brief, culture is embedded in person’s everyday life not only by invisible modes of symbolic meanings, but also in visible practices of daily habits. The forms, meanings, spaces, times, and attitudes of leisure activities an individual pursues differ from one culture to another even though there are similarities across cultures. Nevertheless, it is important to keep this idea in mind that meanings through leisure are not determined only by culture, because an individual has the capacity to define or create meanings differently in leisure (Wearing, 1999).

Interface between culture and individuality

In the debate between culture over individuality, and vice versa, the interface between them needs to be addressed. Some researchers emphasize culture over individuals (Berry et al.,

2002; Fiske et al., 1998; Markus & Kitayama, 1991), whereas others highlight individuals over culture (Charon, 2004; Hewitt, 2003; Schaller, Conway, & Crandall, 2004). However, the crossroad between culture and the individual is a dialectical relationship as the two entities have influenced one another throughout history (Chun et al., 2006; Heine & Norenzayan, 2006; Ho 1995). For example, Ho (1995) noted that “the relation between individual behaviour and culture is best conceived as one of continuous interaction” (p. 19). Consequently, culture influences individuality, including motivations, emotions, and cognitions (Berry et al., 2002; Markus & Kitayama, 1991), stress and coping processes (Chun et al., 2006; Wong & Wong, 2006), leisure styles (Kelly, 1998; Kelly & Freysinger, 2000; Rojek, 2005), and health behaviour (Cockerham, 2005; Segall & Chappel, 2000). In contrast, people can also change a culture and social structures through positive outcomes of a healthy leisure style (e.g., active citizenship, empowerment, resistance) (Rojek, 2005; Wearing, 1998), through successful collective coping and social movement (Wong & Wong, 2006), and through their emotions, motivations, and reinterpretations of reality with others by a new perspective (Charon, 2004; Hewitt, 2003; Schaller et al., 2004).

Schaller and colleagues (2004) pointed out how individuals “create, sustain, and change the cultures” (p. 4). Through psychological processes, individuals and culture interact with one another to fit in with a given environment to survive and adapt well. For example, according to terror management theory (Solomon et al., 2005), individuals can have the motivation to change culture collectively in order to avoid fear and anxiety and to enhance self-esteem when confronted with their symbolic mortality (e.g., terror and death). Recent individual psychological responses to terrorism becoming shared cultural beliefs, values, and realities among others in a society illustrate how culture is changed by people to fit in with an environment. At the same time, because culture promotes self-esteem, people try to maintain

cultural values (e.g., self-esteem) and avoid threatening situations as a survival instinct (e.g., mortality avoidance) (Solomon et al., 2005). Thus, recognizing the ways in which culture and individuality complement each other is important because “cultural continuity, and cultural transmission all occur simultaneously in the experiences and expressions of social life” (Turner & Bruner, 1986, p. 12). Needless to say, culture in our life is not rigid but is dynamic evolving over time as people negotiate and navigate their culture.

In sum, both *life chances* from culture and *life choices* from individuals either constrain or enable people to shape a unique mind-set, lifestyle as well as leisure style. Thus, the individuality, stress and coping mechanisms, leisure styles, and health lifestyles of diverse immigrant groups have been differently conditioned by both the formative motherland culture and the dominant one in which they currently live as well as by individual agency throughout their lives.

Acculturation, Acculturation Stress, and Adaptation

This section will describe the complex acculturation processes including the concept of acculturation, acculturation strategies and ethnic identity, acculturation stress, and adaptive outcomes. To begin with, change is inevitable for all of humanity, and acculturation differs at the individual and cultural levels (Trimble, 2003). As a context for development or disruption, change implies both crises and opportunities for immigrants who are in the process of acculturation, so they take on different acculturation processes (e.g., accommodation, integration). However, many researchers have focused mainly on the dominant concept of acculturation processes (e.g., melting pot) rather than bicultural acculturation (e.g., multiculturalism). Consequently, examining the bicultural perspective helps “alleviate the personal and societal costs associated with unchecked and misunderstood social change” (Trimble, 2003, p. 10). Thus, knowing the whole acculturation process is the first step to proceed.

Acculturation and contexts

Berry (2005) defined acculturation as “the dual process of cultural and psychological change that takes place as result of contact between two or more cultural groups and their individual members” (p. 698). As acculturating members enter into a host society, intercultural contacts begin with both the receiving society and the sending society (Berry, 1997, 2006a; Esses, Dovidio, Jackson, & Armstrong, 2001; Phinney, Berry, Vedder, & Liebkind, 2006; Vedder, van de Vijver, & Liebkind, 2006). However, acculturation is more likely to occur in the acculturating groups rather than in the dominant groups because of the power differences between the groups (Ward et al., 2001).

As illustrated in Figure 3, acculturation is a complex phenomenon, and people involved in intercultural encounters employ numerous negotiation processes to adapt to their changed culture (Berry, 1997, 2006a). Organista et al. (2003) argued that “acculturation should be viewed as a process that must be assessed in individuals over time so that its dynamic quality can be studied” (p. 157). Hence, it is imperative to examine social and cultural contexts surrounding the acculturation process, the society of origin and the society of host. For example, a sense of cultural distance is determined by dissimilar cultural characteristics of immigrant groups and the society of settlement. In other words, the perception of cultural distance enables the host society members to compare immigrants with their own culture, so they prefer certain groups that share similarities (e.g., White ethnicity).

Likewise, the motivations of immigrants, which are determined by the political, economic, and demographic situations of the origin society, influence the extent to which they have volition to immigrate that may act as either a constraining or a facilitating factor (e.g., push/pull motivation of migration) (Berry, 1997, 2006a). In contrast, positive attitudes in the dominant society towards immigrants (e.g., multicultural ideology) and social support

from a proximal community are also key factors in the process of acculturation of positive adaptation (Berry, 1997, 2006a; Esses et al., 2001; Phinney et al., 2006). That is, both individual differences and broad contexts in acculturation determine how well immigrants adapt to the new culture. For example, the country of settlement employing multicultural policy such as multi-ethnic education and alternative/complementary medical practices positively influence immigrants' well-being and life quality. In contrast, perceived discrimination makes immigrants tend to seek an ethnic enclave to buffer against the negative emotions from discrimination (Phinney et al., 2006).

Acculturation strategies and ethnic identity

Unlike traditional researchers emphasizing a unidimensional acculturation perspective (e.g., mere self-categorization/identification), Berry (1997, 2006a), however, conceptualized bidimensional acculturation strategies. The issues of acculturation strategies depend on two components of attitudes and behaviours, including the orientation of maintaining one's culture, heritage, and identity, and the intention of social interaction sought among the dominant groups. Specifically, Berry's original questions used to identify acculturation strategies by immigrants are as follows: Is it considered to be of value to maintain one's cultural heritage? Is it considered to be of value to develop relationships with the larger society? However, Bourhis and colleagues (1997) proposed an alternative model to replace the *culture contact* concept (i.e., passive recipients influenced by the dominant culture) of Berry's model with the *culture adoption* concept (i.e., active residents in the dominant culture). Hence, the same immigrants classified by the *culture contact* perspective were categorized differently by the *culture adoption* framework (Snauwaert, Soenens, Vanbeselaere, & Boen, 2003). In this study, the researcher used Berry's model because it involves the entire process of acculturation, ethnic identity, and acculturation stress. Thus, based on Berry's acculturation model, acculturation strategies implying the concept

of ethnic identity are divided into four categories from a non-dominant perspective: (1) integration, (2) separation, (3) assimilation, and (4) marginalization.

First, when individuals try to maintain their cultural identity, values, and heritage, and to interact with the dominant culture, an *integration* strategy occurs. Second, when people only seek the origin of their cultural values, tradition, and identity while denying the interaction with other cultures, a *separation* strategy operates. Third, when individuals get involved with the dominant cultural values and norms, and devalue their own culture, heritage, and practices, an *assimilation* strategy emerges. Finally, when people have no alignment with cultural attachment and social relationships with the majority culture at the expense of one's own culture due to the enforced cultural losses, exclusion, and discrimination, a *marginalization* strategy is engaged (Berry, 1997, 2006a).

However, the powerful role employed by the dominant society is a tremendous impact on the process of acculturation strategies embraced by the non-dominant groups. Needless to say, these strategies cannot be achieved unless a dominant culture implements supportive social policies and programs (e.g., health and education) to acculturating groups (Phinney et al., 2006). From a dominant perspective, there are also four acculturation strategies towards a non-dominant group (Berry, 1997, 2006a). First, *integration* should be *multicultural* where the dominant society tolerates the diversity of acculturating groups. *Assimilation* is comparable to a *melting pot* sought by the non-dominant group, but a *pressure cooker* is often demanded by the dominant culture as an ideal form of exclusive conformity to the host society. The former allows non-dominant groups to have some degree of tolerance by the host society, whereas the latter does not let them retain their own culture and practices. Third, *separation* imposed by the dominant group is *segregation*, which is involuntary multiculturalism for the visible minority groups. Finally, when the dominant groups enforce *marginalization*, it turns out to be *exclusion* for the

non-dominant groups. Thus, all the acculturation strategies sought by both parties at least involve the component of the retention or denial of one's culture and identity (ethnic identity). The following section will further depict the notion of ethnic identity.

The interaction between acculturation and ethnic identity is dynamic and complex (Liebkind, 2006; Phinney, 2003; Verkuyten, 2005), and this phenomenon arises originally from the changed norms, beliefs, and values of self in the new culture following immigration (Heine & Lehman, 2004). To demonstrate, Phinney (2003) noted: "Acculturation and ethnic identity are conceptualized as the interface between old culture and new culture" (p. 63). Besides, the mode of how non-dominant individuals and groups acculturate to the dominant society varies due to various social contexts, and the boundary between acculturation strategies and ethnic identity is ambiguous (Berry, 1997, 2006a; Liebkind, 2006; Phinney, 2003; Verkuyten, 2005). For example, acculturation (i.e., encompassing changes of behaviours, attitudes, and values) is a broader notion than ethnic identity, a critical component of acculturation, although the two concepts are interrelated (Liebkind, 2006; Phinney, 2003; Phinney et al., 2001; Verkuyten, 2005). Therefore, the use of acculturation strategies and the development of ethnic identity occur simultaneously as ethnic identity represents a part of the acculturation processes.

Ethnic identity is defined as an individual's sense of attachment and belonging to one's ethnic group (Phinney et al., 2001); thus, it shares collectively imagined culture and history within in-group members (Liebkind, 2006). However, ethnic identity is a socially constructed entity, and evolves and changes to be influenced by sociocultural contexts and personal goals (Verkuyten, 2005). Not only does ethnic identity include self-identification, but it also embraces a subjective sense of attachment, shared values and ethos, and commitment to one's own ethnic group (Liebkind, 2006; Phinney, 2003; Phinney et al., 2001; Verkuyten, 2005). Likewise, the ways in which immigrants acculturate to a host society (e.g., secure ethnic/national identity)

depend on various contexts of the acculturation orientations (see Figure 3) involving the features of the receiving society and the sending society (Arends-Toth & van de Vijver, 2006; Berry, 2006a; Liebkind, 2006; Phinney, 2003; Verkuyten, 2005). With regard to personal goals, sociocultural contexts affect the ways in which immigrants reconstruct ethnic identity, which, in turn, determines either positive or negative adaptation in the dominant culture.

For instance, in a host society, strong solidarity with and attachment/membership to one's group (ethnic identity) serve as a coping resource to buffer against acculturation-related stress, including stereotyping racism, discrimination, and prejudice that threaten a sense of self (Liebkind, 2006; McCreary, Cunningham, Ingram, & Fife, 2006; Phinney, 2003; Verkuyten, 2005). As a result, immigrants try to find a cultural haven (ethnic enclave) as a coping strategy that helps them feel safe and protects them from the negative feelings of acculturation experiences. Until a multicultural ideology is fully achieved and immigrants are evenly treated in the dominant society, ethnic identity plays a key role for them in ameliorating acculturation stress regardless of the level of acculturation (Phinney, 2003). However, dominant groups are rarely concerned about the power imbalances and racial/ethnic stratification because whoever experiences a sense of power or dominance is most likely to be very hesitant to surrender them to others (Adler & Adler, 2000).

Likewise, pervasive discrimination and racism as a special type of stressor have deleterious effects for many of minor ethnicities' and immigrants' health, well-being, and life quality because these exist at "the institutional and structural levels of society, they are communicated through the media and by politicians, and they are a feature of many everyday situations" (Verkuyten, 2005, P. 108). Thus, the meaning of being an ethnic/racial group is a socioculturally constructed by-product of the dominant society. Simply put, ethnic identity is the result of institutionalized racism and ethnic prejudice though it can also arise out of ethnic pride

and loyalty to one's ethnicity. Further, Granfield (2000) highlighted how identity and stigma have an enormous impact on life chances of individuals. "The management of identity has critical strategic importance not only for group affiliation and acceptance but for life chances. Stigma limits one's opportunities to participate in social life as a complete citizen, particularly so for those possessing gender or racial stigma" (p. 128). Hence, ethnicity leads to a unique stress for minority groups on the one hand, and protects them from the stress related to ethnicity on the other hand.

Although Canada advocates multiculturalism, racism and discrimination occur frequently in everyday Canadian life (Satzewich, 1998). As a result, perceived discrimination makes immigrants tend to search for their ethnic identity (Phinney et al., 2006) because this ethnic haven provides them with comfort and reconnections to their culture. Further, Phinney et al. argued that "discrimination is unlikely to disappear... However, a strong ethnic identity, which can be promoted by cultural diversity programs, may have a buffering effect against the experience of discrimination" (p. 233). In essence, a secure promoting ethnic identity is a pervasive adaptation strategy for acculturating members to survive and thrive in the dominant culture.

Recently, St. Louis and Liem (2005) examined how ego identity, ethnic identity, and psychological functioning influenced one another, comparing ethnic minority college students with their majority counterparts. The results showed that a secure ego identity formation was related to more healthy ethnic identity than a diffused ego identity formation regardless of their ethnicity. However, a strong sense of ethnic identity was far more salient among minority students than among dominant students, and more importantly, a secure ethnic identity significantly predicted positive psychological well-being of the minority participants, but not of the majority counterparts.

In summary, it is clear that an altered ethnic identity either positive or negative is a sociocultural by-product during acculturation processes although ethnic identity in the form of nationalism develops during normative years. As mentioned earlier, both individual characteristics and social contexts affect the ethnic identity development. Accordingly, the construction of ethnic identity is a life long business for acculturating members because “ethnic identity is not a fixed categorization but rather is a fluid and dynamic understanding of self and ethnic background” (Phinney, 2003, p. 63). Hence, ethnic identity of non-dominant groups is being reshaped and reformulated in their daily interactions with the majority society. Most importantly, a healthy ethnic identity can act as an effective coping resource or resilience for ethnic minority groups. Even in the host society a positive ethnic identity provides immigrants with the comfort of a cultural haven like feeling in the motherland. However, acculturation processes are not always smooth, but it often results in a series of adjustment difficulties, i.e., acculturation stress.

Acculturation stress

Acculturation stress refers to ongoing acculturation-bound adjustment difficulties, which are distinct from typical life stress, in the process of intercultural encounters in the dominant culture. Often, the discrepancies of acculturation preferences and strategies between the dominant and the non-dominant members/groups result in acculturation stress (Berry, 1997, 2006b). In any multiethnic and multicultural society, both immigrants and dominant groups unavoidably experience acculturation stress and adjustment difficulties (Berry, 2005). According to Berry’s acculturation framework (see Fig. 2), not only do sociocultural variables influence acculturation stress, but individual factors also moderate the process of acculturation as well as acculturation stress (Berry, 1997, 2006b).

For example, the mismatches of the acculturation preference between the non-dominant group (e.g., diversity and equity) and the dominant society (e.g., national policy and multiculturalism) are sources of problems to both parties. However, not surprisingly, immigrants suffer much more from acculturation stress than dominant counterparts do (Ward, Bochner, & Furnham, 2001) because they do not have a myriad of sufficient social networks, power, and high socio-economic status (SES) but not all of them to handle stress. Hence, immigrants are more likely to be placed in marginalized and stigmatized positions and at higher risk for poor adaptation and health (Bhugra, 2004; Caetano & Clark, 2003; Cortes, 2003; Gong & Takeuchi, 2003; Myers & Rodriguez, 2003; Organista et al., 2003). Accordingly, Berry (2005) claimed that immigrants “are facing problems resulting from intercultural contact that cannot be dealt with easily or quickly by simply adjusting or assimilating to them” (p. 708). Therefore, acculturation stress represents ongoing adjustment difficulties over the life course at an individual level and over generations at an ethnic group and national level.

Specifically, acculturation is more likely to increase behavioural changes of individuals coming from the non-dominant group, and these changes comprise cultural shedding, cultural learning, and cultural conflict (Berry, 1997). For example, both cultural shedding and cultural learning refer to learning or adopting the dominant culture in the processes of acculturation at the expense of minimum losses of one’s own culture to fit in with the host society. These changes make it possible for immigrants to interpret acculturation as less or non-problematic by integrating them into the host culture. In contrast, high demands of cultural discords by both parties cause acculturation stress, which is still manageable and controllable for immigrants, but insurmountable cultural conflicts lead to severe psychopathology that cannot be easily cured.

Among many moderating variables that affect acculturation stress (e.g., coping strategies, discrimination, and cultural distance), acculturation strategies (see Figure 4) are particularly

important because they intermingle with acculturation stress and behaviour or attitude changes (including ethnic identity) (Berry, 1997, 2006a). In relation to behavioural shifts, *assimilation* requires the higher level of behavioural changes, whereas *separation* needs the least. *Integration* involves a strategic, selective optimization to balance both cultures, whereas *marginalization* leads to the most loss of cultural heritage and identity, and displays unhealthy behaviours (e.g., substance use and family abuse). With regard to acculturation stress, if the dominant society is tolerant toward the non-dominant groups and in favour of multiculturalism, then *integration* is perceived as the least stressful. However, when acculturating groups are engaging in *marginalization*, the level of stress is the highest. Both the *assimilation* and *separation* strategies have intermediate levels of acculturation stress among acculturation strategies (Berry, 2005).

Based on the theoretical framework of acculturation, the following section will present how acculturation stress negatively influences the adaptation of diverse immigrants and ethnic groups. Although acculturation stress is ubiquitous (Berry, 1997, 2006b; Bhurgra, 2005; Padilla & Borrero, 2006; Takano, 2006), it has not extensively been studied in coping research (Padilla & Borrero, 2006). However, acculturation and its associated stress are significantly associated with poor health and adaptation for acculturating members and ethnic groups (Bhugra, 2004, 2005; Caetano & Clark, 2003; Cortes, 2003; Gong & Takeuchi, 2003; Myers & Rodriguez, 2003; Oh et al., 2002; Organista et al., 2003).

Padilla and Borrero (2006) showed how cumulative effects of acculturation stress dramatically disrupt Mexican American families in the U.S. For them, assimilation into the U.S. causes a myriad of acculturation stressors linked to language barriers; the disruption of traditional familism, gender roles and religion; and low SES. That is, culturally relevant protective resources are no longer easily available to them, along with changed values and attitudes following immigration. As a result, they are more vulnerable to the higher risks for

marital conflicts, subsequent divorce, and disconnection with the origin society. Hence, the harsh realities of acculturation stressors (e.g., poverty, racism) place them in disadvantaged positions, which result in poor health and adaptation for them.

Organista and associates (2003) found how the relationship between acculturation and mental health problems is negatively mediated by several factors including: (1) taxing demanding acculturation stressors, (2) pre-migration factors (traumatic experiences), (3) post-migration factors (loss of social network), (4) socio-demographic characteristics (low SES), (5) a marginalization acculturation strategy employed by immigrants, and (6) the level of acceptance in the host society (racism). Thus, whether immigrant groups suffer from mental health problems depends largely on the sociocultural contexts in which they live in the host culture. Besides, Myers and Rodriguez (2003) came to the similar conclusion that acculturation and physical health are negatively related to various mediating factors mentioned above. However, they added more proximal mediators for predicting poor physical health, such as psychological resources (beliefs and values), health behaviours (exercise), and health care systems in relation to immigration contexts. For example, false beliefs on health that affect irregular exercise are causes of poor physical health for some of ethnic groups because cultural identity have conditioned immigrants' beliefs that physical exercise is not a proper practice for them (Myers & Rodriguez, 2003) or exercise is part of the culture from which they came (Heinonen et al., 2005).

Likewise, Caetano and Clark (2003) showed how acculturation determines alcohol consumption, drinking problems, cigarette smoking, and substance drug use of Hispanics in the U.S. Due to the changed values and norms toward drinking following acculturation, Hispanic women and less acculturated Hispanics are more likely to have alcoholic problems than their highly acculturated counterparts because of a lack of social support from any culture. In contrast, the more acculturated Hispanic females were at a higher risk for substance use because of

tolerant attitudes and altered gender roles in the U.S. Overall, this study supported the idea that both individual dispositions and social contexts influence acculturating member's adaptation. In addition, Gong and Takeuchi (2003) examined the association among acculturation, distress, alcohol use, religiosity, and ethnic identity focusing on Filipino Americans ($n=1796$). The results clearly showed that distress was higher among women and couples with higher marital disruption but lower for those with a healthy ethnic identity and religion. Among men, couples with higher marital problems, and young people in San Francisco, the alcohol consumption of them was higher than their Honolulu counterparts having strong ethnic bonds.

Yeh (2003) found that age, acculturation, and cultural adjustment difficulties were negatively associated with general mental health of Chinese, Korean, and Japanese immigrant adolescents ($n = 319$). The results showed that acculturation stress significantly influenced mental health problems for all ethnic groups, whereas cultural competence had no impact on mental health. Among ethnic groups, Korean youth were particularly vulnerable to higher mental health problems because they felt shame in seeking out help from out-groups to handle their cultural difficulties.

In a series of comprehensive literature reviews focusing on immigrants' health, Bhugra (2004, 2005) has shown that the process of immigration significantly causes acculturation stress, which, in turn, results in higher rates of schizophrenia, depression, and mental health problems for many of immigrants. Besides, like Berry (1997, 2006b) who emphasizes both contexts and individuals, both individual and cultural vulnerabilities are strongly related to how they cope with stress and adapt well in the process of acculturation (Bhugra, 2005). That is, social and cultural power has a significant contribution to understanding both the development of illness and the healing of psychiatric illness (Bhugra, 2004). How immigrants settle in a host culture

varies, and this cultural transition is considered as acculturation, which includes acculturation stress. The following section will discuss the outcome of acculturation, adaptation.

Adaptation

Adaptation refers to “relatively stable changes that take place in an individual or group in response to external demands” (Berry, 2006b, p. 52). As a result of acculturation and coping with acculturation stress, the outcome of adaptation can be either positive or negative or both. However, not only does adaptation involve fitting with new contexts (e.g., assimilation strategy), but it also involves challenging/resisting a dominant culture or staying back from that culture (e.g., separation strategy) as an acculturation strategy, which impacts on adaptive outcomes (Berry, 1997, 2006a).

The concept of adaptation, however, is multidimensional having various sub-components. First, psychological adaptation includes physical health and psychological well-being, whereas sociocultural adaptation refers to social competence and intercultural awareness of acculturating individuals, which are considered as effective management skills necessary to handle daily lives in a new culture (Sam et al., 2006). Despite differences of theoretical origins of these concepts, these two dimensions of adaptation are interrelated somewhat. Specifically, the concept of psychological adaptation is drawn from stress coping theory, which underscores emotional regulation of acculturation stress, whereas the notion of sociocultural adaptation is based on cultural learning theory, which focuses on behavioural aspects of intercultural contacts and learning skills (Ward et al., 2001). Moreover, Berry and colleagues (2002) added two specific sociocultural adaptations: *economic adaptation* that is affected by immigration motivation (e.g., pull theory) and perceived loss of their previous status, and *marital adaptation*, which involves a satisfied marriage as a result of acculturation experiences.

For the passage of time reference, the problems of psychological adaptation for immigrants increase just after intercultural encounters and slowly decrease as time goes, whereas sociocultural adaptation develops incrementally with time. Furthermore, personality, life events, and social support influence psychological adaptation; however, cultural knowledge, the level of social interaction, and positive attitudes toward other groups affect sociocultural adaptation (Berry & Sam, 1997; Ward, 2001). Hence, the use of an integration acculturation strategy seems to be a better predictor of psychological and sociocultural adaptation, whereas a marginalization strategy appears to result in a poor adaptation, and assimilation and separation strategies may lead to middle levels of adaptation outcomes (Berry, 2006b; Berry et al., 2006; Ward, 2001).

There is numerous evidence to support the idea that acculturation affects different adaptative outcomes. In a series of large comparative studies of immigrant youth ($n = + 5,000$) across 13 cross-cultural countries of settlement, Phinney and colleagues (2006) found that an integration profile affected greater psychological and sociocultural adaptation, whereas a diffuse (i.e., marginalization) profile of youth was strongly associated with the worst psychological and sociocultural adaptation. An ethnic profile (i.e., separation) significantly contributed to positive psychological adaptation but not to sociocultural adaptation, whereas a national profile (i.e., assimilation) showed negative adaptation both psychologically and socioculturally. Moreover, youth with both integration and ethnic profiles enhanced positive sociocultural adaptation, which, in turn, promoted psychological well-being (Vedder et al., 2006). Despite the harsh reality of immigration, the immigrant paradox has become a new type of adaptation outcome. As alluded by Sam and colleagues (2006), the immigrant paradox refers to a counterintuitive finding that “immigrants have better adaptation outcomes than their national peers” (p. 125). However, the phenomenon of immigration paradox should not be fully accepted and generalized because it is relatively a new concept, which requires more extensive testing and research.

Culture, Stress, and Meaning-Making as Coping Methods

This section presents models of stress and coping, and the impact of culture on stress and coping. The idea of meaning-making as a coping method will be introduced and described, while multicultural perspectives on stress and coping will be highlighted in this section.

Stress models

Carver (2007) identified three primary stress models based on his integrative review of literature. First, according to Lazarus and Folkman's (1984) stress model, stress arises when individuals encounter overload demands beyond their capacity to handle them. The core idea of this model is an individual's subjective appraisal, which emphasizes that the perception of stress depends on subjective definitions of given circumstances. Specifically, the perceptions of threat, harm, and challenge are considered as key appraisal factors during times of life stress. Lazarus (1999) also supported for the idea that the root of stress and coping stems from emotional regulation, and emotion also serves to give meaning and motivation to people because emotions shape their experiences (Matsumoto et al., 2006). For example, threat is an imminent negative appraisal, harm is a perception of past negative occurrences, and challenge represents a sense of ability to learn something from managing stress.

Similarly, the appraisal of threat or loss tends to generate negative emotions such as frustration, anger, and sadness, whereas an avoidance appraisal often causes anxiety and fear (Carver, 2004, as cited in Carver, 2007). On the other hand, the appraisal of challenge likely yields positive feelings such as hope, eagerness, and excitement (Lazarus & Folkman, 1984). Another important idea in Lazarus and Folkman's model is the role of dynamic interaction between an environment and person as a secondary appraisal. For instance, through recognizing the nature of a problem or stressor in a specific context, an individual seeks to identify potential coping options to best manage stress.

Second, a dual process model of coping with bereavement focuses on understanding how bereaved people deal with loss of significant others and grief experiences (Stroebe & Schut, 2001). This model emphasizes social aspects of bereavement and loss, by giving attention to two main issues: to manage the relationship with the lost person, and to develop new relationships with other persons in the future. For example, positive adaptation helps the bereaved person keep connected with the lost person, from which the former gains psychological bonds in a different manner. In addition, by maintaining a connection with the lost person, the bereaved person can develop psychological resources such as a sense of attachment and stability, which can, in turn, open up possible connections with other people.

Finally, according to Hobfoll's (2001) conservation of resource theory (COR), resources are defined as culturally valued entities from a cultural or community perspective (e.g., group harmony). This theory integrates individuals embedded in a socio-cultural context, particularly nested within a family or in a tribe or community context to understand the essence of stress and coping from a cultural perspective. In COR, broader conditions of life (e.g., culture) and acute and chronic losses of resources are the key components of this model (see Figure 5). However, COR theory emphasizes the importance of resource losses more strongly than resource gains because the former is very stressful for people. To minimize resource losses, individuals intentionally attempt to obtain, conserve, and protect various resources, which are viewed as potential reservoirs for enhancing health and adaptation via the processes of stress and coping.

Unlike individualistic stress paradigms (e.g., Lazarus and Folkman's transactional stress theory), COR theory argues that resources are socioculturally constructed as a shared reality by group members who value certain resources in a similar way (Hobfoll, 2002). In other words, the same ethnic group members have shared patterns of coping with stress and retaining resources. In sum, COR theory acknowledges the salience of culture and resource loss/gain to understand

stress processes, so it has some similarities to a multicultural perspective on stress and coping to be described later.

Coping models and meaning-making as a coping method

This section depicts key coping models including such concepts as: (a) problem-focused and emotion-focused coping, (b) proactive or preventive coping, and (c) positive emotions and meaning-making as a coping process. Coping is defined as: “efforts to deal in some manner with the threatening or harmful situation, to remove the threat” (Carver, 2007, p. 122). In other words, coping with stress is a human drama due to the evolutionary significance of adaptation to a rapidly changing environment (Wong et al., 2006), and coping also has a survival value for human existence (Tweed & Conway, 2006).

First, Lazarus and Folkman (1984) distinguished between problem focused-coping (PFC) and emotion-focused coping (EFC). The former focuses on dealing with and solving a stressor as a problem directly, whereas the latter attempts to decrease stress-inducing negative emotions indirectly. Approaches to PFC tend to be sequential, having a series of problem-solving stages. For example, first, people identify underlying problems by gathering information; next, they generate possible ideas to solve the problem; and then they choose solutions, which, in turn, require a further planning for actually taking an action. On the other hand, EFC aims to regulate negative emotions stemming from the distress, and many coping responses rely largely on EFC (Carver, 2007). Likewise, Moos and Horahan’s (2003) coping model is also concerned with the distinction between PFC and EFC—this model consists of active (PFC) vs. passive (EFC) coping strategies and approach (PFC) vs. avoidance (EFC) coping strategies. For instance, leisure as EFC allows people to reduce negative feelings of distress and increase positive emotions (Iwasaki & Mannell, 2000; Kleiber et al., 2002). When people cannot solve their problems or stressors under uncontrolled situations, the use of cognitive interpretation in a positive and

adaptive way seems to be needed to effectively navigate the situations (Tedeschi & Calhoun, 2004a).

It is crucial to bear in mind on how, when, and where PFC and EFC effectively have an impact on stress-coping. First, when a situation is controllable, PFC is favoured, but when a situation is not controllable, EFC is more effective than PFC. Second, Western culture is in more favour of using PFC than Eastern culture, which values the use of EFC (Chun et al., 2006). Third, the distinction between PFC and EFC is ambiguous. That is, both approaches are interdependent as they influence each other during coping processes. Finally, the two strategies are not always effective to cope with stress. Giving attention to other coping responses, in addition to PFC and EFC, is necessary to fully understand the effectiveness of various coping styles.

Second, preventive or proactive coping averts potential stressors from occurring in advance as people look ahead and prepare future problems as much as they could (i.e., future-oriented coping) (Aspinwall & Taylor, 1997; Tweed & Conway, 2006). Unlike other coping responses that manage post-stressors, the idea of preventive coping tries to deal with pre-threatening sources of stressors, which might be occurred in the future as people build up appropriate resources, including creative thinking, optimal health, and social ties. In doing so, people are less vulnerable to actual or inevitable occurrences of imagined stressors or problems because they have accumulated various resources to counteract them (Hobfoll, 2002). However, proactive or preventive coping is different from anticipatory one. The former refers to almost fully prepared coping responses to prevent stress, whereas the latter refers to partially planned coping responses to impending stressors. Due to the futuristic characteristics of preventive or proactive coping, its effectiveness tends to be better than EFC, but it requires continuous arousal and fatigue that may deplete coping resources. Nonetheless, the use of this proactive coping

strategy appears critical as people prepare future problems or challenges to adapt to turbulent lives.

Finally, along with a positive psychology movement, increasing numbers of researchers have recently given more attention to the role of meaning-making in a stress-coping process (i.e., meaning-focused coping, MFC) (Janoff-Bulman, 2004; Park & Folkman, 1997; Folkman & Moskowitz, 2004; Tedeschi & Calhoun, 2004a; Wong et al., 2006). In fact, a half century ago Frankl (1963) was one of the pioneers to emphasize making-meaning as a life survival strategy. He argued that people who searched for a meaning from concentration camp experiences were more likely to survive than those who surrendered meaning. Accordingly, Frankl's idea is highly relevant to MFC—"Life is potentially meaningful under any conditions, even those which are most miserable...Once an individual's search for a meaning is successful, it not only renders him happy but also gives him the capability to cope with suffering" (p. 162). Consequently, Frankl developed a logotherapy intervention to help people gain meaning from hardship.

In a recent version of MFC, Park and Folkman (1997) distinguished between *global meaning* and *situational meaning*. The former refers to people's broad values, worldviews, and goals that are interrelated with the past, present, and future that influence situational meaning and coping. The later refers to "the interaction of a person's global beliefs and goals and the circumstances of a particular person-environment transaction" (p. 121). *Situational meaning* consists of three sub-dimensions: (a) appraisal of meaning (e.g., personal appraisal with the environment), (b) search for meaning (e.g., meaning-making as coping processes), and (c) meaning as an outcome (e.g., potential product of coping efforts). Overall, as an important coping resource, MFC tends to predict a better adaptation as an individual negotiates and navigates through negative life events that shatter one's assumptions, goals, and meaning systems (Folkman & Moskowitz, 2004; Lazarus & Folkman, 1984). In the MFC process,

positive emotions as a result of gaining positive meaning serve as a mediator between coping and optimal health during times of stress (Billings, Folkman, Michael, & Moskowitz, 2000).

Many researchers have shown evidence for this idea that people can cultivate positive emotions within mundane daily activities by finding symbolic meanings in the midst of adversities (Billings et al., 2000; Fredrickson, 2000; Folkman & Moskowitz, 2000; Hutchinson et al., 2003). As a result, positive emotions appear to enhance both mental and physical health during stressful conditions (e.g., AIDS) (Billings et al., 2000), while “positive meaning and positive emotions go hand in hand” (Fredrickson, 2000, p. 15). Consistent with this idea, Fredrickson (2001) developed “broaden-and-build theory” of positive emotions. The theory predicts that positive emotions help people: (a) broaden their cognitive repertoires for potential actions, (b) counteract or ‘undo’ lingering distress, (c) bolster psychological resilience, and (d) build personal resources for well-being. Hence, positive meaning induced by pleasant activities elicits momentary positive emotions, which, in turn, act as an arsenal in different emotional contexts that need further resources.

The question of how positive emotions help people promote optimal health and well-being has been studied recently (Folkman & Moskowitz, 2000; Fredrickson, 2000, 2001; Tugade et al., 2004). For example, positive emotions through pleasant activities along with positive meaning augmented physical, intellectual, and psycho-social resources, as well as resilient attitudes that consequently had significant therapeutic effects on optimal health and well-being under stress (Fredrickson, 2000). Specifically, Folkman and Moskowitz (2000) illustrated the ways in which people can gain positive emotions in the process of coping, and these include: (a) positive reappraisal, (b) problem-focused coping, and (c) imbuing meanings into positive events. Furthermore, Tugade and colleagues (2004) also provided empirical evidence to support the broaden-and-build theory of positive emotions—resilient people more quickly recovered from

cardiovascular reactivity following speech preparation than did non-resilient people because resilient people capitalized on positive emotions to cope. Likewise, people who have higher emotional granularity (i.e., “tendency to represent positive emotion experience with precision and specificity” p. 1168) tended to use an array of coping strategies via prudent thoughts. Taken together, positive emotions seem to help individuals with resilience and emotional granularity broaden the scope of their thinking capacities, as well as afford them to open up many coping possibilities to promote optimal health.

As briefly mentioned earlier, positive emotions can foster creative problem solving, innovative and flexible thinking, and culturally desirable social behaviours and interactions (Isen, 2004). Unlike the idea that affect/emotion interferes with cognition, Isen argued that “positive affect enhances people’s ability to see alternative cognitive perspectives” (Isen, 1999, p. 531), and cognition, affect, and motivation are not completely separate entities but they mutually influence one another (Isen, 2004). For example, positive affects can facilitate intrinsic motivation and make people positively reinforce what they enjoy or want (Isen & Reeve, 2002, as cited in Isen, 2004). Similarly, Russ (2003) reached the similar conclusion that both positive affects and cognitive processes through play develop divergent thinking; thus, play is considered as a powerful tool for fostering creativity in children.

Moreover, Torrance (1962) also speculated how the constraint of creativity causes malfunctions in people’s life. Most importantly, he noted that “one’s creativity is his most valuable resource in coping with life’s daily stress” (p. 356). That is, creativity has a survival value maintained by humans, and applying creative talents to dealing with challenges or stressors can lead to greater life satisfaction and good health (Isaksen, Dorval, & Treffinger, 1998). This idea is particularly important for immigration contexts because the majority of immigrants are exposed to a myriad of problems, thereby needing to use a creative way of adaptation strategies

to solve them (Matsumoto et al., 2006). Thus, in a new society, developing creative problem solving/coping skills is essential for immigrants to effectively deal with acculturation stress.

Experiencing positive emotions following the discovery of positive meaning appears to play a key role in promoting human growth and social connection beyond coping (Fredrickson, 2001, 2003). Although this theory does not give specific attention to the salience of coping toward development, coping is a key mediator in the developmental processes involving identity formation (Spencer et al., 2006), critical thinking and openness (Matsumoto, 2006), and personal transformation (Tedeschi & Calhoun, 2004a; Wong et al., 2006) over the life cycle.

Speaking of coping as a context for personal growth, Tedeschi and Calhoun (2004a) described the idea of posttraumatic growth (PTG). PTG is defined as an “experience of positive change that occurs as a result of the struggle with highly challenging life” (p. 1). The dimensions of PTG include: (a) a greater appreciation of life and changed sense of priorities, (b) warmer, more intimate relationships with others, (c) a greater sense of personal strengths, (d) recognitions of new possibilities for one’s life, and (e) spiritual development (Tedeschi & Calhoun, 1996, as cited in Tedeschi & Calhoun, 2004a). Overall, PTG focuses on human development as a result of dealing with adversities beyond simple recovery and survival. Therefore, finding renewed meanings and meaning-making are often a key factor of PTG because “it leads to creation of new and useful schematic structures” (Tedeschi & Calhoun, 2004b, p. 101).

A tremendous potential for growth rests largely on the cognitive reconstruction of schemas, goals, or events following stressful experiences, so PTG takes place following an “individual’s struggle with the new reality in the aftermath of stress or trauma” (p. 5). This argument implies that humans can grow from hardships as long as they keep continuing to search for meaning in life (Frankl, 1963; Heine & Vohs, 2006). In essence, finding and/or making

personal, social, cultural, and/or spiritual meanings through the experience of overcoming suffering can help an individual counteract stress, promote health, and even facilitate personal transformation (Janoff-Bulman, 2004; Park, 2004; Tedeschi & Calhoun, 2004a; Wong & Wong, 2006). Thus, PTG enables people to make positive changes to become a more resilient person above and beyond emotional regulation, coping.

As argued by Janoff-Bulman (2004), PTG is considered as a “by-product of the coping process” through the use of “personally meaningful cognitive reappraisal” (p. 30). Meaning-focused coping (MFC) tends to act as a mediator toward adaptation and personal growth because it gives an individual a sense of reality (i.e., sense making) and reduces cognitive discrepancies between one’s schema and stressful contexts (Janoff-Bulman, 2004; Park, 2004; Tedeschi & Calhoun, 2004a). In addition, Wong et al. (2006) suggested that “the development of personality transformation depends on the union of opposites, which can be facilitated by traumatic events” (P. 22). Hence, crises can open up new windows for possibilities so that survivors from them can pursue renewed meanings in a changed reality of one’s life (Janoff-Bulman, 2004). In closing, a traumatic life event that shatters one’s worldviews, goals, and assumptions give people new possibilities for growth via meaning-making of the crisis in that they rewrite their life story from adversity.

However, it is also important to bear in mind that along with major life crises, positive life events fuel PTG as well (Aldwin & Levenson, 2004; Tedeschi & Calhoun, 2004a). For example, Tedeschi and Calhoun (2004a) described the role of positive events that significantly smash one’s fundamental schema and narrative, which involves both cognitions and positive emotions in rebuilding one’s life perspectives. From a developmental approach, Aldwin and Levenson (2004) also argued that positive events like life stress facilitate human development and growth. Accordingly, Stanton and Low (2004) stressed the idea that “positive emotions and posttraumatic

growth are reciprocally related, such that positive emotions enhance one's capacity for posttraumatic growth" (p. 79). Again, the experiences of positive emotions accompanying finding positive meanings facilitate PTG in the aftermath of trauma (Fredrickson, 2003).

In addition, social support that generates positive emotions helps people have constructive cognitive processes that accelerate PTG (Tedeschi & Calhoun, 2004a). More importantly, McMillen (2004) emphasized the role of culture in the process of posttraumatic growth, by arguing that a PTG model largely focuses on cognitive processes and gives limited attention to cultural factors such as meaning-making from a cross-cultural and global perspective.

In an advent of positive psychology, Lazarus (2003) cautioned that a positive psychology movement focuses mainly on positive aspects of life, arguing that researchers need to integrate both positive and negative emotions because both emotions co-exist and life is comprised of many types of stressors to be handled. On the other hand, Folkman and Moscovitz (2003) suggested that "positive psychology encourages coping researchers to think more broadly about the nature of coping and mechanisms" (p. 124). Thus, to better understand the coping and stress process, recognizing both positive and negative aspects of life is necessary because these are inseparable.

To test the idea of PTG, Park and Fenster (2004) examined the relationships among stress-related growth, personal resources, coping processes, and psychological adjustment using structural equation model (SEM). The results showed that personal resources (e.g., mastery and religiousness) (46% of variance), cognitive processing of intrusive thoughts, and coping processes (e.g., threat/challenge appraisal) significantly predicted stress-related growth. Contrary to the hypothesis that worldview determines personal growth, this study did not find worldview as a significant predictor of growth. Nevertheless, personal growth was significantly associated with positive emotions but not with depressive symptoms of stress. Thus, an important

implication of this study is that both cognitive and emotional processes contribute to better health through meaning-making from stress.

In summary, in contrast to the past agenda of stress and coping research primarily on the negative aspects of negative life events, its recent focus has shifted to give close attention to positive benefits of NLE including personal transformation in the pathway of meaning-making. However, theories developed in Euro-American contexts do not represent a cross-cultural understanding of stress and coping mechanisms. Thus, multicultural and global perspectives on stress and coping are needed to expand the scope of stress and coping research.

Cultural influence on stress and coping

In this section, cultural influences on stress and coping will be described. Non-dominant perspectives will be acknowledged beyond the dominant Euro-American perspectives in order to shed light on a culturally based understanding of stress and coping processes.

An overview of culture, stress, and coping. Culture as a way of life is fundamental to human phenomena including stress and coping (Chun et al., 2006; Tweed & Conway, 2006; Wong et al., 2006a, 2006b). In Western cultures, researchers have relied to a large extent on individualistic stress and coping paradigms that reflect Western value systems and worldviews; however, they have not given much attention to how different cultures shape distinctive stress and coping styles (Chun et al., 2006; Wong et al., 2006). As one exception, most recently, Wong and colleagues (2006) highlighted multicultural and transformational approaches on stress and coping from cross-cultural and global contexts.

Wong and colleagues (2006) constructed a new stress and coping paradigm congruent with one's own culture to distinguish it from the dominant one as follows: (a) from reactive to proactive coping, (b) from instrumental to transformational coping, (c) from individualistic to collective coping, (d) from cognitive to existential coping, and (e) from dichotomous to dualistic

coping. For example, positive psychology of transformational coping has the two key components: personal transformation coping (PTC) and cultural transformation coping (CTC), which transcend the traditional stress and coping models in Western cultures. CTC is defined as: “a form of macro-stress management, because it is aimed at a complete overhaul of the total environment rather than the solution of the specific problems” (P. 3). That is, CTC is a meta-coping strategy, which is an alternative model to complement the individualistic stress and coping theory. Thus, the underpinning of CTC highlights the total awareness of sociocultural structures and historical contexts determining stress and coping mechanisms that need further attention and study.

On the other hand, PTC is defined as changing one’s meaning systems, worldviews, lifestyles, and personality through enlightenment and detachment (Chen, 2006a, 2006b), spiritual conversion (Klassen et al., 2006), transcendence and duality of opposites (Lee, 2006), and self-reconstruction and growth (Wong et al., 2006). For instance, from a Taoist perspective (Chen, 2006a), PTC enables individuals to “flow like water, going around the problem, and still achieve a goal of living an authentic and fulfilling life” (P 15). This water metaphor illustrates the differences between transformational coping and the dominant one in terms of the cognitive reframing of individuals because PTC aims at transforming one’s entire meaning systems and assumptions (Chen, 2006a; Wong & Wong, 2006). In other words, PTC is a proactive, holistic transforming process common in Asia, whereas the cognitive reframing is a reactive and post stress-coping process prevalent in Euro-America. Accordingly, Wong et al. (2006) suggested that transformation results from the deepest redemption of a human spirit under hardship because PTC eradicates a source of stress by mental purification—i.e., “freeing the mind from the bondage off delusion and the conditioning of blind impulses” (Chen, 2006a, p. 88). Thus, PTC overhauls or restructures a human mentality in a culturally salient way as a means of coping.

Collectivistic or collective coping represents an interdependent self-construal culture (Markus & Kitayama, 1991), as “collective” is characterized as “more than receiving social support” and “the concerted effort involving all members of a group to tackle the same problem” (Wong, 1993, p. 57, as cited in Wong et al., 2006). Specifically, Yeh et al.’s (2006) theoretical model of collectivistic coping includes several sub-dimensions: (1) family support, (2) respect for authority figures, (3) intracultural coping, (4) relational universality, (5) forbearance, (6) social activity, and (7) fatalism. To illustrate, the concept of forbearance involves restraining one’s emotions, opinions, and behaviours to maintain group harmony in collectivistic cultures that is considered as an integral coping strategy at the expense of one’s welfare for the group well-being and prosperity unlike individualistic cultures. Likewise, the notion of relational universality represents the tendency to seek for guidance, advice, and support from in-group members who experience similar difficulties in life. That is, a strong sense of interconnectedness with others and communities that share common issues serves as a critical coping strategy in contrary to independent culture that emphasizes control over one’s life and events.

Overall, to better understand stress and coping processes cross-culturally and globally, we should incorporate culture into the conceptualization of coping because “both coping knowledge and cultural knowledge contribute to effective coping” (Yeh et al., 2006, p. 68). In essence, different cultures give individuals distinct reference points and frameworks for values, life styles, behaviours including stress and coping styles.

Incorporating culture into stress and coping processes. Chun and colleagues’ framework (2006) focused on how culture conceptualized as collectivism and individualism permeates every aspect of stress and coping processes. Based on Moos and colleague’s stress and coping model (see Figure 6) (2003), culture is one of the components of the environment system, including family, work, stressors, and coping resources. However, culture is considered more broadly as

social and ecological contexts that have a far-reaching effect on life conditions and life choices. Thus, culture is assumed to strongly shape all the panels of the stress and coping process: (a) environmental (panel 1) and personal systems (panel 2), (b) transient life conditions (panel 3), (c) cognitive appraisal and coping (panel 4), and (d) health and well-being (panel 5).

First, culture determines which stressors are most stressful and which resources are culturally valuable to individuals in a given culture (Figure 6, panel 1). Speaking of the environment system of panel 1, in Western cultures, the pursuit of independence and self-reliance leads to social stressors, such as social isolation and loneliness in old age. On the other hand, in collectivistic societies, the value of interdependence is considered as an ongoing life stress of caring for old and disabled family members (Chun et al., 2006). In terms of cultural influences on social resources, relatively broad yet weak social ties are a characteristic in Western society because of ambiguous boundaries between in-groups and out-groups. In contrast, narrow but strong social networks and ties represent the nature of collectivistic culture because of the clear distinction of group membership (Triandis, 1988, as cited in Chun et al., 2006). Thus, negative life events that threaten a culturally pertinent self is perceived as more or less stressful in different cultures, and available social resources to cope with stress are also culture-bound.

Second, culture shapes culturally congruent one's emotions, cognitions, and behaviours in terms of the personal system, including self-construal (i.e., a sense of self-concept in relation to others), motivations, and attribution on stress and coping (Figure 6, panel 2) (Heine, 2001; Higgins, 1997; Markus & Kitayama, 1991). In Western culture, individualistic people are more likely to have a sense of external locus of control as they tend to change the environment. That is, the focus on *primary* control by changing contexts or stressors is favoured by individualistic people. In contrast, collectivistic people are more motivated to change or adapt their thoughts, emotions, and behaviours to fit in with situations or to fit into the group to avoid social rejection

to harmonize with in-group members. Thus, they prefer *secondary* locus of control in which they might sacrifice themselves for the group's prosperity and well-being (Rothbaum, Weisz, & Snyder, 1982, as cited in Chun et al., 2006).

Likewise, Higgins (1997, as cited in Chun et al., 2006) developed the theory of regulatory focus that includes promotion and prevention of self-regulation. That is, people having internalized by different socialization processes are motivated either to pursue pleasure or to avoid pain. For example, a promotion self-regulatory focus aims at gaining positive and ideal outcomes, so people with this orientation pursue a strategic approach to achieve their goals, thereby maximizing the potential gains of the self in the Western culture. In contrast, a prevention self-regulatory focus aims at addressing group norms or mandatory duties for in-group goals and respected authority figures at the expense of oneself, so people with this orientation tend to avoid negative outcomes, thus minimizing the potential losses of their in-group or self in non-Western cultures.

Third, culture molds different ways in which people respond to transitory life conditions (Figure 6, panel 3). How people perceive life conditions either as normative or as stressful depends on the culturally and historically distinctive sensitivity to them. For example, social isolation and loneliness of people due to the characteristics of independence and self-reliance in individualistic society, and caring for old parents and disabled family members in collectivistic society, are different sources of ongoing life stress. However, in collectivistic cultures, change is interpreted as unfavourable effects on one's safety and stability because it makes it impossible that people have a sense of control over their life situations. Thus, they tend to pursue constancy and prudence where predictability is available to them. In contrast, in individualistic cultures, change or ambiguity is valued because change is regarded as progress and challenge. Thus,

people in individualistic societies are not hesitant to experience unknown life events because change is to be perceived as normative life trajectories for their growth rather than stressful ones.

Fourth, culture also influences how individuals subjectively appraise stressors and choose relevant coping skills (Figure 6, panel 4). To fully comprehend contextual coping congruent with one's own groups is to identify one's unique historical, socio-cultural, and econo-political contexts that influence his/her beliefs, values as well as coping styles (Hobfoll, 2001; Moos & Horahan, 2003;). In Western culture, individuals tend to appraise stressors as challenges rather than as threats, so they are less sensitive to the losses and harms of stressors than their collectivistic counterparts (Chun et al., 2006). Consequently, the former is likely to adopt approach-focused coping strategies by changing external stressors with the use of external and primary locus of control, which is considered as positive and active coping. Hence, individualistic people tend to pursue self-focused coping goals (e.g., maximum of pleasure). On the other hand, the latter is likely to use cognitive- and avoidance-focused coping strategies by managing internal mechanisms (e.g., emotions and thoughts) and adapting to situations with the use of internal and secondary locus of control. Hence, collectivistic people appear to pursue their in-group goal as a form of other-focused coping (e.g., minimum of losses). However, which goals and strategies for coping are more relevant and effective depends on "the nature of the stressor and the characteristics of the individual" (Chun et al., 2006, p. 40), so people interpret stress in a culturally grounded way.

Unlike the dominant Western coping strategies, Wong and colleagues (2006) revealed how existential meaning, self-restructuring, and tension reduction are regarded as ways of transformational coping strategies. For example, self-restructuring coping is particularly powerful under chronic and uncontrollable situations because people accept the situations and then grow from the hardship. In addition, Tweed and Conway (2006) presented several cultural

beliefs on coping habits stemming from unique cultural contexts: (1) beliefs in the utility of effort, (2) religious beliefs, (3) beliefs in a worldview (e.g., accepting destiny), (4) beliefs in benevolent purpose for events, (5) values (individualism vs. collectivism), (6) beliefs in the ubiquity of change, (7) beliefs about illness, and (8) beliefs in the utility of personal preparation. As for personal preparation, Confucian ideology encourages people to cultivate personal resources or self-discipline for demanding circumstances or to transform themselves by following Confucian values in advance so that they handle potential future problems effectively (e.g., preventive or future orientation coping). In terms of beliefs in benevolent purpose for events, in the Western culture, people gain benefits from events themselves, whereas in the Eastern culture, people respond to events differently depending on their interpretation of them, thus bringing benefits, such as personal growth through perseverance and changed favourable situations.

In relation to acculturation, culture plays a pivotal role in providing immigrants with culturally relevant resources for them to adapt well in a new culture (Chiu & Hong, 2005). For immigrants, living in dual worlds gives flexible meaning systems and a wider range of behavioural repertoires because they can gain sociocultural resources from both their own culture and host culture. These 'switch sets' acquired from both cultures can help acculturating members effectively cope with cultural adjustment difficulties in the new society (Hong et al., 2000, as cited in Tweed & Conway, 2006).

Finally, culture affects how individuals define health and well-being differently (Figure 6, panel 5), while the definition of health and well-being varies culture by culture. To illustrate, the reduction of one's own stress has been known to be a positive outcome and priority of coping goals in a Western society. However, it is not always common in collectivistic cultures because the pursuit of group well-being and honour (i.e., other-focused coping goals) takes precedence

over one's coping goals in an Eastern society. Consequently, whether coping is successful or not depends on the coping goals people pursue (Folkman & Moskowitz, 2000), and achieving one coping goal requires sacrificing other coping goals at the same time (Somerfield & McCrae, 2000).

Likewise, the criteria of how a society diagnoses and defines illness and health are not identical in different cultures (Bhugra, 2005). For example, depression as an indicator of distress in Asia is problematic because neurasthenia is more likely to be associated with a symptom of distress than depression. The reason is that expressions of somatic symptoms are a normally acceptable condition of health; thus, somatic signs are not commonly considered as a symptom of mental illness (Takeuchi, Chun, Gong, & Shen, 2002, as cited in Chun et al., 2006). Because mental illness seriously stigmatizes both an individual and his/her whole family members, the expression of mentally ill symptoms is highly considered as a social stigma in Korea.

Accordingly, Murray (2004) argued that "health and illness are not simply the property of individual patients but are socially and politically located" (p. 4). Thus, recognizing cultural values and beliefs is necessary to better assess the effectiveness of stress-coping on health and well-being.

Acculturation stress and coping strategy. As mentioned earlier, acculturation stress has a strong impact on all aspects of immigrants' lives (Berry, 1997, 2006b; Bhugra, 2004; Padilla & Borrero, 2006; Takano, 2006; Wong, 2006). Understanding how immigrants cope with acculturation stress to adapt to a host culture is important for their survival and life quality. It has been argued that the triad relationships (i.e., ABC model of acculturation) among coping (affective regulation), learning sociocultural skills (behavioural aspect), and identity construction (cognitive process) operate during acculturation processes (Ward, 2000). From this perspective, coping (emotion regulation) is considered as the key pathway to identity formation and learning

about a dominant culture (Spencer et al., 2006; Ward, 2000), normative human development (Liebkind, 2006), and critical thinking, flexibility, and openness (Matsumoto et al., 2006). Thus, it is worthwhile to effectively manage a myriad of intense emotions so that people can proceed to the next level of developmental stages such as a healthy identity construction and personal growth.

Researchers have reported how acculturating members, including immigrants, refugees, sojourners, and Aboriginal people cope with acculturation stress in a culturally congruent way (Chang et al., 2006; Leong & Tolliver, 2006; McCormick & Wong, 2006; Phan, 2006; Takano, 2006; Wong, 2006). There are a wide range of culturally specific strategies in which these immigrants cope with acculturation stress. For example, using interviews (n=9), Takano (2006) showed how Japanese Canadian women experience domestic violence and abuse, and how they coped with these stressors. The results identified several coping strategies used by the participants: (1) collective coping, (2) escape and avoidance, (3) spiritual coping, (4) existential coping (meaning finding, personal growth), and (5) personal resilience (endurance and perseverance). Critically, the participants of this study tried to protect their family harmony and children by enduring domestic abuse at the expense of their possible choices such as divorce, separation, or personal rights, because they highly regarded the disruption of family harmony and structure as shame. In doing so, they favoured cognitive and avoidant coping strategies rather than problem focused-coping and direct coping, which are typically considered as positive coping strategies in individualistic cultures.

Using interviews and an ethnographic approach, Phan (2006) explored how Vietnamese refugee women deal with life stressors and foster resilience in their children in Canada. The results demonstrated that a mother's resilience (e.g., endurance, nurturance, collective threads, and community involvement) both as a collective construct and as a coping process depends on

self-sacrifice for the successful development of their children and the protection of their cultural identity in Canada. For them, enduring hardships and strenuous work enabled mothers to give meanings to their lives by supporting their children's academic success. These struggles or meanings for their offspring serve to buffer them against daily stressors, unlike the individualistic concept of resilience (e.g., egoistic self-actualization).

In sum, culture serves as a critical context for the stress and coping processes throughly. Different cultural orientations shape culturally congruent beliefs, norms, and values giving people meanings and socially sanctioned behaviours that affect the entire stress and coping mechanisms including: personal and environmental systems, transitory conditions, cognitive appraisal and coping strategies, and health/well-being. Thus, we need to pay close attention to global and multicultural perspective on how stress and coping operate culture by culture, so society can provide diverse immigrants with culturally appropriate services and programs for their life quality.

Meaning-Making through Leisure and Immigration

This section will discuss (a) leisure behaviour and immigration, (b) the origin of meaning and leisure, and (c) leisure meaning in an immigration context. Although each part is interrelated, the last two parts will be the focus of this section.

Leisure behaviour and immigration

As immigrants enter a host society, not only do their leisure patterns change, but they also preserve their leisure styles learned in the motherland (Heinonen et al., 2005; Kim et al., 2001; Stodolska, 2000; Stodolska & Yi, 2003). To engage in leisure activities in the dominant culture, immigrants need to negotiate old leisure patterns because they are confronted with numerous constraints such as communication, discrimination, and financial problems (Shinew & Floyd, 2005; Stodolska & Yi, 2005; Taylor, 2001; Taylor & Toohey, 2001-2002), as well as facilitators

such as new leisure opportunities (Stodolska, 2000; Stodolska & Yi, 2003). In this sense, both constraints and facilitators are complementary key components to explain leisure behaviour of people from an ecological perspective (Raymore, 2002).

Taylor (2001) showed how the dominant sociocultural structure constrains leisure for immigrant women in Australia due to “a framework of patriarchal, ideological, hegemonic and structural limitations” (p. 548). For example, immigrants are restricted in their leisure pursuits due to many constraints existed in a dominant society such as: marginal positions, ethnic and racial stratification, institutional discrimination and racism, unsupportive immigration policy, shortage of social networks of the local community, low SES, and the size of an ethnic community (Stodolska & Yi, 2005). In supporting this idea, Rojek (2005) revealed that “unequal resource allocation and the distribution of prestige by holding that is the natural articulation of racial difference” (p. 160) engineer leisure interests of people. That is, the boundaries in the dominant culture (e.g., social class and race/ethnicity) act as regulation mechanisms to reproduce or constrain leisure styles of people, as well as unequal access to wealth, power, and privilege based on race and ethnicity (Kelly & Freysinger, 2000; Rojek, 2005).

Moreover, ethnicity, history, and culture of an ethnic group shape distinctive leisure patterns although they share similar cultural orientations with other groups. For example, Korea is isolated because of its historical and geo-political place; thus, Koreans have little exposure to foreigners and have a peninsular temperature/spirit. Hence, Korean immigrants to Canada are constrained socially, because they have had so little exposure to non-Korean ideologies. Further, the core culture of Korea, which is military-based systems (e.g., military regime and service) with the hierarchical characteristics (e.g., based on age) makes it difficult for Korean immigrants to participate in leisure activities with different age groups of Koreans (Stodolska & Yi, 2003).

This cultural value clearly illustrates Koreans' strong tendency towards in-group attachment rather than with out-group members including the leisure domain.

Stodolska and Yi (2003) conducted leisure patterns of immigrant youth from Korea, Poland, and Mexico in the U.S. The results showed that the leisure behaviour change of the youth participants of three countries represented similar leisure behaviours, but not identical leisure patterns among them. First, the leisure patterns of immigrant youth has become commercialized following immigration due to the nature of consumer society, changing values, and integration into the U.S. culture. Second, in correspondence with commercialization, immigrant youth started work younger to purchase leisure goods (e.g., car and leisure equipments) contrary to their home country counterparts. Finally, they adopted leisure practices of the dominant youth, and reconsidered family members as their facilitators or partners as a result of immigration.

Drawing on the existent review of leisure participation and ethnicity models, Gomez (2002) proposed ethnicity and public recreation participation model (EPRP). The EPRP describes interrelationships among a number of factors to explain the leisure participation for non-dominant people including: (1) acculturation, (2) SES, (3) subcultural identity, (4) perceived benefits of recreation, (5) perceived discrimination, and (6) recreation participation. For example, acculturation (i.e., cultural distance and English usage) influences both lower SES (marginality theory) and subcultural identity (ethnicity theory) that affect recreation benefits and participation and perceived discrimination. Accordingly, the tendency to work at lower level jobs upon immigration influences many aspects of immigrants' lives (e.g., leisure). To support this idea, Rojek (2005) pointed out the power of occupation on leisure saying that "the type of job one has is the primary influence on income, free time and quality of surplus mental and physical energy

that can be exercised in leisure practice” (p. 164). Clearly, leisure behaviours of immigrants are shaped by dual cultural milieus, social positions, and race/ethnicity within the dominant society.

In sum, despite numerous constraints experienced and facilitators available during the acculturation process, immigrants can become more competent and satisfied in the host society as they become familiar with leisure opportunities, social rituals, and language of the host culture (Stodolska, 1998). As a consequence, all acculturation experiences including leisure are involved in the processes of adaptation to survive and thrive in the dominant society.

The origin of meaning and leisure

From a theoretical foundation, both narrative theory (NT) and symbolic interactionism (SI) describe the concept of meaning in different ways. Simply put, NT explains meaning from a historical and sociocultural perspective, whereas SI refers to an individual perspective to define a situation by focusing on subjective, symbolic meanings associated with the situation. Specifically, NT depends not only on how cultural and social contexts, embedded in the individual, nurture experiences or meanings in life, but it also deals with how life stories or narrative intermingle with the past, the present, and the valued future to generate meanings from lived experiences of individuals (Bruner, 1986, as cited in Hutchinson, 2004). Therefore, meaning from NT is a cumulative personal history and dialogue formed in historical and cultural contexts over the life cycle.

In describing meaning-making through leisure, Hutchinson (2004) valued NT more than SI because NT: (1) embraces both personal significances and historical/cultural contexts, (2) allows for the influence of positive emotions on leisure meanings, and (3) includes connectivity to the past, the present, and the future. Likewise, Turner and Bruner (1986) pointed out that “the anthropology of experience sees people as active agents in the historical process who construct their own world” (p. 12). For example, using a life story method, Hutchinson (2004) stressed the

importance of instrumentality of leisure meanings: “in affirming or restoring these individuals’ valued self-perceptions—as “normal,” as caring, as independent” (p. 30). Thus, leisure serves as a stepping stone to connect to the meaning of ideal self beyond the present self, so leisure can play a key role in a pathway to mean-making.

One the other hand, SI focuses on the idea that as an active agent, humans have the power to define, negotiate, and create shared meanings or transform social reality through social interaction and communications with others (Charon, 2004; Hewitt, 2003; Sandstorm, Montin, & Fine, 2003). For example, Sandstorm and colleagues (2003) depicted the process of meaning creation—“Through thinking, we actively shape the meaning of the things in our world, accepting them, rejecting them, or changing them in accord with how we define and act toward them” (p. 12). Similarly, Kelly (1999) noted that interpreting meanings through reality and its outcomes outline people’s behaviour and mind, and the formulation of a symbolic self is a powerful motive for people’s action.

Importantly, SI suggests that the definition of situations and behaviours depend on social variables including language, culture, race, and gender (Sandstorm et al., 2003), and it has relational qualities between an individual and an environment. Applying SI to leisure, meanings as a mediator between people and contexts and as “subjective interpretations of the social context, are the source of the freedom and constraints which regulate individual action” (Samdahl, 1988, P. 27). In effect, according to SI, an individual can define and redefine situations (e.g., leisure) that, in turn, create one’s subjective meanings toward something differently, so SI is more likely to focus on an individual’s meaning and action rather than history and culture. However, it is not deniable that the symbols for symbolic interaction come from the culture and are culturally defined, and the notion of culture is integral SI theory (Charon, 2004).

These two theoretical perspectives seem to help explain meanings associated with leisure, but the two theories compensate for each other to explain meanings generally and leisure meaning particularly. In this manner, Coalter (1999) encouraged both North American (individual paradigm) and British (sociocultural paradigm) leisure scholars to consider “an undeveloped understanding of the sociocultural and contextual meaning of leisure and leisure satisfaction” (p. 508). Therefore, a combination of an individual perception and the historical and cultural should be recognized to better understand leisure meanings for diverse ethnic groups of members and cultures.

Leisure meaning in an immigration context

More recently, researchers have examined meanings through leisure in immigration and acculturation contexts (Heinonen et al., 2005; Juniu, 2000; Kim et al., 2001; Stodolska, 2000; Stodolska & Yi, 2003; Walker et al., 2005). For example, Kim and colleagues (2001) using an in-depth interview explored how older Korean immigrants ($n = 6$) defined leisure meanings in the U.S. They drew on two main themes from the data, personal meanings and cultural meanings of leisure. First, in terms of personal meanings, leisure provided the participants with an emotional uplift and opportunities for them to grow, including intellectual, physical, psychological, and spiritual development. Second, speaking of the cultural meanings, the participants of this study engaged in leisure activities to recreate Koreanness, to continue familiar patterns of old leisure learned in the motherland, and to have a strong sense of security. For them, considering their old age, leisure engagements were more likely to nurture the continuity of cultural values and ethnic preservation than to promote cultural integration or assimilation into the U.S. culture.

Combining interviews and surveys in Canada, Stodolska (2000) reported changed leisure patterns of Polish immigrants. The results showed that constraints on leisure opportunities in the

new culture influenced their leisure behaviours. However, these Polish immigrants tried to keep their traditional leisure alive because old leisure served as psychosocial resources in two ways. First, continued leisure pursuits gave them a sense of cultural haven or niche where Polish immigrants can feel safe and secure, connected to the past lifestyles of the motherland. Further, leisure participation helped them preserve their cultural heritage in the dominant society, Canada. Second, culturally relevant leisure as a form of escape enabled them to distance themselves from acculturation stressors (e.g., hardship of adaptation, racism), thus “serving as a ‘buffer’ that made the adaptation process less traumatic” (p. 61). Hence, it is clear that culture-bounded leisure pursuits helped acculturating members relieve adjustment difficulties and maintain their culture and social rituals in a new host society.

Juniu (2000) using an in-depth interview ($n = 17$) explored how the change of immigrants’ lifestyles following immigration to the U.S. influences leisure experiences of South Americans (e.g., Argentina, Colombia, Chile, Ecuador, Paraguay, Peru, and Venezuela). She found that the meanings of perceived freedom and choice are reported by middle class participants, and they perceive leisure as an opportunity for relaxation and recovering vital energy. The participants of this study also defined leisure pursuits as free time from social and cultural constraints in the U.S. However, working class participants interpreted leisure as having more negative meanings such as boring, waste of time, idleness, and unproductive occasions. Thus, differences in the meanings in leisure between working and middle class following immigration were attributed to the social class of the participants along with the changes in cultural values and norms in the U.S. According to Juniu (2000), leisure is more likely to serve as both cultural preservation and assimilation into the host culture for South American immigrants. However, with several countries of origin and social class differences, the study findings should consider the limited number of the study participants to inform leisure meanings and constraints.

Stodolska and Yi's (2003) interview study also showed how acculturation has an enormous impact on constructing ethnic identity among Korean, Polish, and Mexican adolescents in the U.S. They found that immigrant youth rebuild ethnic identity in three ways. First, self-perception of their cultural differences compared with the dominant and other ethnic group members helped them understand who they are and where they are located in a new society. Second, social comparison with their in-group members enabled them to reconstruct ethnic identity. Finally, regardless of their intention to define their social identity, outside labelling (e.g., dominant peer groups) developed ethnic consciousness by being seen and treated as different and by being labelled as ethnics by the outside world. In other words, ethnic identity is culturally ascribed to immigrant youth by others and contexts that are powerful over immigrant youth in the dominant culture.

Similarly, Stodolska and Alexandris (2004) noted that leisure enables immigrant youth to adapt in the host society in three psychological processes: (1) acculturation to the culture of White American mainstream society, (2) assimilation to the subculture of their own ethnic community, and (3) preservation of their ethnic values and ethnic group solidarity. Applying SI, Charon (2004) highlighted the importance of power on identity construction— "We will in the end negotiate an identity. However, power based on intelligence, wealth, control of employment, grades, and so on will play a role in whose definition wins in the long run" (p. 152). Based on an integrative review of literature, both dominant and non-dominant cultural and historical contexts had an impact on ethnic identity for acculturating members when accompanied by individual motivations.

Employing an ecosystem theory and a life history method, Heinonen et al. (2005) found that leisure activities and sports helped Finnish immigrants effectively acculturate to the Canadian culture. Although learned leisure in Finland had been reshaped by immigration and

work experiences in Canada, leisure practices kept maintaining a sense of coherent cultural identity, heritage, and social rituals in acculturation experiences. In their leisure spaces as cultural enclaves, Finnish immigrants continued remembered leisure activities, such as celebrating Finnish holidays and rituals, building a sauna and summer cottage according to Finnish design, and visited their homeland. Thus, leisure conditioned in the motherland enabled them to positively facilitate the process of acculturation in the dominant society.

Walker and colleagues (2005) showed how cultural orientations determine different intrinsic motivations of leisure. Self-construal (a sense of self in relation to others), both in its interdependent and independent aspects, which are affected by ethnic and national identity or culture, influenced leisure motivation, leisure constraints, and constraints negotiation (email communication with Walker, 2005). For example, an interdependent self-construed culture prevalent in such regions as Asia values relatedness (e.g., group harmony) rather than self-determination, whereas an independent self-construed culture prevalent in North America prioritizes self-determination over relatedness—these differences have an impact on intrinsic motivation of leisure.

In conclusion, diverse ethnic groups of immigrants can gain personal and cultural meanings through a leisure space or an ethnic nest, and “leisure may play a critical role in the persistence of ethnic group identity, despite powerful trends toward Anglo conformity at the workplace, at school, and in other arenas of social interaction” (Gramann & Allison, 1999, p. 286). This notion is built on the idea that both personal and cultural meanings are at the heart of leisure meanings pertaining to one’s symbolic values and beliefs congruent with their culture to adapt well to the host culture.

Leisure Stress-coping and Leisure Adaptation

This final section will outline the evolution of research on leisure stress-coping and leisure adaptation. Specifically, two key conceptual models recently developed will be introduced to explain leisure stress-coping and adjustment mechanisms, followed by presenting empirical evidence to support these models. Finally, the idea of culturally meaningful leisure for diverse immigrants from a global perspective will be offered as a way of counteracting acculturation stress.

Leisure stress-coping

Researchers have shown how leisure engagements play a key role in coping with stress and enhancing adaptation for people. Currently, the research agenda of leisure stress-coping has focused on psychosocial meanings or functions to manage and even transcend stress through leisure (Iwasaki & Mannell, 2000; Kleiber et al., 2002). For instance, based on social psychology and the leisure literature on stress and coping, Iwasaki and Mannell (2000) conceptualised the *hierarchical dimension of leisure coping* (see Figure 7). They systemically distinguished how leisure coping beliefs (“people’s generalized beliefs that their leisure helps them cope with stress” p. 165) and leisure coping strategies (“actual stress-coping situation-grounded behaviours or cognitions available through involvement in leisure” p. 166) help people effectively cope with stress and maintain optimal health and well-being.

The *hierarchical dimension of leisure coping* has several sub-dimensions for each of the leisure belief and strategy dimensions (Iwasaki & Mannell, 2000). At the most general level, *leisure coping beliefs* consist of two sub-dimensions: *leisure autonomy* (e.g., self-determination and empowerment) and *leisure friendship*. Leisure-generated self-determination refers to people’s belief that their leisure is self-determined and under their control, whereas leisure empowerment taps into the extent to which leisure provides an opportunity for leisure actors to

feel empowered and resilient against life stress. Leisure friendship is defined as people's consistent dispositions or traits that friendships developed through leisure offer them perceived social support and social networks.

Leisure coping strategies consist of three sub-dimensions. First, *leisure palliative coping* refers to a time-out or break through leisure, which allows people to feel rejuvenated or refreshed. Accordingly, escape through leisure is assumed to enable people to use a constructive approach to solve problems in a new way. Second, *leisure companionship* involves enjoyable shared leisure activities to feel a sense of companionship and belonging. Finally, *leisure mood enhancement* means the enhancement of positive mood and the reduction of negative mood through leisure pursuits (Iwasaki & Mannell, 2000). In this study, leisure coping beliefs are the underpinning of global leisure meanings, whereas leisure coping strategies are the foundation of leisure adaptation meanings.

Many researchers have provided empirical evidence to support the idea that leisure helps people cope with stress and maintain good physical and mental health and well-being (Caldwell, 2005; Crake & Coleman, 2005; Hutchinson et al., 2003; Iwasaki, 2006; Iwasaki et al., 2001, 2002, 2005; Kleiber et al., 2002; Specht, 2005). For example, a study of police and emergency response services personnel using Iwasaki and Mannell's conceptual framework found that both leisure stress-coping beliefs and strategies have a positive impact on short- and long-term health, above and beyond the effects of general coping strategies not associated with leisure stress-coping (e.g., problem- or emotion-focused coping) (Iwasaki et al., 2002). Interestingly, only leisure coping, not general coping, particularly contributed to good mental health of the participants. Furthermore, both leisure mood enhancement and leisure palliative coping significantly and positively predicted coping effectiveness, stress reduction, and satisfaction of

coping that are the short-term health outcome, but they were not associated with the long-term health outcome.

Recently, Iwasaki (2006) showed how leisure coping buffers or counteracts the damaging effects of stress on health using a longitudinal survey study of an urban-dwelling Canadian population ($n = 938$). He found that leisure coping acted as a health-protective resource only when stress levels were higher than lower. In addition, this health-protective and stress-buffer function of leisure coping was found to be stronger among people in lower SES than those in higher SES. Clearly, this study demonstrated the importance of giving more attention to the role of leisure in coping with stress among socioeconomically marginalized groups. Therefore, what is more needed in future studies is to include the intersections of distal (e.g., SES and culture) and proximal contexts (e.g., psychological variables) to better understand leisure coping mechanisms because the process of stress and coping is complex.

Finally, Craike and Coleman (2005) conducted a study on stress-buffering effects of leisure self-determination on mental health (depression) of 152 elderly people in Australia. Their study found that leisure self-determination buffered against the effects of ongoing life stress on mental health of older adults when the level of stress was higher than the lower level of stress. In addition, higher levels of leisure self-determination had a negative impact on depression regardless of the level of life stress (main effects). Unlike Iwasaki and Mannell (2000) and Kleiber and colleagues (2002) who dealt with the role of leisure in coping with stressful events already occurred, Craike and Coleman (2005), however, examined the effects of leisure dispositions inherent in individuals over the life course such as intrinsic motivation, self-determination, and perceived freedom as a preventative way of coping with stress.

Leisure adaptation beyond leisure coping

One of the recent developments in leisure stress-coping involves Kleiber and colleagues' (2002) theoretical conceptualization of leisure's role in coping and adjustment. It highlights that "leisure is a resource for the self-protective effects of emotion-focused and problem-focused coping, and that such experience may be the foundation for adjustment and personal growth following a negative life event" (p. 225). Drawing on the literature on leisure, meaning-focused coping, and personal growth, Kleiber et al. (2002) proposed four propositions about the role of leisure in coping with and adjusting to negative life events:

1. Leisure activities buffer the impact of NLE by being distracting.
2. Leisure activities buffer the impact of NLE by generating optimism about the future.
3. Leisure activities buffer the impact of NLE by aiding in the reconstruction of a life story that is continuous with the past.
4. Leisure activities are used in the wake of NLE as a vehicle for personal transformation.

The first two propositions deal with *self-protective* functions of leisure, whereas the last two address the adjustment functions of leisure including *self-restoration* and *personal transformation/growth*. These propositions are assumed to be relevant to a wide range of NLE; thus, these seem applicable to describing the role of leisure in coping with acculturation stress. Consequently, the next section will specifically explain the ways in which leisure serves as a coping or adjustment resource following NLE.

First, NLE initially causes a state of mental disorientation and confusion for people under NLE, and leisure can serve as a *distracting action*, which functions to take people's minds off taxing demands and keep them busy in the form of a palliative coping strategy (Mannell &

Kleiber, 1997). Hence, distracting leisure activities give people a sense of mastery and equilibrium mentally and physically as a form of emotion-focused coping (Hutchinson & Kleiber, 2005). This form of leisure enables individuals to take a break and to divert themselves from stress temporarily, although the stress itself is not fully diminished. Also, leisure experiences can help people release various emotions by giving them an expressive channel to counteract distress (Iwasaki & Mannell, 2000) and foster hope for “taking control and finding solutions to the problems directly” (Hutchinson & Kleiber, 2005, p. 143). In this sense, leisure can play a key role in distracting people from the ongoing NLE as protective efficacy, so they can maintain self status quo over time.

Second, leisure can be a meaningful activity under life stress because it provides leisure participants with a sense of hope and optimism for their imagined future or ideal selves (Hutchinson, 2004). In this vein, leisure motivates people to sustain coping efforts by providing: (a) a positive view (leisure helps people gain a positive vision to look forward to something in the future when they struggle to manage NLE.), (b) a sense of purpose and achievement, (c) social support, and (d) an outlet for fun and enjoyment (Hutchinson, 2004). Additionally, leisure-generated meanings enable people to feel connected to personal values and history, and more importantly, these leisure meanings could cultivate their cognitive adaptation to stressful situations by developing resilient attitudes and strengths (e.g., enduring hope and motivation).

Third, the way in which leisure is meaningful following NLE is in its ability to restore a sense of the past self valuable to leisure participants. In other words, leisure is instrumental in reconnecting the cherished past through the rebuilding of familiar leisure activities (Heinonen et al., 2005; Kim et al., 2001; Kleiber et al., 2002; Stodolska, 2000; Stodolska & Yi, 2003). Similarly, Hutchinson (2004) noted that “affirmation of self, identity, values, previous lifestyle interests are important vehicles for preserving or restoring a sense of self” (p. 26). Further, self-

affirming leisure that demands higher levels of energy and efforts connects personal history and meanings because people may attach themselves in leisure as a salient part of their identity. Consequently, leisure activities that took place with significant others in the past are important for people who cannot afford leisure activities any more in the present (e.g., immigrants) because of symbolic meanings attached to leisure.

Finally, leisure activities can serve as a context and catalyst for personal transformation in the aftermath of difficult life circumstances (Hutchinson & Kleiber, 2005; Kleiber et al., 2002; Kleiber, 2004). That is, leisure allows people to have a space and time in order to facilitate cognitive reinterpretation, expanded interests, and a new sense of freedom under stress. For example, positive reframing through leisure provides an individual with interpreting situations in a constructive way to better deal with the challenges they face. Also, this transformed cognition makes it possible for people to expand their new interests as they have an opportunity for self-directed exploration in leisure contexts. These new leisure activities help people broaden social ties and have a positive sense of self (e.g., enduring hope). Along with the exploring new interests, individuals who experienced NLE also enable them to have a new sense of freedom and entitlement to leisure. Thus, NLE open up new possibilities for freedom in leisure, which liberates individuals from previous constraints so that people enjoy new experiences with a different mode of values or priorities.

What is unique in this conceptual framework is the developmental role of leisure in transcending NLE beyond leisure stress-coping; this, it embraces the role of leisure adjustment to NLE. Those propositions mentioned above were supported by Hutchinson and colleagues' (2003) empirical studies in therapeutic practices and spinal cord injury settings using qualitative methods. Despite Kleiber and colleagues' contribution to leisure coping and adjustment, however,

they did not specifically focus on the impact of ethnic identity on the process of adjustment through leisure.

To support this idea, Hutchinson et al. (2003) emphasized the importance of meaning-making through leisure saying that “the activity meant more than just participating in it for its own sake--it was connected symbolically (by people’s subjective appraisals) to important values, beliefs, sense of self, and personal histories” (p. 157). Corresponding with the current trend of personal growth and meaning-focused coping (Tedeschi & Calhoun, 2004a; Wong et al., 2006), meanings gained from leisure appear to play a key role in counteracting and facilitating adjustment to life stress. Thus, the four propositions described above are the underlying of leisure adaptation meanings with leisure coping strategies conceptualized by Iwasaki and Mannell (2000). Despite Kleiber and colleagues’ and Iwasaki and Mannell’s contribution to leisure coping and adjustment, they, however, did not focus on the impact of distal factors (e.g., culture, acculturation, ethnic identity) on the process of adjustment via leisure from global contexts.

Culturally meaningful leisure

Iwasaki and Bartlett (2006) highlighted the salience of culturally meaningful leisure as a means of coping with life stress rooted from socio-economic, historical, and political contexts among urban Aboriginal Canadians with diabetes in a western Canadian city ($n = 26$). Using strengths-based human resilience as a theoretical framework, and focus groups and phenomenology as a methodological approach, they found that culturally relevant leisure pursuits (e.g., Aboriginal dancing, cultural strength and identity) are core survival and healing resources to cope with socioculturally constructed stressors such as racism, stereotypes, and poverty. In addition, some types of culturally relevant leisure acted as an effective way to cope with diabetes-related stressors from which Aboriginal participants have suffered. Accordingly,

the authors concluded that “strengths-based and resilience-oriented approaches to health, leisure, and social policies and services should be culturally appropriate in order to support people in effectively dealing with life challenges/stresses and enabling proactive and culturally relevant coping” (p. 335).

Most recently, in his comprehensive review of literature and content analysis and synthesis mostly drawing from non-dominant voices along with appreciating some dominant perspectives, Iwasaki (2008) explained the mechanisms by which leisure-like engagements may help people gain valued meanings in culturally appropriate ways within global/international contexts. Specifically, how people gain meanings of life through leisure pursuits is systematically explained by the key pathways linking leisure to meaning-making including leisure’s contributions to: (a) positive emotions and well-being; (b) positive identities, self-esteem, and spirituality; (c) social/cultural connections and harmony; (d) human strengths and resilience; and (e) personal transformation over the life span. These specific leisure and meaning-making pathways were further contextualized broadly within the notion that in people’s quest for a meaningful life, the benefits of meaning-making through leisure-like engagements involve both remedying the *bad* and enhancing the *good*. Relevant to the present study, Iwasaki’s framework provides some support for the idea of how meaning-making through leisure can facilitate effectively managing the challenges of life in people’s pursuit for a meaningful life within a unique cultural context including ethnic immigrants as disenfranchised or marginalized cultural groups of people.

CHAPTER 3

METHODOLOGY

The hypothesis tested in this study was that leisure meanings (i.e., global leisure meanings and leisure adaptation meanings) buffer against the adverse effects of acculturation stress on psychological and sociocultural adaptation among adults with Korean ethnicity. This chapter presents an overview of the methodological aspects of the study in the following order: (a) overall research design, (b) participants and sampling strategy, (c) pre-test, (d) data collection procedures, (e) ethical issues, (f) measures and variables, and (g) data analyses.

Overall Research Design

This study involved an examination of both the main and interaction effects of leisure meanings and acculturation stress on adaptive outcomes. Data were collected through surveys with a sample of adults with Korean ethnicity living in Winnipeg, Manitoba. Prior to the main study, a pre-test was conducted to ensure that the measures and procedures used were valid and relevant to the target population. The study participants completed questionnaires including measures of acculturation stress, global leisure meanings, leisure adaptation meanings, and psychological and sociocultural adaptation to be described later in this chapter. Information about socio-demographic and immigration characteristics (e.g., reason for migration) was also collected.

Participants and Sampling Strategy

Approximately 3,000 Koreans live in the City of Winnipeg, and Korean immigrants represent the fourth largest group among recent immigrants in the Province of Manitoba (Manitoba Labour & Immigration, 2005). The target population of this study was first- and one and half-generation Korean immigrants, and second-generation adults with Korean ethnicity as well as Koreans on the waiting list for permanent residence. The term “1.5 generation” is defined as Korean immigrants who immigrated to Canada between Grade 1

and Grade 10. As a way of life, many Korean immigrants and ethnicity, especially newcomers, participate in church activities for religious, cultural, and practical reasons (e.g., maintenance of culture, sharing information) regardless of gender, age, and social class (Hurh, 1998). Moreover, Koreans seem to be attracted to initially settle in Winnipeg due to Manitoba's business immigration policy and reasonable cost of living although many of them tend to move to other cities within a few years of their arrival (Personal communication with leaders of Korean community, 2006).

All participants in this study were volunteers, and there was no financial incentive or reward for completing the questionnaires. First, they were adults with Korean ethnicity aged 18 years and older residing in Winnipeg, Manitoba. The rationale for using this age as the cut-off point is that because individuals aged 18 years and above seem to be familiar with the idea of leisure and other key issues to be examined in this research considering their cognitive maturity. Second, some of the participants were on the waiting list for permanent residence status because waiting-listed Koreans have an intention to ultimately become permanent residents and to immigrate to Canada; however, Koreans in Winnipeg as temporary workers were not included in the study. Finally, some international students who are motivated to immigrate to Canada were also included because these individuals tend to be confronted with similar acculturation experiences as waiting-listed Koreans for immigration.

Power analysis suggested that a target sample size was to be 110 with men and women equally represented because this sample size was estimated to detect the effects for five independent variables at the significance level of .05 (alpha level) with a power probability of .80 (Cohen & Cohen, 1983, as cited in Hair, Anderson, Tatham, & Black, 1995).

Considering the potential of attrition, 313 participants were asked to complete the survey in case some persons' replies are unusable to compensate for potential loss. Of the total of 313

distributed questionnaires, only 120 questionnaires were usable, resulting in the response rate of 38.3 %. While recognizing the weaknesses of a convenience sampling approach (e.g., inability to generalize), data were collected at four different sampling sites including three Korean churches and a Korean apartment complex in order to access a wide range of individuals with Korean ethnicity and their families living in Winnipeg, Manitoba.

Pre-Test

A pre-test was conducted to assess and enhance the readability, face and content validity, and relevance of the questionnaires to the target sample. First, the researcher modified necessary items of each measure to fit in with Korean immigrants' contexts and then translated them into Korean. The researcher also asked two certified translators to review the translated measures and to carry out back-translation. A back-translation method ensures that "intended meanings represented in items would be similar or sufficiently comparable among different languages." (Vedder & van de Vijver, 2006, p. 56).

A pre-test was conducted in which 10 participants were asked about how they experienced leisure meanings, acculturation stress, and adaptation (e.g., asking them to describe in what ways leisure activities help to cope with acculturation stress) through providing written comments about the questionnaires (see Appendix from B to I). Volunteer participants for this pre-test ($n = 10$) were parents and children from two Korean immigrant families and two Korean university students including one second-generation Korean to provide feedback on the questionnaires. An English version was used for the second-generation Koreans because they are familiar with English rather than Korean. This pre-test was conducted at their houses for the two families and at the University of Manitoba for two students, respectively. Based on written comments by the pre-test participants, some items of questionnaires were modified, and new items were added to the final version of the questionnaires.

Data Collection Procedures

Prior to the data collection, the researcher first contacted (via a letter and then in person) representatives of three Korean churches (e.g., Winnipeg Emmanuel Korean Church) and a Korean Community Centre to secure cooperation for this study. In a collectivistic culture, authority figures and elders are highly respected and have significant influences on people's behaviours (Yeh et al., 2006). Thus, their assistance (e.g., attendance, notice) in a neutral (i.e., not coercive) manner was considered to be helpful for participant recruitment. Moreover, the cooperation of church clergy was inevitable to conduct this study because without their permission or assistance, the researcher could not do anything at the study sites (e.g., posting a notice on the bulletin board at a church). Accordingly, after the researcher obtained permission from church clergy, the need for the study participants was posted on the bulletin boards and announced by representatives at the research sites. Then the researcher provided an advance reminder for representatives from four organizations about the procedures of surveys via phone once a week for two weeks.

Copies of the survey in both Korean and English versions were placed on designated spots where they were like to be seen by potential participants at the four study sites. Interested participants picked up a questionnaire and completed it by themselves in a convenient place (e.g., home) at a convenient time as a means of self-administration. The questionnaire included the instructions for their tasks, an informed consent form, and a set of questions/items (see Appendix from A to K). The questionnaires took approximately 30 minutes to complete, and the study participants returned their completed surveys into a designated collecting box at the research sites. The data collection lasted approximately two months in length on a separate day.

Ethical Issues

The approval for review of human subject research was obtained from the University of Manitoba Institutional Review Boards (see Section L of Appendix). This form includes: (a) a brief description of the purpose of the research, (b) a description of the procedures involving the subject and research instruments, (c) a description of confidentiality and privacy, (d) an informed consent form (see Section A of Appendix), (e) and debriefing. Following being provided information about the research, its procedures, and ethical issues (e.g., voluntary participation, anonymity, confidentiality), potential participants signed an informed consent form to indicate that they wish to participate in the study prior to their completion of the survey. The researcher followed the guidelines of the ethical codes as carefully as possible during the entire research process to protect the participants' rights and well-being.

Variables and Measures

This study made distinctions among three types of variables including independent, moderating, and dependent variables. The majority of the variables were measured by existing instruments (with linguistic modifications to ensure the relevance of these measures to the target population). To assess leisure adaptation meanings, the researcher has developed a new measure by drawing a pool of items based on a comprehensive review of literature. The development of such a new measure was necessary because of the lack of appropriate existing scales to measure the construct of leisure adaptation meanings relevant to the target population. Consequently, this study involved testing the reliability and validity of this newly developed measure of leisure adaptation meanings as well.

Independent variable

Acculturation stress. *Acculturation stress* was measured by the Acculturation Stress Scale for International Students (ASSIS) based on work of Sandhu and Asrabadi (1994) (see Section H

of Appendix). It is designed for measuring ongoing acculturation-bound adjustment difficulties for the study participants, which are distinct from typical life stress, in the process of intercultural encounters in Canada. Initially, the scale was developed to assess international students' intrapersonal acculturation stress in the U.S., but it has been widely used for general populations including Korean immigrants (Oh et al., 2002). The participants were asked to indicate the extent to which they experienced acculturation stressors in Winnipeg, Canada. The ASSIS consists of 36-items on a 5-point Likert-type scale, with response choices ranging from 1 ("strongly disagree") to 5 ("strongly agree"). However, considering the nature of this study being held in Winnipeg, it seems appropriate to add an extra component such as weather-related stress, which are not included in the original scale. As such, the four items of these weather-related stressors were included in the end of the final scale. The original components of the scales include: (1) Perceived Discrimination (38.30% of variance), (2) Homesickness (9.0%), (3) Perceived Hate (7.20%), (4) Fear (6.10%), (5) Stress due to change/cultural shock (3.70%), (6) Guilt (3.20%), and (7) Nonspecific (3.10%)--the percentages of variances explained in Sandhu & Asrabadi's (1994) study are noted in parentheses. Good psychometric properties of the scale have been reported (Oh et al., 2002; Sandhu & Asrabadi, 1994). Sample items are: "I feel guilty leaving my family and friends behind." and "Others don't appreciate my cultural values."

Moderating variables

Global leisure meanings. *Global leisure meanings* were measured with combined scales to tap into people's generalized constellation of leisure meanings over the life course. Specifically, the dimensions of *global leisure meanings* include: (a) exercising choice, (b) passing time, (c) escaping pressure, (d) group harmony, (e) self-development, and (f) leisure friendship. There is no a culturally appropriate measure suitable for Korean ethnicity to assess this variable; thus, the

researcher combined and/or modified various existing items and scales to establish a culturally appropriate measure as follows:

First, the global leisure meanings of exercising choice (i.e., self-determination), passing time (i.e., relaxation), and escaping pressure (i.e., perceived freedom) were measured using the Leisure Meaning Inventory (LMI) developed by Schulz and Watkins (2007). The LMI (see Section B of Appendix) originally consists of four sub-dimensions: (1) exercising choice (four items), (2) passing time (five items), (3) escaping pressure (three items), and (4) achieving fulfillment (four items). This study used the first three constructs above except achieving fulfillment because the construct of self-development (Beard & Ragheb, 1980) (to be described later) is considered a more appropriate dimension than that of achieving fulfillment to address culturally sensitive leisure meanings for adults with Korean ethnicity.

Second, *exercising choice* refers to having a sense of control or self-determination when people engage in leisure. *Passing time* is defined as experiencing spare time left over and nothing important to do in order to fill time and to entertain oneself in sedentary acts and relaxation through leisure. *Escaping pressure* means escaping demands of normal life by disengagement from monotonous daily life. The participants were asked the degree to which they agreed with each statement using a 5-point Likert-type scale, ranging from 1 (“strongly disagree”) to 5 (“strongly agree”). Sample items are: passing time (e.g., “Leisure is doing nothing”), escaping pressure (e.g., “Leisure for me is a break, a change from life’s usual routine”), and exercise choice (e.g., “Leisure is the time when I can be in control”). Relatively satisfactory validity and alpha coefficient reliability for these scales were reported (Schulz & Watkins, 2007).

Next, the global leisure meaning in the form of *group harmony* (see Section B of Appendix) was assessed by Walker and Dunn’s (2000) Social Interdependence Experience Scale (SIES), and it used two constructs, attention and sensitivity to others and being accommodating to others.

Group harmony in leisure is defined as people's consideration about maintaining a good relationship with and good impression of in-group members in leisure. As such, these two dimensions are more likely to correspond with the conceptual definition of group harmony than the other three constructs. Consequently, the constructs of group membership and group autonomy of SIES appear to represent leisure-generated ethnic identity, and the construct of supporting others' goal is more relevant to activity-focused study (Walker et al., 2001). Thus, the three dimensions of the SIES such as group membership, group autonomy, and supporting others' goals were dropped in this study.

The characteristic of group harmony is a culturally important dimension for Korean adults due to the collectivistic nature of their culture (e.g., fitting in with group). Based on the Markus and Kitayama's (1991) conceptualization of different self-construals, Walker and Dunn (2000) developed the SIES including the following constructs: (1) group membership, (2) group autonomy, (3) attention and sensitivity to others, (4) being accommodating to others, and (5) supporting others' goals. Reported alpha values for attention and sensitivity to others and accommodating to others of the SIES were .69 and .83, respectively (Walker et al., 2001). All participants were asked to indicate how important leisure experiences meant to them to maintain group harmony in leisure using a 5-point Likert-type format ranging from 1 ("strongly disagree") to 5 ("strongly agree"). A sample item is: "Leisure helps me become sensitive to the people I am with."

The global leisure meaning in the form of *self-development* (see Section B of Appendix) through leisure was measured by the Leisure Satisfaction Scale (LSS) developed by Beard and Ragheb (1980). The meaning of self-development in leisure is envisioned as having opportunities for people to grow, including intellectual, physical, psychological, and social development through leisure for lifelong learning. This scale taken within the context of this study is designed to assess

how leisure helps the participants develop the meaning of culturally bounded self-development. This construct is derived from Kim et al.'s (2001) study, specifically for the items measuring the *educational satisfaction* of the LSS (four items in total). The satisfactory alpha coefficient reliability and construct validity for this scale was reported in the past study (Beard & Ragheb, 1980). This scale used a 5-point Likert-like format, ranging from 1 ("strongly disagree") to 5 ("strongly agree"). A sample item is: "Leisure activities help my mental development."

Finally, *leisure friendship* as another dimension of global leisure meanings was measured by the modified construct of "get support from friends and family" developed by Chesney and colleagues' (2006) coping self-efficacy scale (CSE). This scale is originally designed for measuring people's coping confidence when they employ coping actions to deal with life challenges (e.g., using problem-focused coping and stopping unpleasant emotions and thoughts). As such, leisure friendship refers to people's beliefs or confidence that friendships developed through leisure provide them with perceived or practical social support and a sense of growing friendship. The items were modified by simply putting the phrase 'through leisure' or 'during leisure' on each item of the scale. The psychometric characteristics of this scale were reported to be good for its reliability (i.e., alpha coefficient of .80, test-retest reliability) and validity (e.g., concurrent and predictive validity) (Chesney et al., 2006). The participants were asked the degree to which they agreed with each statement using a 5-point Likert-type scale, ranging from 1 ("strongly disagree") to 5 ("strongly agree"). A sample item is: "Through leisure I get friends to help me with the things I need."

Leisure adaptation meanings. *Leisure adaptation meanings* were assessed by a newly developed measure, the Leisure Adaptation Meanings Scale (LAMS), which is designed to measure the extent to which and how people gain meanings in life through the processes of adapting to the challenges of life via leisure pursuits. These processes involve the use of

leisure not only to cope with life challenges, but also to generate hope, optimism, and transformation for oneself (Kleiber et al., 2002). The researcher has developed this new measure based mainly on his review of literature on Korean ethnicity and other ethnic groups, and its root stems from Iwasaki and Mannell's (2000) and Hutchinson's (2004) work. The LAMS (42 total items, see Section C of Appendix) consists of five sub-dimensions: (1) leisure companionship (12 items), (2) leisure palliative coping (12 items), (3) leisure mood enhancement (10 items), (4) leisure coping motivation (four items), and (5) leisure-generated growth (four items).

First, *leisure companionship* is defined as enjoyable shared leisure activities to feel a sense of companionship and belonging. *Leisure mood enhancement* means the enhancement of positive mood and the reduction of negative mood through leisure activities. *Leisure palliative coping* refers to having a time-out or break through leisure to gain a sense of refreshment and transcendence, whereas *leisure coping motivation* is envisioned as sustaining coping efforts by providing a sense of hope and optimism for their imagined futures or ideal selves. Finally, *leisure-generated growth* taps into the role of leisure in providing a context for personal transformation through facilitating reflection on one's life, expanded interests, and a new sense of freedom. The participants were asked to indicate the extent to which they agreed with each statement using a 5-point Likert-like format--1 ("strongly disagree") to 5 ("strongly agree"). Sample items are: "To me leisure activities reduce negative emotions" and "I get a sense of achievement or purpose through leisure."

As a distinct element of the LAMS and the GLMS, this study also used the construct of *leisure-generated ethnic identity* (see Appendix D), which is assumed to operate as a way to deal with and adapt to stressful situations. Phinney's (1992) Multigroup Ethnic Identity Measure (MEIM) was modified to ensure that its items are relevant to the present study

context. Ethnic identity includes a subjective sense of ethnic pride, ethnic affirmation/commitment, belonging to one's cultural group, self-identification, and attitudes toward and behaviours reflecting one's culture. The participants rated the extent to which each statement in the scale reflects feeling and thinking of themselves as a Korean within a leisure context. Specifically, they were asked how they think of themselves when they participated in leisure activities with Koreans or within Korean cultural contexts. This measure used a 5-point Likert-type scale, ranging from 1 ("strongly disagree") to 5 ("strongly agree"). Sample statements are: "When I participate in leisure activities with Koreans, I feel that I am part of Korean culture," and "When I participate in leisure activities with Koreans and Korean contexts, being part of Korean groups makes me feel good." The reported alpha reliability for the scale was .82 in a recent study (Vedder & van de Vijver, 2006).

Dependent variables

These dependent variables were psychological and sociocultural adaptation representing both positive (life satisfaction and self-esteem) and negative (mental health and sociocultural adaptation) aspects. As mentioned before, adaptation is defined as "relatively stable changes that take place in an individual or group in response to external demands" (Berry, 2006b, p. 52). That is, adaptation is the optimized responses to changed environments to fit well with them.

Psychological adaptation. *Psychological adaptation* involves one's physical/mental health and psychological well-being as a result of broader life experiences (e.g., acculturation), and underscores the regulation of adjustment challenges or difficulties during the acculturation processes. This construct was measured using the following scales:

(a) Life Satisfaction Scale (a 5-point Likert-type scale with five items in total) derived from Diener, Emmons, Larsen, and Griffin (1985) was used to measure the *overall satisfaction*

of the participants' daily lives in a new culture (see Section E of Appendix). A sample item includes: "In most ways my life is close to my ideal." Being used widely among diverse population groups, this scale has been reported to have good psychometric properties including reliability and validity (e.g., positive associations with other subjective well-being scales). A reported alpha coefficient of the scale is .77 (Diener et al., 1985, as cited in Vedder & van de Vijver, 2006).

(b) Respondents' *self-esteem* was measured by a 10-item Self-esteem Inventory (SI; Rosenberg, 1965). This scale (see Section E of Appendix) assessed general affective and emotional dimensions of self-concept regarding how people think and feel about themselves. The participants rated to what extent they agreed or disagreed with each of 10 items using a 5-point Likert-type scale, ranging from 1 ("strongly disagree") to 5 ("strongly agree"). A sample item is: "On the whole I am satisfied with myself." In a recent study by Vedder and van de Vijver (2006), the alpha reliability for the scale was .75 for immigrant youth and .83 for national counterparts. Because life satisfaction and self-esteem is not a separate dependent variable in the present study, these two variables were combined together to create one dependent variable at the multiple regression models.

(c) *Mental health* was assessed by a 15-item scale developed by Berry et al. (2006) (see Section F of Appendix). It is designed to assess mental health, including anxiety, depression, psychosomatic complaints, and conduct disorders, which focus on mental, psychological and emotional problems of everyday life. Its scale development combined the work by Beiser and Fleming (1986), Kinzie et al. (1982), and Robinson, Shaver, and Wrightsman (1991). The participants were asked to indicate how often they experienced psychological problems using a 5-point Likert-type scale ranging from 1 ("never") to 5 ("very often"). Sample items include: "I am worried about something bad happening to me,"

and “My thoughts seem to be mixed up.” The alpha reliability for the scale reported in Vedder and van de Vijver (2006) is .88 for immigrant youth.

Sociocultural adaptation. *Sociocultural adaptation* was measured by Ward and Kennedy’s Sociocultural Adaptation Scale (SCAS; 1999) (see Section G of Appendix). Sociocultural adaptation taps into sociocultural competence and effective intercultural awareness of acculturating individuals requiring management skills to handle daily life in a new culture. Thus, SCAS assessed the degree to which immigrants or sojourners possess sociocultural skills and resources to efficiently manage new life challenges. The participants indicated to what extent they feel difficult to deal with challenges in a new society using a 5-point Likert-type scale, ranging from 1 (“no difficulty”) to 5 (“extreme difficulty”). The SCAS consists of 29 items, and sample items are: “Taking a Canadian perspective on the culture,” and “Being able to see two sides of an inter-cultural issue.” With flexible applicability to diverse populations (e.g., sojourners, immigrants, and international students) used in the past research, the SCAS measurement has consistently demonstrated good psychometric properties (Ward & Kennedy, 1999).

Data Analyses

Data screening and reliability test of measures

Prior to the main data analysis, the participants’ responses to the questionnaires were sorted to identify each individual set of replies with more than 90% completion with a reasonable response pattern. In other words, the questionnaires that showed continuous responses to the same value on each item were not included for further analyses. Screened data were coded, recoded, and analyzed using SPSS 14.0 for Windows statistical software. First, initial analyses were conducted to obtain descriptive statistics (e.g., frequency, mean, and standard deviation) and correlation coefficients among variables. Alpha values were calculated to estimate the reliability for all scales.

Since some of the socio-demographic and immigration variables were significantly correlated with one of the dependent variables, such variables were considered as control variables in subsequent hierarchical multiple regression analyses. Then, the reliability of the measures was examined by computing internal consistency coefficient alphas with item analysis procedures for the total scales and their components.

Exploratory factor analysis

The LAMS was newly developed and tested to examine its psychometric properties with an exploratory factor analysis (EFA) using the same data set ($n = 120$) collected in this study. First, the statistical assumptions of factor analysis were tested and confirmed via examining normal distribution, linearity, homoscedascity, and outliers, as well as the inspection of Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and Bartlett's test of sphericity to determine whether the sample and correlation matrix are relevant to advance to the next step of an EFA (Tabachnick & Fidell, 2001).

A series of EFAs were then run using a principal axis factoring extraction, Promax oblique rotation method, and listwise deletion of missing values option. Because, theoretically, the underlying dimensions of the LAMS are interrelated, the use of principal axis factoring (PAF) with a Promax oblique rotation ($K = 4$) allowing for interdependent factors was determined to be reasonable (Tabachnick & Fidell, 2001). In addition, PAF yields a more accurate estimate than principal factor analysis because the former only computes shared variance after excluding specific and error variances, thereby evading inflated factor loadings unlike the latter that uses total variances.

A mixed criteria were used to determine an appropriate number of factors to retain for rotation including: (a) eigenvalue above 1, (b) the scree plots, (c) item loadings above .30, (d) no or few item cross loadings, (e) factors with at least three items, (f) conceptual clarity and

simplicity of the factors, and most importantly, (g) theoretical meaningfulness and interpretability of the rotated factor solutions (Costello & Osborne, 2005; Gorsuch, 1983). Initially, the EFA with the 42 items of the LAMS was run to examine if there are items with negative loading values, item loadings below .30, and non-sensible factors or items, using the pattern matrix. Then, the EFAs were rerun after deleting psychometrically weak, unreasonable items, and kept doing these procedures until finding possible factor structures. Considering the expected number of factors based on theory, the scree test, and eigenvalues, four-, five-, six-, and seven-factor solutions were extracted and rotated as possible factors to retain for further EFAs and then the results were compared. Among those different factor solutions, the five factor solution was considered the most reasonable and acceptable because its factor structure more conceptually made sense to the researcher and were more interpretable than the other factor solutions. Consequently, the emerging meaningful structures from the exploratory factor analysis with the five factor solution were used for the following hierarchical multiple regression analyses.

Hierarchical multiple regression analyses

Before conducting a series of hierarchical multiple regression analyses, the statistical assumptions of multiple regression analyses were considered and examined. For this purpose, linearity, homoscedacity, and normal distribution of residuals were tested by examining standardized residuals with the use of normal probability plots. In addition, influential observations (e.g., outliers), which significantly affect interpretation of results, were identified and, if present, were excluded in the subsequent analyses. Specifically, when regression residuals of data went beyond three standard deviations above or below the mean, these cases were eliminated from analyses (Tabachnick & Fidell, 2001, as cited in Craike & Coleman, 2005).

In order to test moderating effects of various leisure meanings, while addressing potential problems of multicollinearity among independent variables, a centering method was used (Aldwin, 1994). Thus, all of the participants' responses to measures were standardized in order to directly compare the power of explanations by independent and moderating variables and the interactions of these two variables. Specifically, one standard deviation above or below the mean of variables was employed to distinguish high vs. low acculturation stress levels, and high vs. low leisure meanings.

To test the hypotheses established, a series of hierarchical multiple regression analyses were performed to detect whether the main and interaction effects of leisure meanings and acculturation stress are statistically significant. Specifically, hierarchical multiple regression models were developed and tested with leisure meanings and the levels of acculturation stress as the predictor variables, and psychological and sociocultural adaptation as the dependent variables. To predict psychological adaptation, the levels of acculturation stress were entered into a regression model at the first step. Then, leisure meanings (e.g., global leisure meanings and leisure adaptation meanings) were entered into the model at the second step to test the main effects. Last, interaction effects between leisure meanings and the levels of acculturation stress were entered into the regression model at the third and final step, while controlling for the main effects and immigration and socio-demographic variables.

Consequently, the researcher examined the patterns of plots to graphically illustrate significant interaction effects on the dependent variable(s) to evaluate whether these patterns correspond with the theoretical assumption of the stress-buffer model. Such graphic plots were based on the use of one standard deviation above or below the mean of variables to distinguish high vs. low stress levels, and high vs. low leisure meanings, as noted earlier. Then, whether the stress-buffer hypothesis is supported depended on the nature of significant

interaction effects between leisure meanings and the levels of acculturation stress in predicting psychological adaptation. The same analysis procedures as described above were also used for predicting the second dependent variable, sociocultural adaptation.

CHAPTER 4

RESULTS

In this chapter, the results of this study are presented in the following five sections: (a) the descriptive statistics of the variables, (b) the correlations among variables, (c) the exploratory factor analyses of the Leisure Adaptation Meanings Scale (LAMS), (d) the exploratory factor analyses of the global leisure meanings scale, and (e) the main and moderating effects of leisure meanings. As mentioned earlier, the purpose of this study was to test the hypothesized models regarding whether and which types of leisure meanings buffer against the negative effects of acculturation stress on psychological and sociocultural adaptation.

Descriptive Statistics of Variables

Descriptive statistics (i.e., means and standard deviations) were estimated for the independent, moderating, and dependent variables. Selected descriptive statistics of the key measures are presented in Table 1. The mean scores of the primary variables show that overall, the study participants reported relatively high levels of leisure meanings ($M = 3.61$, $SD = .49$), life satisfaction and self-esteem ($M = 3.63$, $SD = .59$), along with moderate levels of acculturation stress ($M = 2.76$, $SD = .69$) and difficulty in sociocultural adaptation ($M = 2.40$, $SD = .67$), and few mental health problems ($M = 1.99$, $SD = .70$). Item ranges of all measures used in this study were from 1 ("very low") to 5 ("very high") on a 5-point Likert-type scale. Among the sub-component variables examined, the mean score of leisure-generated ethnic identity is very high ($M = 4.27$, $SD = .64$), whereas the meaning of a passing time variable is the lowest ($M = 2.46$, $SD = .68$).

Of the total of 313 distributed questionnaires, the data screening suggested that only 120 questionnaires were usable, resulting in the response rate of 38.3 %. Data were screened

and deleted from the main analyses if the percentage of completing a questionnaire was less than 90% and/or response patterns of data were unreasonable (e.g., responding to most of items as the same value). In addition, relevant values of missing data were estimated to replace the missing data using a regression estimation method in SPSS for further analyses.

Table 2 shows a summary of socio-demographic and immigration variables used in the analyses. The age of the study participants ranged from 19 to 79 years old, with the average age of 39 years ($SD = 12.94$). There were fewer male participants (41.7 %) than female participants (58.3 %). The length of living in Canada varied from 1 year to 40 years, and its mean was 8.7 years ($SD = 8.9$). The majority of the respondents came to Canada with their families (50.8 %), some came alone (23.3 %), and some came with a spouse (16.7 %). The status of residence included permanent residents (35.4 %), naturalized Canadian citizens (32.5 %), international students with intention for immigration (15.8 %), and Canadian-born citizens (10 %). Many of the respondents had a college or university degree (54.2 %), high school diploma (25.8 %), or community college diploma (8.3 %). The employment status of the respondents included homemakers (35.8 %), employed full-time (16.7 %), and self-employed (11.7 %). The average annual household income of the participants was \$45,900.

Correlations among Variables

Correlation coefficients among the independent, moderator, and dependent variables are shown in Table 3. Many of the correlations of the major variables are statistically significant and in expected directions, showing noticeable patterns of intercorrelations among the variables. Acculturation stress is significantly correlated with negative life satisfaction and self-esteem ($r = -.36$), and with lower psychological ($r = .48$) and sociocultural adaptation ($r = .62$). Likewise, the length of time living in Canada is also significantly associated with acculturation stress, such that the longer the time, the lower the acculturation stress ($r = .39$).

Some of the socio-demographic and immigration variables are significantly associated with dependent variables. The length of living in Canada is significantly and positively correlated with life satisfaction and self-esteem ($r = .26$), and negatively with poor mental health and sociocultural adaptation. That is, the longer the length of living in Canada, the better one's mental health ($r = -.27$) and sociocultural adaptation ($r = -.45$). Annual income is also positively correlated with life satisfaction and self-esteem ($r = .24$), but it is negatively associated with poor sociocultural adaptation ($r = -.22$). In addition, age is correlated significantly with mental health ($r = -.26$), such that the older the study participants, the healthier they were. Thus, those socio-demographic and immigration variables that significantly correlate with the dependent variables are used as controlling variables in subsequent multiple regression analyses.

Surprisingly, the overall measure of global leisure meanings is significantly associated with acculturation stress ($r = .24$), such that people with high levels of global leisure meanings reported greater acculturation stress. However, leisure adaptation meanings are not significantly correlated with acculturation stress. Many of the sub-components of leisure meanings are significantly and positively correlated with psychological and sociocultural adaptation. Significantly associated with higher life satisfaction and self-esteem are leisure friendship, leisure companionship, leisure mood enhancement, leisure rejuvenation, and leisure adjustment, and leisure-generated ethnic identity.

Exploratory Factor Analyses of Leisure Adaptation Meanings Scale (LAMS)

In order to measure leisure adaptation meanings, the LAMS was newly developed and tested using the same data set ($n = 120$) collected in this study. Specifically, the LAMS is intended to assess the extent to which and how people gain meanings in life through the processes of adapting to the challenges of life via leisure pursuits. First, distributions of the

LAMS items were examined using both normal- and detrended normal-P-P plots, and all of the items satisfied the requirements of normal distribution (Kim, 2004).

With regard to the internal consistency reliability of the LAMS, Cronbach's alpha coefficients were calculated for the overall scale of the LAMS as well as its components (Table 4). Then, inter-item correlations and corrected item-total correlations were examined to identify potential irrelevant/problematic items, which adversely affect overall alpha scores of the LAMS. More specifically, the criteria for deleting items consider a mixed method of item correlations, reliability scores, and theoretical foundations (Tabachnick & Fidell, 2001), and 12 items were deleted from the original item pools. Consequently, the total Cronbach's alpha score for the overall LAMS computed was .93 that indicates the strong internal consistency of the scales. Accordingly, the alpha coefficients for its components estimated were .87 (leisure companionship), .80 (leisure mood enhancement), .84 (leisure palliative coping), .75 (leisure rejuvenation), and .80 (leisure adjustment), respectively.

To examine the construct validity of the LAMS, an exploratory factor analysis (EFA) was conducted using principal axis factoring extraction, Promax oblique rotation, and listwise deletion of missing values. Because the components of the LAMS are conceptually correlated with each other (Hutchinson, 2004), the use of principal axis factoring (PAF) with a Promax oblique rotation ($K = 4$) allowing for interdependent factors was more reasonable than the use of principal factor analysis with an orthogonal rotation, assuming that factors are independent (Tabachnick & Fidell, 2001). Likewise, because a Promax rotation method creates a factor correlation matrix indicating how rotated factors are correlated with one another, the factor correlation matrix provides a good rationale for which rotation method is more suitable than the other (Gorsuch, 1983). In this study, the values of the factor correlation matrix ranged from .37 to .62, showing relatively high correlations, so the use of

an oblique rotation is justified over an orthogonal one. Equally important, PAF yields a more accurate estimate than principal factor analysis because the former only uses common or shared variances accounted for after excluding specific and error variances, thereby evading inflated factor loadings like the latter that uses total variances (i.e., common, specific, and error variances). Finally, the use of PAF fit to the objective of an exploratory factor analysis in this study (i.e., to inspect factor structures of the LAMS), compared to principal factor analysis that is often used to reduce the number of scale items into factors (Hair et al., 1995).

The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy was .87, and Bartlett's test of sphericity was statistically significant at the .000 level, indicating that the sample and correlation matrix are appropriate to proceed to the next stage of factor analysis (Tabachnick & Fidell, 2001). A combination of various criteria were used to make a decision about the optimal number of factors to retain for rotation including: (a) eigenvalue above 1, (b) the scree plots, (c) item loadings above .30, (d) no or few item cross loadings, (e) factors with at least three items, (f) conceptual clarity and simplicity of the factors, and most importantly, (g) theoretical meaningfulness and interpretability of the rotated factors (Costello & Osborne, 2005; Gorsuch, 1983).

Table 5.1 and 5.2 show the results of the pattern matrix and the item pools from the first EFA of the LAMS. Initially, the EFA with the 42 items of the LAMS was run for several times to identify if there are items with negative loading values, item loadings below .30, and non-sensible factors or items, using the pattern matrix. Then, the EFAs were rerun after deleting psychometrically weak, unreasonable items to find optimal factor structures. Specifically, the items of Comp 7 and 8; Palli 4, 6, 7, 8, and 10; Mood 6, 7, and 9; and Moti 2 and 4 were removed for the next factor analysis. Considering the expected number of factors based on previous theories and findings, the scree test, and eigenvalues, four-, five-, six-, and

seven-factor solutions were extracted and rotated as possible factors to retain for further EFAs and then compared the results of different rotations. Among those four factor solutions, the five factor solution was considered the most reasonable and acceptable because its factor structure more conceptually made sense and was more interpretable than the other factor solutions.

Table 6.1 and 6.2 show the final results of the pattern matrix and the item pools from the EFA of the LAMS. It consists of five factors that are labeled *leisure companionship*, *leisure mood enhancement*, *leisure palliative coping*, *leisure rejuvenation*, and *leisure adjustment*. In fact, unlike the expected factors from the past theory and evidence, there were two unique results from the EFA for the LAMS to be mentioned. First, the dimension of leisure palliative coping previously conceptualized as only one component (Iwasaki & Mannell, 2000) emerged as two distinctive factors, named leisure rejuvenation and leisure palliative coping in this study; however, they had similar functions or characteristics in the process of coping with stress but not identical. In contrast, the two original dimensions of leisure coping motivation and leisure generated-growth merged to become only one factor, namely, leisure adjustment. In terms of cross loadings of items, several items loaded on across different two factors after the EFAs, and the theoretical foundation and psychological meaningfulness of those items were considered to interpret the results, thereby determining which items well match with which factors.

The first factor, *leisure companionship*, measures the extent to which shared leisure activities help people gain a sense of companionship and belonging to a group as a way of coping with stress (e.g., shared leisure with others helps me cope with stress). This factor of leisure companionship consisting of 10 items accounted for 35.1% of the total variance.

The second factor, *leisure adjustment*, refers to the meaning of leisure for personal adjustment through facilitating one's interests, a new sense of freedom, group solidarity, and calmness above and beyond leisure coping. It has six items (e.g., "leisure enables me to develop expanded interests in my life") that accounted for 8.4% of the variances. Interestingly, according to the original theory, two items (Mood 3 and Comp 3) in this factor fit conceptually with leisure mood enhancement and leisure companionship, respectively. However, in this study Mood 3 and Comp 3 are considered to belong to the leisure adjustment meaning because they theoretically represent leisure adjustment regarding Korean culture. Specifically, the item, Mood 3, (i.e., "my feelings of calmness are enhanced through leisure") is a sort of purified emotions or stabilized calmness gained through the long process of stress and coping experiences in life, and its nature seems similar to the state of meditation with a sense of peace and comfort. Likewise, the item of Comp 3 (i.e., "I am aware of how mutual empathy during family time helps me manage stress") may be considered as a generalized perception of family's mutual empathy above and beyond coping because it would be a positive adjustment result via meaningful family interactions. In other words, family members as their partner and facilitator reconsider family times as an important context for sharing mutual empathy as a result of immigration. Thus, it assumes that this item, Comp 3, would be wisdom in life evolved over the life cycle in the dominant society/community.

The third factor, *leisure palliative coping*, assesses the perception of having a time-out or break in leisure pursuits as a way of coping with stress. This factor including four items (e.g., "escaping stress through leisure helps me cope") accounted for 5.5% of the variances. The fourth factor, *leisure mood enhancement*, means the promotion of positive moods and the reduction of negative emotions through leisure activities. Consisting of five items (e.g.,

“positive emotions in leisure help me better manage stress”), it accounted for 5.3% of the total variances. The fifth factor, *leisure rejuvenation*, is envisioned as a sense of refreshment, vigor, and rejuvenation gained through leisure pursuits. It includes five items (e.g., “leisure makes me become refreshed”) and accounted for 4.5% of the total variances. As a whole, these five factors explained 58.9% of the total variance after the principal axis factoring extraction; thus, this five-factor structure of the LAMS showed a satisfactory psychometric quality as a valid measurement and met the minimum variance of 60% in social sciences as an acceptable factor structure (Hair et al., 1995).

Exploratory Factor Analyses of Global Leisure Meanings Scale

Given the significant cultural differences between collectivism and individualism, EFA was conducted to examine the factor structures of global leisure meanings among the Korean sample. Also, even slight changes to item that enhance the suitability of a scale to a specific sample could influence its psychometric characteristics, so it is important to inspect them if it is used in a different culture (Loutsiou-Ladd, Panayiotou, & Kokkinos, 2008). In fact, the original Leisure Meanings Inventory and other sub-dimensions of global leisure meanings used in this study were developed in Australia (Schulz & Watkins, 2007) and other cultural contexts. Consequently, the same EFA procedures used for testing the LAMS were applied to identify the factor solutions of the Global Leisure Meanings Scale (GLMS) and other components.

The results of the pattern matrixes from the EFAs for the GLMS are shown in Tables 7.1 and 8.1, and Table 7.2 and 8.2 also report the item pools of them, respectively. When the first EFA was run, the pattern matrix was not shown up because a rotation failed to converge in 25 iterations (i.e., GLMS = 24 items), therein setting up a six-factor solution (which makes sense conceptually) to estimate rotated factors of the GLMS. As a result, some items of

Choice 1, 2, and 4, Selfde 1, Harmo 2, and Pass 1 were deleted due to low and questionable loadings. Based on the inspection of the scree plot and eigenvalues, four- and five-factor solutions for the EFAs were performed, and then the four-factor solution was chosen because of its greater clarity, psychological meaningfulness and interpretability. Six expected factors based on the theoretical foundation were not, however, supported from the EFA. Interestingly, the dimension of exercising choice as a part of the GLMS was not formed to be a meaningful factor in this EFA, but all of exercising choice items dispersed across different factors. In addition, the dimensions of self-development and leisure friendship that are conceptually distinctive based on the past theory converged to be one factor. However, these two dimensions (i.e., self-development and leisure friendship) are theoretically different concepts (yet somehow having similar characteristics); thus, they were separately used for computing a summate scale of the GLMS for further multiple regression analyses.

The emergent factors of the GLMS from the EFAs are named *group harmony*, *leisure friendship*, *self-development*, *escaping pressure*, and *passing time*. First, *group harmony* measures people's consideration about maintaining a good relationship with and a positive impression on others during leisure. This dimension has four items (e.g., "leisure helps me understand my companion's thoughts and feelings"), and it accounted for 25.3 % of the total variances. Second, *leisure friendship* means people's beliefs that friendships developed via leisure contexts provide them with perceived social support and a sense of connection to others. It consists of three items (e.g., "I make new friends through leisure"), and it accounted for 11.9 % of the total variances shared with the dimension of self-development. Third, the subscale of *self-development* in leisure contexts refers to having opportunities for people to grow, including intellectual, psychological, and social in leisure as part of the lifelong

learning. The dimension of self-development involves three items, and an example item is “leisure activities provide me with opportunities to learn new skills.”

Fourth, *escaping pressure* is envisioned as temporarily escaping demands of life by disengagement, getting away, or having a time-out frame that may facilitate mental relaxation for self-maintenance. It has four items (e.g., “leisure is the time when I get to disengage from normal life”), and explained 9.2 % of the total variance. Finally, *passing time* measures experiencing filling in free times by sedentary activities, physical relaxation, and fun for self-entertainment. This dimension comprises of three items (e.g., “leisure just occurs in my spare time”), and accounted for 8.1 % of the total variance. Taken altogether, the GLMS explained 54.4 % of the total variance after running the principal axis factoring extraction for an EFA. The overall alpha score for the GLMS is .81, and the alpha scores of its sub-dimensions are .48 (passing time), .70 (escaping pressure), .56 (self-development), .57 (leisure friendship), and .83 (group harmony), respectively.

As for the leisure-generated ethnic identity scale, it was not necessary to run the EFA because theoretically, all items except one item used in this study belong to the subscale of ethnic identity commitment excluding ethnic identity exploration (Phinney, 1992). This subscale of ethnic identity commitment is to assess a sense of belonging and attachment to one’s cultural group especially from an affective and attitudinal perspective of ethnic identity. In contrast, ethnic identity exploration that is the other component of ethnic identity (but was not used in this study) is to measure developmental and cognitive components of ethnic identity. According to literature, the measurement of ethnic identity has mostly used the sub-dimension of ethnic identity exploration in most of research. The alpha coefficient of the leisure-generated ethnic identity scale is .86 that shows relatively a good internal consistency

of the scale, and no items affected the total alpha value negatively; thus, all items were used for the next multiple regression analyses without any deletion.

Main and Moderating Effects of Leisure Meanings

The statistical assumptions of multiple regression analysis were examined prior to performing hierarchical multiple regression models. Specifically, the assumptions of normal distribution, homoscedasticity, residuals, multicollinearity, and linearity were tested to identify possible problems of the data to be used (Hair et al., 1995). First, based on both normal P-P plots and Kolmogorov-Smirnov test, a normal distribution for the sample was used to examine the collected data, and it could be used without further modification. Second, by looking at partial regression plots showing standardized residuals, the assumption of homoscedasticity was met as the dispersals of residuals were randomly located on the slope of the dependent variables. Third, the normal distribution of residuals was tested by normal P-P plots of regression standardized residual, and it did not violate the assumption of normal distribution. Likewise, using Durbin-Watson statistics to test residual independence, the ranges of all values of Durbin-Watson tested were between 1.5 and 2.5, meaning that residuals were independent (Garson, 2008). Fourth, the indicators of Tolerance values and VIF (Variance Inflation Factor) met the assumption of not violating multicollinearity as all values of Tolerance were very close to 1 and VIF was far less than 10 (Garson, 2008). That is, there were no collinearity relationships among the independent variables. Finally, after inspecting normal plots, scatter plots, and residual tests, the associations between the independent and dependent variables corresponded with one another, therein showing linearity.

Followed by examining the statistical assumptions, a series of hierarchical multiple regression analyses were run to investigate the relationships of the two primary leisure

meanings and acculturation stress on psychological and sociocultural adaptation. Specifically, the aim of these analyses was to test the main and interaction effects of leisure meanings in predicting the dependent variables after controlling for socio-demographic and immigration variables and acculturation stress.

Effects of leisure meanings on life satisfaction and self-esteem

The results for the main and interaction effects of leisure meanings on life satisfaction and self-esteem are presented in Tables 9 and 10. Socio-demographic and immigration variables including the length of living in Canada and annual income were significantly related to life satisfaction and self-esteem; thus, they were entered into a regression model at the first step before entering acculturation stress at the second step and leisure meanings at the third step. While controlling for the effects of those socio-demographic and immigration variables, acculturation stress was significantly and negatively associated with life satisfaction and self-esteem of Korean adults. That is, those who had higher levels of acculturation stress were more likely to have lower their life satisfaction and self-esteem.

The main effects of global leisure meanings on life satisfaction and self-esteem are also presented in Table 9. In general, the overall measure of global leisure meanings was significantly related to positive life satisfaction and self-esteem; however, keep in mind that life satisfaction and self-esteem is not a separate dependent variable, but in this study, the researcher combines these two variables together to create one dependent variable. Furthermore, each of global leisure meanings significantly predicted greater life satisfaction and self-esteem regardless of the levels of acculturation stress, and five separate hierarchical multiple regression models were conducted, respectively in Table 9. Specifically, the meanings of group harmony, leisure friendship, self-development, and leisure-generated ethnic identity were positively and significantly associated with higher life satisfaction and

self-esteem of Korean samples. In addition, the meaning of group harmony in leisure uniquely explained an additional 3% of the total variance in predicting positive life satisfaction and self-esteem ($p < .05$), so did leisure friendship (8% of the total variance), self-development (5% of the total variance), and leisure-generated ethnic identity (8% of the total variance) at the .05 level.

The main effects of leisure adaptation meanings on life satisfaction and self-esteem are shown in Table 10. As can be seen in Table 10, the overall measure of leisure adaptation meanings also significantly predicted greater life satisfaction and self-esteem irrespective of the levels of acculturation stress. Likewise, all dimensions of leisure adaptation meanings including leisure companionship, leisure mood enhancement, leisure palliative coping, leisure rejuvenation, and leisure adjustment significantly and positively contributed to greater levels of life satisfaction and self-esteem for Korean adults at the .005 level regardless of the levels of acculturation stress.

The interaction effects of acculturation stress and leisure meanings on life satisfaction and self-esteem also are shown in Tables 9 and 10. As presented, no statistically significant interaction effects between all of leisure meanings and acculturation stress were found, although the cross product of leisure-generated ethnic identity and acculturation stress was marginally significant in predicting life satisfaction and self-esteem ($p = .063$).

Effects of leisure meanings on mental health

The same hierarchical multiple regression analyses were employed to examine the main and interaction effects of leisure meanings on mental health. Table 11 summarizes the results of these multiple regression analyses. After entering age and the length of living in Canada into a regression model at the first step, acculturation stress was entered at the second step and then various leisure meanings at the third step. The results clearly indicated that

acculturation stress was significantly and negatively associated with mental health (i.e., poor mental health) of Korean adults. On the other hand, all of global leisure meanings and leisure adaptation meanings showed no statistically significant main effects in predicting mental health. Likewise, there were no statistically significant interaction effects between global leisure meanings and leisure adaptation meanings and acculturation stress on the mental health outcome, respectively.

Effects of leisure meanings on sociocultural adaptation

Tables 12 and 13 show the results of hierarchical multiple regression analyses to determine the main and interaction effects of leisure meanings on sociocultural adaptation. Since the length of living in Canada and annual income are significantly correlated with sociocultural adaptation, they were entered into a regression model at the first step before entering acculturation stress at the second step and leisure meanings at the third step. First, acculturation stress significantly predicted sociocultural adaptation in such a way that higher levels of acculturation stress were associated with a poorer sociocultural adaptation for Korean adults in a new society. Second, all of the major leisure meanings did not significantly predict sociocultural adaptation above and beyond the other variables entered into the regression model. Finally, as for the interaction effects of leisure meanings, only the cross product between leisure companionship and acculturation stress was statistically significant in predicting sociocultural adaptation (R^2 square change = .03; 3% of the total variance was explained by this leisure companionship X acculturation stress interaction term).

This statistically significant interaction effect between leisure companionship and acculturation stress is plotted in Figure 8, but it does not support the leisure buffering effect. For example, Figure 8 suggests that when the levels of acculturation stress were low, higher leisure companionship was associated with better sociocultural adaptation. However, when

the levels of acculturation stress were high, higher levels of leisure companionship corresponded to relatively lower sociocultural adaptation. Consequently, the result of this study is not consistent with a stress buffer hypothesis; In fact, no leisure buffer or moderating effect was found.

CHAPTER 5

Discussion

Considering a potentially important role of culturally grounded leisure meanings in the lives of marginalized populations, the present study tested the hypothesized models concerning *whether and which types of leisure meanings buffer against the adverse impact of acculturation stress in the toward psychological and sociocultural adaptation of adults with Korean ethnicity in Winnipeg, Canada*. To achieve this aim, first, the LAMS was developed in order to measure leisure adaptation meanings from a non-dominant perspective, and then its reliability and validity were tested. Second, a series of hierarchical multiple regression analyses were performed to test the main and moderating effects of leisure meanings on psychological and sociocultural adaptation using a sample of 120 Korean participants. Overall, the findings of this study did not support the leisure buffering model, but did support the main effects of leisure meanings on the outcome variables. Besides summarizing and interpreting the major findings of the study, this chapter also discusses implications, limitations, and recommendations for future study.

Interpretation of Major Findings

First, this section discusses the major findings of this study including: (a) the main effects of acculturation stress on the dependent variables, (b) the main effects of leisure meanings on the dependent variables, and (c) the moderating effects of leisure meanings on the outcomes. Unlike normal life stress often experienced by general populations (e.g., hassles and time pressure, work stress), this study focused on acculturation stress (attributed, for example, to racism, discrimination, and inequalities) experienced by a marginalized minority population group (i.e., Korean adults).

Main effects of acculturation stress on dependent variables

The data of this study suggested that acculturation stress is significantly related to lower life satisfaction and self-esteem as well as poor mental health and difficult sociocultural adaptation among members of an ethnic minority group during cultural transitions. These findings support previous studies (Bhugra, 2004; Caetano & Clark, 2003; Cortes, 2003; Gong & Takeuchi, 2003; Hurh, 1998; Myers & Rodriguez, 2003; Organista et al., 2003), showing that acculturation stress was negatively related to non-dominant group members' (e.g., immigrants, refugees, and sojourners) physical and mental health and well-being when they immigrate to a host culture. Moreover, given the demanding challenges that ethnic minority group's experience in their adaptation processes, Korean adults in this study were believed to experience unique acculturation stress that is distinguishable from general life stress. Therefore, acculturation stress appears to be an immense constraint in the lives of those ethnic minorities and immigrants, implying the importance of providing culturally relevant resources and addressing structural problems in order to ease or alleviate acculturation stress.

Main effects of leisure meanings on dependent variables

Overall, supporting the main effect hypotheses, the findings of this study showed that both global leisure meanings and leisure adaptation meanings were significantly associated with greater life satisfaction and self-esteem (in all of the nine separate analyses with dimension measures) above and beyond the effects of acculturation stress. These findings provide empirical evidence to support the idea that leisure meanings can help people enhance their life satisfaction and self-esteem. They are also consistent with previous studies (Hutchinson et al., 2003; 2005; Iwasaki, 2008; Kim et al, 2005; Mannell & Kleiber, 1997; Yau & Packer, 2002), suggesting that people who have gained positive meanings from

leisure tend to maintain good psychosocial well-being and self-esteem regardless of the levels of stress. Contrary to the expected predictions, however, no support was found for the main effects of leisure meanings on mental health and sociocultural adaptation. The next section describes the effects of global leisure meanings and leisure adaptation meanings, separately.

Main effects of global leisure meanings. Global leisure meanings are conceptualized as a generalized constellation of meanings culturally gained through leisure pursuits that could be either stable or changeable over the life course. All the dimensions of global leisure meanings (i.e., leisure-generated ethnic identity, group harmony, leisure friendship, and self-development) significantly and directly predicted higher levels of life satisfaction and self-esteem while considering the effects of acculturation stress. Particularly noticeable are the effects of leisure-generated ethnic identity and group harmony in leisure because leisure research conducted from a Western perspective seldom highlights the importance of these meanings during acculturation transitions. Consequently, the meanings of ethnic identity and group harmony gained from leisure appear to be culturally appropriate for the present population because people's leisure meanings seem to correspond with the unique cultural meanings they value.

Leisure-generated ethnic identity. First, the meaning of leisure-generated ethnic identity seemed salient in its contribution to the participants' life satisfaction and self-esteem. That is, people with a higher perception of leisure-generated ethnic identity were more likely to experience greater life satisfaction and self-esteem irrespective of the levels of acculturation stress. These findings are congruent with previous studies (Rayle & Myers, 2004; Stodolska, 2000; Stodolska & Alexandris, 2004) showing that ethnic identity gained from leisure is associated with good health, well-being, and adaptation of ethnic minority groups in a host society. In addition, based on a cross-cultural integrative review of literature,

Iwasaki (2008) highlights the idea that culturally appropriate leisure-like engagements can enable diverse ethnic groups of people to facilitate a healthy identity/cultural identity and spirituality, which can, in turn, contribute to positive self-esteem, life satisfaction, and the overall quality of life.

Leisure contexts may help ease acculturation transitions because leisure-generated ethnic identity can serve as an ethnic enclave or niche where ethnic group members feel secure from social stigmas and retain their traditions and rituals favoured in the motherland. In other words, leisure spaces may make it possible for ethnic minority groups to maintain their original culture and to interact with in-group members, thus building a sense of attachment, nostalgia, and belonging to one's own group (Henderson & Frelke, 2000). Therefore, leisure can play an important role in helping immigrants achieve a secure ethnic identity that can promote their self-esteem and life satisfaction even though they are in the midst of acculturation experiences. The question to be asked is how ethnic identity contributes to people's positive self-esteem and life satisfaction consistent with the findings of the present study. Hence, the following section will describe several theories to support the idea of ethnic identity on self-esteem and life satisfaction.

The literature of social and developmental psychology explains how a secure ethnic identity helps acculturating members enhance their self-esteem and positive outcomes (Phinney, 2003; Phinney et al., 2001; St.Louis & Liem, 2005; Verkuyten, 2005). Social psychology deals largely with the cognitive aspect of social identity related to self-concept (Tajfel & Turner, 1986, cited in Phinney et al., 2001), whereas developmental psychology focuses on the process of developing social identity (Phinney, 2003). Both approaches, however, involve affective components or positive feelings about ethnic identity. First, according to social identity theory, one of the most salient parts of self-concept for an

individual is to gain a sense of social identity (Tajfel & Turner, 1986). When they feel they belong to a group, people are more likely to achieve a positive social identity, thus increasing self-esteem. Because self-identification and self-esteem are closely interrelated, attaining a positive social identity as part of the self can likely lead to an individual's psychological well-being and self-esteem. For example, in their cross-cultural research of immigrant youth from 13 nations, Phinney and colleagues (2006) showed that a secure ethnic identity predicted a positive psychological adaptation such as life satisfaction and self-esteem (but not sociocultural adaptation).

Along with social identity theory, social comparison and attribution theories assert how members of marginalized ethnic groups maintain their self-esteem in several ways (Crocker & Major, 1989; Festinger, 1954). For example, ethnic minority members attribute prejudices and discrimination they experience from intercultural contacts (e.g., with a host society) to their group rather than as a personal issue per se (Crocker & Major, 1989). Through this process, they may relieve negative feelings of criticism and failure (e.g., racism and stereotypes) and thus maintain their self-esteem. That is, they may be motivated to employ an external attribution rather than an internal attribution in the face of harmful feelings derived from acculturation experiences. Moreover, members of socially disadvantaged groups may tend to compare themselves within their in-groups, particularly using strategic downward comparisons with worse-off members of their own group, so this downward social comparison strategy may boost their self-esteem (Crocker & Major, 1989). Especially when members of stigmatized groups do not have objective self-evaluation criteria in social contexts to gauge their own opinions and abilities, they tend to compare themselves with others within their in-group (Klein, 1997). Therefore, the findings of this study are

similar to the psychological theories and findings for why ethnic identity helps acculturating members bolster their life satisfaction and self-esteem.

Particularly important is having a secure ethnic identity when people's valued identity is threatened by negative emotions coming from stereotypes, prejudices, and discrimination that influence their self-esteem negatively (Crocker & Major, 1989; Verkuyten, 2005). In the wake of negative acculturation experiences that make ethnic minority members feel worse about themselves. A sense of belonging, attachment, commitment, and loyalty to their in-groups gained through maintaining a positive ethnic identity can provide them with psychological resources to manage negative emotions. Consequently, they may tend to devalue out-groups/members compared with their in-group's uniqueness, and they are more likely to seek out an ethnic/cultural nest to protect themselves and to bolster their self-esteem and well-being. Accordingly, Verkuyten (2005) supports this idea, noting that the aspect of being, feeling, doing, and knowing about ethnicity guides who one is and gives one substantial meanings and values; otherwise, "without a web of attachments, life becomes empty and shallow" (p. 68). For this reason, ethnic communities bridge a gap between the motherland and the host country, offering ethnic minority members cultural spaces where they feel connected to their country of origin to help deal with the problems of uprooting and exclusion they may experience in the dominant society.

On the other hand, developmental psychology suggests that ethnic identity is cherished via developmental stages over the life span (Phinney, 2003; Spencer et al., 2006). That is, ethnic identity may involve progressive changes moving from ethnic identity denial, to acceptance, and then to achievement as people experiment with alternative views and hold particular beliefs and goals for ethnicity (Phinney, 2003; Verkuyten, 2005). As a result, a secure ethnic identity is related to positive emotions, well-being, and self-esteem as people

go through continuous coping processes to overcome life challenges such as stereotypes, racism, and prejudices (Spencer et al., 2006; Verkueten, 2005). In this process, various contexts including parental socialization, family, ethnic communities, peer groups, leisure contexts, and the dominant culture interact with one's interpretation of these contexts to construct ethnic identity either positively or negatively. Therefore, a positive ethnic identity formation can help develop personal strengths and resilience for acculturating members in the process of acculturation and adaptation (Phinney, 2003; Phinney et al., 2001; Spencer et al., 2006).

Accordingly, the process of reconstructing ethnic identity is not simple at all, but involves the interaction between individual characteristics and cultural milieus an acculturating member's homeland and new host country (Berry, 1997, 2006a; Phinney, 2003; Verkueten, 2005). For this reason, where and how acculturating members want to live and adapt is contingent to a larger extent on whether or not they perceive themselves as being "weird" within the host society/community. That is, the notion of where people prefer to live and how they settle and integrate into a new society is attributed to their feelings about available social supports and whether or not acculturating members believe they can have a culturally comforting social life and zone (e.g., having the opportunity to converse in the mother tongue). By and large, in the present study, leisure pursuits enable Korean samples to rebuild their ethnic identity, and some theories from psychology explain why ethnic identity is important to adaptation including life satisfaction and self-esteem, and how it is reconstructed in the dominant society.

Group harmony. Next, the meaning of group harmony gained through leisure, as a dimension of global leisure meanings, was also directly associated with positive life satisfaction and self-esteem regardless of the levels of acculturation stress. Group harmony

via leisure is conceptualized as people's attention to and sensitivity with fitting into their in-group by maintaining a good relationship with and developing positive impressions on in-group members. In fact, the meaning of group harmony gained from leisure pursuits represents the nature of collectivistic cultures because fitting in and considering others' judgments are an important value highly encouraged in these cultures (Markus & Kitayama, 1991). By and large, the possible benefits of group harmony within an in-group include 'sticky' group cohesiveness, extensive social networks, and group solidarity, resulting in optimal outcomes particularly in leisure contexts where people can have a variety of opportunities to freely interact with the same ethnic group of members. Likewise, considering global perspectives of leisure phenomena, Iwasaki (2008) reported how non-dominant cultural values (e.g., Taoism, Muslim, and Native American worldviews) shape culturally meaningful leisure pursuits in the pathway to meaning-making for harmony with nature, community, and others, which are strongly linked to survival values and life quality.

Despite social pressure toward individualistic values of self-expression and independence, adults with Korean ethnicity rarely abandon their cultural value systems but keep them alive in a dominant society. According to Markus and Kitayama (1991), people within a collective culture tend to value an orientation toward and meanings associated with group autonomy, group well-being, and supporting others' goals at the sacrifice of personal control and individualistic goals valued in North America (Markus & Kitayama, 1991; Oyserman et al., 2002). Similarly, the underpinning of collectivism highlights human interdependence, group orientation, and holism so that an individual is understood as part of a society or culture, having broader meanings than an individualistic perspective. As shown in the present study, leisure can serve as a context for strengthening internalized group harmony as a valued meaning that can promote positive self-esteem and life satisfaction.

There has been limited research on the relationship among leisure, group harmony, well-being, and self-esteem; however, psychological research has shown that relational group harmony was positively related to greater life satisfaction for collectivistic Hong Kong undergraduates than for their individualistic U.S. counterparts (Kwan, Bond, & Singelis, 1997, cited in Oyserman et al., 2002). The literature also suggests that higher levels of both collectivism and individualism contributed to higher self-esteem for Japanese and American undergraduates even though the mechanisms operated in both samples were different (Kwan et al., 1997, cited in Oyserman et al., 2002). In this sense, the finding of this study is compatible with the existing literature, supporting that relational harmony with others, community, and nature predicts positive life satisfaction and self-esteem.

Leisure friendship. Holding a stronger meaning of leisure friendship was found to be salient in predicting higher levels of life satisfaction and self-esteem irrespective of the levels of acculturation stress. Leisure friendship is defined as people's generalized perceptions that friendships developed in leisure contexts enable them to gain perceived social supports and a sense of connectedness. All in all, congruent with the findings of this study, the concept of leisure friendship has been extensively studied including its positive contribution to health and psychological well-being (Caldwell, 2005; Hutchinson et al., 2003; Iso-Ahola & Park, 1996; Iwasaki, 2006, 2008; Specht, 2005). For example, drawing on culturally grounded studies, Iwasaki (2008) highlighted how important meaningful leisure connections are for those who value culturally bounded social bonds among family, friends, and community and nature. Regardless of real and symbolic connections with one's cultural heritage, the meaning of culturally valued connections through leisure pursuits can result in positive life satisfaction and lead to life meanings.

Self-development in leisure. Furthermore, people with a higher perception of self-development in leisure appeared to have greater levels of life satisfaction and self-esteem in this study. The meaning of self-development gained in leisure refers to having leisure contexts in which to gain intellectual, psychological, social, and cultural development as a part of the lifelong learning. The key role of self-development and learning thorough leisure engagements corresponds with Iwasaki's recent proposition (2008) noting that culturally grounded leisure provides people with a critical space to gain meanings by discovering themselves, nurturing personal development and growth, and contributing to community building. Needless to say, the meaning of human development and learning in leisure can help people enhance life satisfaction and self-esteem because it leads to satisfy higher human needs for self-improvement and self-fulfillment. This idea also applies to leisure adjustment meaning as a part of the LAMS explained later.

This notion of human development and the lifelong learning is particularly congruent with the values of Confucian societies (such as Korea), which hold the strong belief that uneducated people do not deserve to be considered as valued human beings. As a result, most parents tend to have a firm intention to sacrifice and invest the majority of their resources for the development of their children, especially for academic success. For their children's bright future, they tolerate hardships and strenuous work that give meanings to their lives. Along with their sacrifice for their offspring, Korean adults also try to learn germane skills and knowledge for a developmental purpose through education (Kleiber, 2001) as they take English language courses, read English newspapers, learn diverse ethnic cuisines, and/or practice golf skills, for example. More specifically, Korean participants in this study appeared to be strongly motivated for the pursuit of self-development and learning (mean of 3.45 on a 5-point scale) that corresponds with their cultural orientation toward the higher aspiration for

education. In this vein, the acculturation experiences may serve as a facilitator (Raymore, 2002) rather than as a constraint for Korean participants in the process of the lifelong learning and human development.

In summary, recognizing the importance of both the broader historical and cultural contexts and the developmental stages simultaneously, the pathway to meaning-making through culturally appropriate leisure has used as important tool kits in order to address unique cultural and personal meanings in life culture by culture across epoch. As leisure, work, and life are interconnected and are complemented by one another over the life cycle, versatile leisure meanings should not be separated in broader life contexts, but they should be balanced with and incorporated into family, work, and daily interactions.

Main effects of leisure adaptation meanings. All dimensions of leisure adaptation meanings tested in the present study were significantly associated with higher levels of life satisfaction and self-esteem regardless of the levels of acculturation stress that Korean adults experienced. However, these effects were not found to be significant in predicting mental health and sociocultural adaptation. Leisure adaptation meanings are conceptualized as the extent to which and how people gain meanings in the processes of adapting to the challenges of life through leisure pursuits. These processes involve the use of leisure engagements not only to cope with life stress, but also to generate the long-term adjustment benefits such as a purified or positive emotional state, a positive view on life, and personal growth.

Leisure adjustment meaning. First, higher levels of leisure adjustment meaning (as one dimension of leisure adaptation meanings) were directly associated with greater life satisfaction and self-esteem for Korean adults in the present study. The term *leisure adjustment* refers to seeing leisure as a context for personal transformation to deal with and transcend life challenges (Hutchinson, 2004; Hutchinson & Kleiber, 2005; Kleiber, 2004;

Kleiber et al., 2002). The key ideas included in this dimension derived from this study are an enhanced appreciation of diverse interests and a new sense of freedom, a stronger sense of mutual empathy toward family and ethnic group, and personal reflection on life in the leisure context. Accordingly, leisure adjustment meaning assumes that leisure contexts play a critical role in serving as a catalyst to facilitate personal growth in the wake of acculturation stress for the case of ethnic minorities such as Korean immigrants. Therefore, life challenges, including acculturation stress in this case, can be considered opportunities for personal transformation, and most importantly, this narrative work is assumed to be facilitated by meaningful leisure pursuits.

The notion of personal transformation through leisure originally developed by Kleiber and colleagues (2002), however, is a relatively new idea that must be tested and elaborated further in future research. In this manner, the present study represents a first attempt to test the contribution of leisure (specifically, leisure meanings) to life satisfaction and self-esteem for a Korean sample using a quantitative approach. Some qualitative research has supported the idea that the meaning of leisure adjustment helps people promote their health and psychological functioning in dealing with negative life events (Hutchinson et al., 2003; Hutchinson & Kleiber, 2005). Moreover, how leisure meanings are generated in leisure depends on a wide range of variables in light of the fact that the interaction between personal life stories and culture should be considered to fully understand leisure meanings (Hutchinson, 2004). Needless to say, these seem to correspond with one's dreams, values, and cultural and historical contexts, and the meanings constructed through leisure can appear to help people not only enhance positive psychological functioning, but also overcome life stress effectively.

The findings of this study are also in line with psychological post-traumatic growth and meaning-focused coping theories, suggesting that the self could be reconstructed after traumatic life experiences (Janoff-Bulman, 2004; Folkman & Moskowitz, 2004; Tedeschi & Calhoun, 2004a). In this process, meaning-making in the face of negative life events, along with positive emotions, is regarded as a key mediator to help an individual rebuild their new sense of self. However, coping is the first and foremost step because it can protect people from negative feelings and then offer them a pathway for developmental stages, such as identity formation, divergent thinking, and personal growth (Folkman & Moskowitz, 2004; Spencer et al., 2006). For example, Korean adults in this study seemed to utilize leisure as a way of gaining a new sense of freedom, mutual empathy toward family, group solidarity, and peaceful calmness congruent with their cultural values. As a result, these meanings, as important psychological resources, appeared to enable Korean adults to counteract acculturation stress, promote their health and life satisfaction, and nurture positive personal changes. For this reason, as long as human beings are determined to search for meanings from adversities, there seems to be the potential that they will survive, grow, and thrive via the processes of stress-coping and meaning-making in life (e.g., leisure contexts).

The results of the present study also showed that the other four leisure adaptation meanings (i.e., leisure rejuvenation, leisure companionship, leisure mood enhancement, and leisure palliative coping) appeared to be associated with greater life satisfaction and self-esteem. Conceptually, all of those leisure adaptation meanings represent a domain-specific leisure coping that is believed to help people manage stress. Taken together, the findings of this study are also consistent with previous studies (Hutchinson et al., 2003; Iwasaki, 2003, 2006; Iwasaki et al., 2005; Specht, 2005), showing that leisure adaptation meanings can help leisure participants better handle negative life events and promote their psychological

functioning and self-esteem for a wide range of populations. Hence, the following section described the impact of these leisure adaptation meanings on psychological adaptation, respectively.

Leisure rejuvenation. First, *leisure rejuvenation* involves a sense of refreshment, rejuvenation, and transcendence gained through leisure involvement. The meaning of leisure rejuvenation may help acculturating members acquire renewed vitality, feel refreshed and rejuvenated, and gain a new sense of positive thinking that may allow them to handle ongoing acculturation stress in the present study. Specifically, enjoyable and meaningful leisure can serve to sustain coping efforts and commitment and to restore coping resources to better deal with stress, thus elevating life satisfaction, self-esteem, and hope.

Leisure palliative coping. Equally important is the function of leisure palliative coping (Iwasaki & Mannell, 2000), which refers to the perception of having a “breather,” rest, or time-out through leisure. At the onset of negative emotions caused by stress, people may want to have a temporary escape or a break from stressful life via leisure activities, and the finding of this study corresponds with the previous research regarding the impact of leisure palliative coping on life satisfaction and self-esteem mentioned above. For example, drinking alcoholic beverages (privately or in a social occasion), working out at the gym, or going for a walk or run may enable people to divert their focus away from lingering stressful circumstances. This time-out or breathing may help them reduce negative feelings derived from stress, cultivate positive emotions, and then effectively cope with stress (Folkman & Moskowitz, 2000).

Leisure companionship. Next, the present study is consistent with the previous findings that leisure companionship promotes life satisfaction and self-esteem. Leisure companionship involves an enjoyable, shared social gathering that promotes a domain-

specific social support action and belongingness to a group. In contrast to leisure friendship that emphasizes generalized social support, leisure companionship is known as an action-oriented specific social support in a leisure context, so it could represent a behavioural aspect of collective support. For instance, a shared leisure activity may provide an opportunity for exchanging advice and particular information, encouraging each other's self-esteem, and effectively coping with stress that are consistent with the findings of the present study.

Leisure mood enhancement. Finally, the findings of the present study also supported the idea that the dimension of leisure mood enhancement is envisioned as the elevation of positive emotions/moods and the reduction of negative emotions through leisure engagements. According to Hutchinson (2004) and Iwasaki and Mannell (2000), the regulation of emotions under stressful conditions is a main mediator or function of leisure to cope with stress and to maintain good health and well-being. This idea is also congruent with Iwasaki's argument (2008) based on an array of empirical evidence in cross-cultural contexts that culturally appropriate forms of leisure pursuits can enable people to find valued meanings by allowing people to experience positive emotions and increasing psychosocial well-being in a culturally meaningful way.

Moderating effects of leisure meanings

The present study also investigated whether leisure meanings moderate against the adverse effects of acculturation stress on psychological and sociocultural adaptation. Statistically speaking, the findings failed to show that leisure meanings significantly buffer the damaging effects of acculturation stress on all outcome variables examined at the conventional level ($p < .05$) although some of leisure meaning dimensions showed "marginally" significant effects.

One may wonder why this study failed to find a significant moderating effect of leisure meanings supporting a stress buffer hypothesis. The literature suggests that there seems to be a range of possible reasons to explain these findings, including the validity and reliability of the measures used to operationalize constructs, narrow response ranges of the outcome variables (e.g., 5-point Likert scales), and the difficulty of detecting interaction effects above and beyond main effects in a hierarchical regression model (Frazier, Tix, & Barron, 2004). Also, the influences of stress and coping factors may be non-linear; thus, the use of a linear model may not be relevant. Or, there may be, in fact, no moderating effects of leisure meanings examined, contrary to the stress buffer hypotheses. To date, mixed results have been found from a number of studies that were conducted to test stress-buffer effects of leisure-related constructs (e.g., Craike & Coleman, 2005; Iso-Ahola & Park, 1996; Iwasaki, 2006). Rather than a leisure stress-buffer model, a mediating model of leisure or meaning factors (e.g., Iwasaki and colleagues, 1999-2000, 2001-2002) and/or a direct model of leisure meanings (as shown in this study) may be more suitable to explain the impact of leisure meanings on adaptive outcomes.

Overall, this study has provided empirical evidence to support the main effects of leisure meanings in predicting greater life satisfaction and self-esteem during the process of dealing with acculturation stress among a sample of Korean adults residing in Winnipeg, Canada. Despite the distinctive conceptualizations of the two major leisure meanings (i.e., global leisure meanings and leisure adaptation meanings), those meanings are not totally independent constructs but are interconnected because managing and adapting to challenges of life via leisure appear to represent one of the most important contexts in which people gain a sense of meanings in life over the life cycle.

Leisure Adaptation Meanings Scale (LAMS)

Another unique contribution of this study involved the development and testing of the Leisure Adaptation Meanings Scale (LAMS), which indicated good reliability and validity. Specifically, new factors or components conceptualized in the LAMS include the meanings of leisure rejuvenation and leisure adjustment, in addition to leisure companionship, leisure mood enhancement, and leisure palliative coping that were conceptualized in the past research (Iwasaki & Mannell, 2000). According to past theory and previous findings, leisure palliative coping was considered to constitute as one dimension, but the results of factor analysis in this study suggested that this construct contains another dimension, namely, leisure rejuvenation that is distinguishable from leisure palliative coping. On the other hand, in the factor analysis the dimensions of leisure coping motivation and leisure-generated growth were converged into one meaningful construct, namely, leisure adjustment.

The strengths of the LAMS are summarized as follows:

- (a) The LAMS is designed to measure the meanings of life gained from leisure pursuits in the processes of acculturation and adaptation experienced by non-dominant groups of people, including ones who are raised in and/or value a collectivistic culture orientation. In contrast, other existing scales for measuring similar constructs (e.g., leisure coping beliefs and leisure coping strategies) focus on general or normal life stress experienced by general populations who tend to live in and/or value an individualistic culture orientation (Iwasaki & Mannell, 2000);
- (b) The philosophical underpinning of the LAMS is culture and its pervasive effects on people's lives including leisure styles. It can be assumed that subjective meanings of an individual's viewpoint are necessary but not sufficient to make sense of the complexity of broad meanings in life. Culture, however, is considered to be a bedrock containing all

meanings; thus, giving more attention to cultural and historical contexts is important to better understand diverse meanings in life particularly for less privileged populations. In essence, the conceptualizations and assumptions of the LAMS are deeply embedded and rooted in cultural and historical contexts, and its philosophical underlying characteristics value social constructivism and critical perspectives that operate in people's lives beyond an individual paradigm (Chamberlain, 2004; Kirby, Greaves, & Reid, 2006; MacLachlan, 2004). From this position, the LAMS is considered to be a culturally grounded measure as it incorporates lay beliefs and life contexts of marginalized population groups (e.g., Koreans) into the conceptualization of the LAMS;

- (c) The LAMS is a theory-driven and evidence-based measurement. In accordance with the philosophical claim mentioned above, strategies for searching for the relevant literature targeting acculturating Koreans particularly and members in general to develop the LAMS are mostly based on an array of sources coming from cross-cultural and global contexts from which various samples across cultures are drawn, including some dominant perspectives. Thus, with the help of these many cross-cultural perspectives, the LAMS represents a more balanced and robust measure of leisure meanings than the other existing measures that tended to rely on only one culture over the others. Consequently, this approach was an intentional attempt to challenge Western-oriented conceptualizations of leisure phenomena from a cross-cultural perspective;
- (d) As shown in the present study, the psychometric qualities (i.e., reliability and validity) of the LAMS prove to be strong with an overall alpha value of .93 and good signs of construct validity by looking at convergent and divergent construct of the LAMS, and its dimensions, identified through an exploratory factor analysis, mostly correspond with previous theories and empirical findings; and

(e) The LAMS integrates the ideas of both leisure stress-coping, the use of leisure as a way of coping with stress through leisure companionship and leisure mood enhancement, and developmental aspects of leisure pursuits, the role of leisure in facilitating human development and learning through self-development in leisure and leisure adjustment. In other words, the characteristics of leisure meanings are circular and spiral as they are interconnected and are influenced by each other over the life course in a unique cultural context. Specifically, leisure stress-coping is a first and most essential step for surviving and thriving, and can be considered as a pathway to a positive identity and personal transformation over the life cycle, and these benefits could also influence the specific meanings of leisure stress-coping. As humans continuously develop and learn through dealing with life challenges, the same basic principles of human resilience and strengths seem to be applicable to the mechanisms of leisure stress-coping, adaptation, and development.

Although the Leisure Meanings Inventory (LMI) developed by Schulz and Watkins (2007) presents a new conceptualization of *global* leisure meanings, it does not embrace *domain-specific* leisure coping meanings. In essence, the LAMS addresses this gap/weakness by covering both global and domain-specific (i.e., coping-specific) leisure meanings. With this in mind, the following section offers a critical discussion comparing and contrasting the two measures (i.e., LMI & LAMS) by clarifying both strengths and weaknesses both epistemologically and methodologically.

First, the LAMS is aligned with the epistemology of social construction and/or cultural perspectives mentioned earlier, whereas the epistemological assumption of the LMI is in line with a phenomenological root. Even though both measures deal with an interpretive paradigm of leisure meanings beyond cognitively constructed meanings, the process of

meaning-making of the LAMS people pursue is more likely to be tied to and be influenced by history, culture, and society. In contrast, the process of meaning-making of the LMI people construct tends to focus on an individual's subjective meaning of leisure that mostly represents Western notions although the LMI also considers relational qualities between an individual and leisure contexts. The LMI does not, however, address broader cultural, historical, and social contexts. For this reason, the approach of social construction and/or critical stance (as is the case of the LAMS) is assumed suitable for culturally shared experiences in historical, cultural, and global contexts (i.e., mind in society). In contrast, a phenomenological perspective (as is the case of the LMI) is assumed be suitable for measuring an individual's experience (i.e., society in mind).

Keeping those epistemological assumptions in mind, a summary of the different conceptualizations between the LMI and the LAMS is needed. The LMI measures a generalized constellation of meanings gained from leisure over the life course. The LMI consists of the categories of escaping pressure, exercising choice, passing time, and generating self-fulfillment that represent dispositional leisure meanings. Furthermore, unlike the LAMS, the LMI identifies contextual contents of leisure meanings are differently activated and interrelated depending on time, context, emotion, outcome, intention, and action. In other words, "a different relational value expresses the quality of meaning for each dimension" (Schulz & Watkins, 2007, p. 484), so the LMI addresses some of the complex phenomena of leisure meanings. In contrast, the LAMS was developed to measure the extent to which and how people gain meanings in life through the processes of adapting to challenges of life via leisure pursuits. That is, leisure coping or leisure development as part of the LAMS determines how leisure specifically enables people to gain meanings of life via coping with stress in their lives. In comparison to the LMI, the LAMS is assumed to be

contingent on specific, situational contexts in the process of leisure coping, adaptation, and development through leisure, and the conceptualization of the LAMS is culturally grounded beyond a dominant Western context.

Methodologically speaking, although both the LMI and the LAMS have made an attempt to develop different leisure meaning measures by adopting a mixed method (qualitative and quantitative) for item creation, the research methodologies used differ due to the different epistemological origins as described above. First, the sample upon which the LAMS was tested was a marginalized cultural group (Koreans), whereas the sample upon which the LMI was tested was mostly a dominant cultural group. Accordingly, the focus of inventing items underpinning the LAMS is considered specific, cultural leisure meanings whose voices are relatively weak and disfranchised (i.e., culture shapes leisure meanings over an individual), but the direction of creating items underlying the LMI tends to focus on the dominant paradigm of subjective individual meanings in leisure (i.e., an individual makes leisure meanings over culture). Furthermore, the LMI uses enough sample sizes at different time frames (e.g., $n=220$ for inventory creation, $n=151$ pilot test, $n=475$ main study) for running an exploratory factor analysis to develop the LMI. However, the LAMS uses only 10 participants for the pre-test and 120 samples for the main study.

In addition, the LMI employs a combination of short statements and longer contextualized items along with leisure content dimensions to enable the participants to better respond to the context of items in a meaningful way. In contrast, the LAMS only uses short-item statements and does not embrace leisure content factors (e.g., time, intention, act) although the strategy for developing item pools relies on an integrative, cross-cultural review of literature. Therefore, the LMI was designed to explain complex leisure contents

within a single leisure meaning, whereas the LAMS is aimed to address culturally grounded leisure meanings from non-dominant perspectives.

Although the results of this study suggest that the LAMS is a promising measure of meanings in life gained from leisure within the context of dealing with acculturation stress and adaptation, there are some limitations of the LAMS. First, it is important to carefully refine the LAMS in order to improve the psychometric properties of the scale as some items may need to be removed, rewritten, and/or modified. In other words, this process may involve further strengthening of the operational definitions of the LAMS's constructs and its dimensions to have better face-, content-, and construct validity, and reliability of the scales. For example, cross-loading items shown in the exploratory factor analysis may need to be modified and refined based on a theoretical foundation.

Second, the LAMS might include additional constructs of leisure meanings although it incorporates both stress-coping and developmental dimensions of leisure. For instance, collective or group-based leisure coping that is distinguishable from leisure companionship may be added to the LAMS because in a collective culture, people often seek out help and resources from adjacent kinship systems such as family, relatives, and/or communities to which they belong.

Third, there is a problem of discriminant validity between the LAMS and the GLMS as they overlaps one another ($r = .69$). However, it is reasonable to infer from the leisure literature that leisure meanings and coping strategies are interrelated (Hutchinson, 2004; Iwasaki, 2007). Consequently, meanings gained through leisure coping as a part of the LAMS appear to be related to the GLMs or other LAMs or both over the life cycle. That is, significant changes from experiences of child's play to ones of adult's leisure indicate that life is on a trajectory of progressive adaptation to a given environment.

Finally, additional tests of the LAMS using different populations based on, for example, age, race/ethnicity, and region will be required to strengthen the utility and applicability and the psychometric characteristics of the scales.

Implications

Theoretical implications

The findings of the present study have some theoretical implications. First, this research builds on the knowledge base of both leisure stress-coping and human development from a non-dominant, marginalized perspective. Although the role of leisure as a way of coping with stress has been studied extensively, no past study has given direct attention to the effects of leisure meanings on adaptive outcomes among ethnic minority populations who often experience acculturation stress in their efforts to adapt to a host society/country. Therefore, this research represents a first study to explore such effects beyond a conventional Euro-American perspective, using a sample of Korean adults residing in a western Canadian city.

Second, the findings that leisure meanings significantly predicted positive life satisfaction and self-esteem support the idea that the role of leisure in gaining meanings of life is critical for members of an ethnic minority group in order to help them better adapt to a host society with a dominant culture.

Third, giving special attention to both global leisure meanings and leisure adaptation meanings would be helpful to better understand the complex mechanisms by which leisure meanings promote optimal health and psychological functioning. In particular, the results of this study could contribute to an improved understanding of the relationships among leisure-generated meanings, leisure stress-coping, and leisure adjustment.

Finally, the findings of the study imply that leisure would provide leisure actors with a milieu in which they capitalize on their strengths and resilience. In other words, the major benefits of this approach seem to lie in the human capacity and potential for effectively managing challenges in life, particularly among marginalized and non-dominant groups of people such as Korean immigrants.

Practical implications

From this study, several implications for practices and policies are suggested. Above all, the meaning through leisure has the potential to improve people's (including acculturating member) health and quality of life. In fact, the importance of leisure is highly increasing in our contemporary society as it makes life worth living. To meet these trends, continued scientific attention to the role of leisure is crucial to identify leisure's consequences on people's health and well-being beyond survival. Unfortunately, highlighting the role of leisure meanings and culture in moderating acculturation stress on adaptation is not a well-developed research area. However, it is the phenomenon of these leisure pursuits that has helped acculturating members enable to promote their health and life quality and to improve themselves while accepting various challenges. Why not others then share our beliefs about leisure's value and effectiveness for people's well-being?

At the macro level, leisure service agencies, schools, community organizations, and government may offer diverse ethnic groups culturally relevant leisure programs that can contribute to their positive life satisfaction and self-esteem. As a result, policies and services focusing on educating/counselling acculturating individuals and providing culturally grounded leisure meanings should be concerned first for those who are involved in them for their optimal adaptation in a dominant society. For instance, when designing and implementing leisure programs and services, representatives from culturally diverse target

groups, bilingual or multilingual personnel from different ethnic groups, and/or translated materials for information-giving should be utilized. Specifically, considering collectivistic culture and acculturation circumstances, family and group-based programs and educational services could focus on more effectively addressing the needs of acculturating individuals.

At the micro level, the findings of this study could suggest that leisure may be an instrumental and therapeutic for health promotion and personal transformation for acculturating member because of its relation to life satisfaction and self-esteem regardless of the levels of acculturation stress. To illustrate, therapists, health care professionals, or social workers could take into account the role of leisure pursuits in helping acculturating people gain valued meanings of life as a part of more holistic intervention strategies. Specifically, because personal life stories (e.g., values, identity, and culture) tends to influence the ways people gain meanings through leisure (e.g., leisure-generated ethnic identity and leisure rejuvenation), therapists or social workers might help diverse clients set goals to have a meaningful life via engagement in leisure depending on their unique cultural backgrounds and life circumstances. In essence, the promotion of healthy leisure styles (i.e., forms and meanings) in broader lifestyle changes for acculturating members is a key factor to directly contribute to their optimal adaptation.

However, considering the complexities of acculturation, acculturation stress, and adaptation drawn from the present study, it is important to note that there are some possible speculations how socio-cultural structures and systems help acculturating members ease their acculturation stressors in order to adapt in a new community/society. Above all, the development of public policies and social programs to effectively and positively facilitate the shared values of multiculturalism is imperative to reduce and eventually remove potential acculturation stressors experienced by non-dominant groups (e.g., racism, discrimination, and

oppression) such as barriers into a labour market. Equally important, culturally sensitive policies and social atmospheres to support acculturating groups could help them ease the processes of settlement, adaptation, and integration into a new host society with a different, dominant culture. For example, collective actions by broader social structures should be made to improve inter-cultural group relationships in our society.

As suggested by Vorauer and Sakamoto (2006), a growing body of research on inter-cultural group relations emphasizes the implementation of anti-racism/diversity programs involving role-playing and empathy (i.e., taking other's perspectives) that could improve positive attitudes toward and evaluations about cross-cultural group interactions. For instance, the slogan "Unite Against Racism" at Union of European Football Associations Euro 2008 represented a collective social movement to eliminate racial discrimination and facilitate education for cross-cultural group relations by targeting children and adolescents at a grass roots level. In addition, social services and leisure agencies may need outreach programs or counselling services to positively facilitate cultural transitions for acculturating members, because such members, with a collective mind-set, may not be familiar with and may be hesitant in talking to out-group members about their problems or stressors.

Limitations

Notwithstanding the uniqueness and originality of this study, several limitations should be clarified. First, in terms of external validity, the sample of this study involved adults with Korean ethnicity in Winnipeg, so the generalization of the findings to other population groups based on, for example, ages, regions, and cultures is limited. Second, because this study used several measures developed in the context of a Western culture (e.g., global leisure meaning scale), these measures might not be relevant to assess the concepts under examination for Korean participants. Third, since the present study employed a cross-

sectional design, inferring casual relationships is limited (Tabachnick & Fidell, 2001).

Consequently, in order to tackle the problem of the short shot approach, a longitudinal research design needs to be used for this purpose. Finally, the use of a convenience sampling method to gather data limits the representation of the participants in this study.

Future Research

Based on the findings and limitations of the study, a number of questions remain to be answered in future research. First, considering the lack of support for the moderating effects of leisure meanings in this study, future research may employ a wider range of measures with a more sophisticated language translation method and a larger sample size. For example, there is a concern with low reliability scores for the measure of global leisure meanings, and low mean scores for the measure of mental health. Thus, future research could consider developing a new measure of global leisure meanings relevant to a particular culture to enhance its cultural appropriateness. Also, the CES-D (Centre for Epidemiological Studies Depression Scale, Radloff, 1977), extensively used for Korean populations, could be a good alternative measurement to assess mental health.

Second, besides considering within-culture versus between-culture effects of acculturation stress (e.g., Koreans born in Canada versus Korean immigrants), the use of a qualitative approach may be valuable to better understand people's genuine meanings about leisure pursuits and related concepts. Thereafter a quantitative method could be used to build on the results of such a qualitative inquiry. Specifically, a qualitative approach and/or mixed method would involve asking people about their lived experiences including leisure styles via informal interviews to encourage people to openly express their feelings and perspectives.

Third, researchers should use a more systematic approach to examine the relationships among global leisure meanings, leisure adaptation meanings, leisure behaviours, and other

related concepts. For instance, crystallized global leisure meanings generated over the life cycle (e.g., group harmony and perceived freedom) could determine leisure styles, and in turn, global leisure meanings might be conditioned by leisure styles and leisure adaptation meanings. Clearly, it is important to develop a model articulating how leisure styles are shaped by the interplay among culture, individuals, leisure contexts, and leisure-generated meanings.

Fourth, another aspect of research that is fascinating is to examine whether and how leisure enables acculturating members to be creative, which appears to be a key factor for effectively dealing with a myriad of life challenges and ensuring their success in new immigration life. For this reason, culturally relevant forms of leisure can provide acculturating members with an opportunity for experiencing positive emotions and developing novel thoughts that can serve as a catalyst to cultivate creative skills. Consequently, creativity, as a critical life resource, needs to be used by acculturating members to better handle challenges in life and to achieve greater life satisfaction and mental health. The development of creativity through leisure education and life-skill interventions may be essential for acculturating members to better deal with acculturation changes and successfully integrate into a new host society.

Finally, the idea of acculturation should be more extensively examined to fully understand how leisure helps diverse acculturating members adapt into a new culture. For example, it is interesting to investigate in what ways leisure can facilitate coping with acculturation stress affectively, behaviourally, cognitively, and developmentally. Based on an acculturation framework, stress-coping, ethnic identity formation, and human development (e.g., through learning cultural skills) may occur simultaneously in a dynamic and complex way. Also, exploring to what extent and how stress-coping via leisure can promote a positive

ethnic identity and personal growth is of importance in the process of acculturation to help ethnic minority members adapt effectively to the dominant culture. The benefits of “meanings” gained from leisure, however, should not be ignored in these inquiries.

Conclusion

A primary conclusion of this study is that the ways of constructing meanings of life via leisure are culturally grounded, and these leisure-generated meanings seem to be a good predictor of positive life satisfaction and self-esteem among a sample of Korean adults studied. Contrary to the hypothesis tested, the present study only supported the main effects of leisure meanings on life satisfaction and self-esteem, but did not provide evidence for the moderating effects of leisure meanings to buffer against acculturation stress on adaptive outcomes. Consequently, this study sheds light on the importance of the meanings of life gained from leisure engagements in promoting positive life satisfaction and self-esteem (regardless of the level of acculturation stress) among marginalized population groups in our society (i.e., Koreans). Also, the findings of this study seem to highlight the critical role of interaction among social structures, cultures, and individuals in potentially influencing people’s meaning systems and lifestyles (including leisure styles). By acknowledging these phenomena, the benefits of the leisure in helping people find and actualize meanings in life may be better understood as an important way of both coping with stress and developing a positive identity for members of ethnic minority groups who are constantly under acculturation stress.

In closing, culture as an underlying fabric of humanity no doubt conditions and shapes all aspects of human experiences. We should not lose sights of the importance of culturally sensitive leisure services and programs both for an individually customized approach at the micro level and for broader social services and policy approaches at the macro level to help

marginalized groups of people effectively cope with acculturation stress for their survival, thriving, and growth in our diverse society.

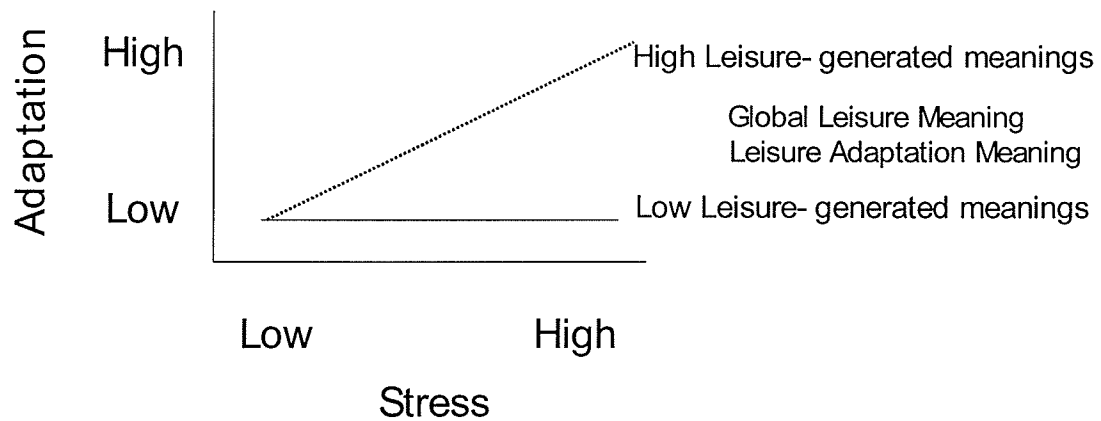


Figure 1. Hypothesized Stress Buffer Model.

Note: Leisure-generated meanings consist of two components: (a) *global* leisure meanings and (b) leisure *Adaptation* meanings. Global leisure meanings involve exercising choice, escaping pressure, passing time, self-development, group harmony, leisure-generated ethnic identity, and leisure friendship; leisure adaptation meanings represent leisure companionship, leisure mood enhancement, leisure palliative coping, leisure coping motivation, and leisure-generated personal growth.

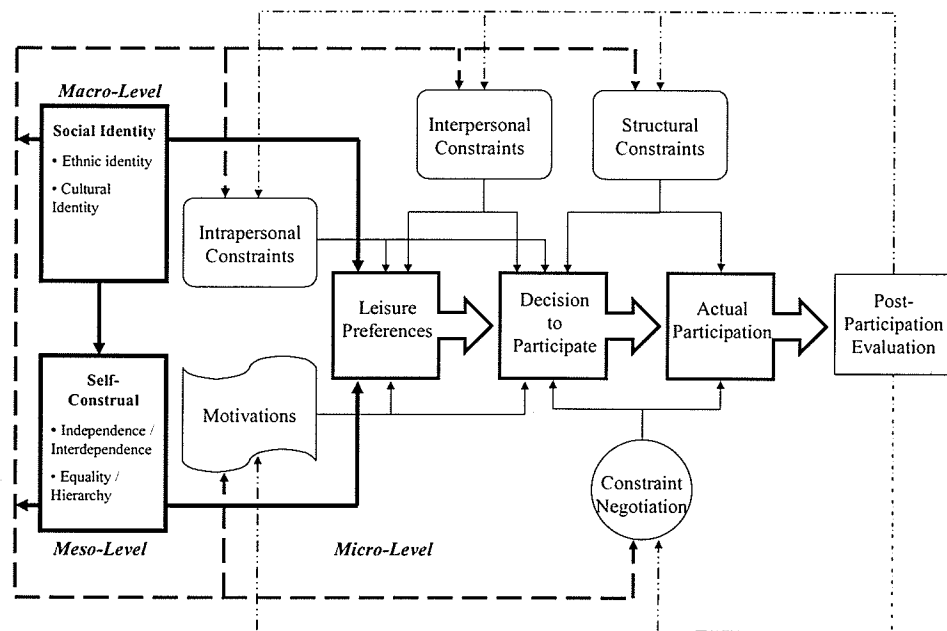


Figure 2. Culture, leisure constraints and self-construal.

Source: Personal communication with Walker.

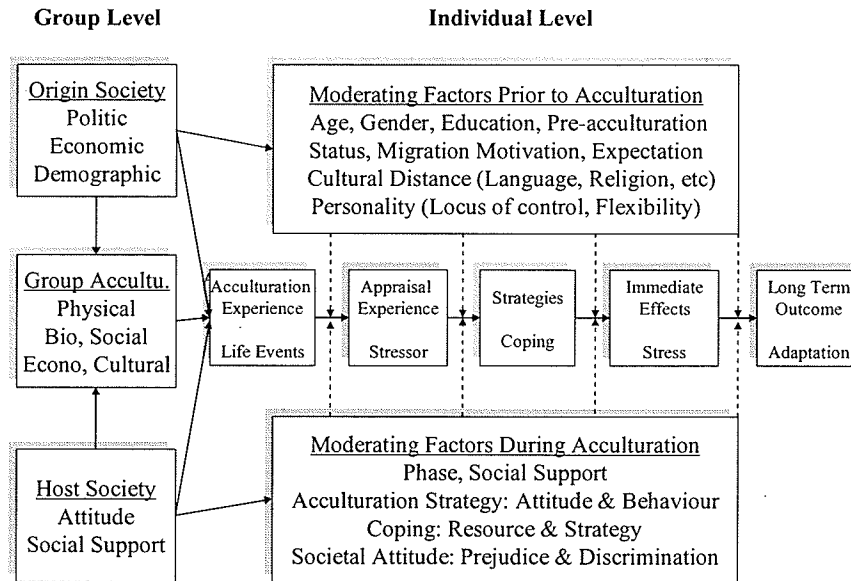


Figure 3. Framework for acculturation.
Source: Berry, 1997.
Used with permission from Blackwell Publishing

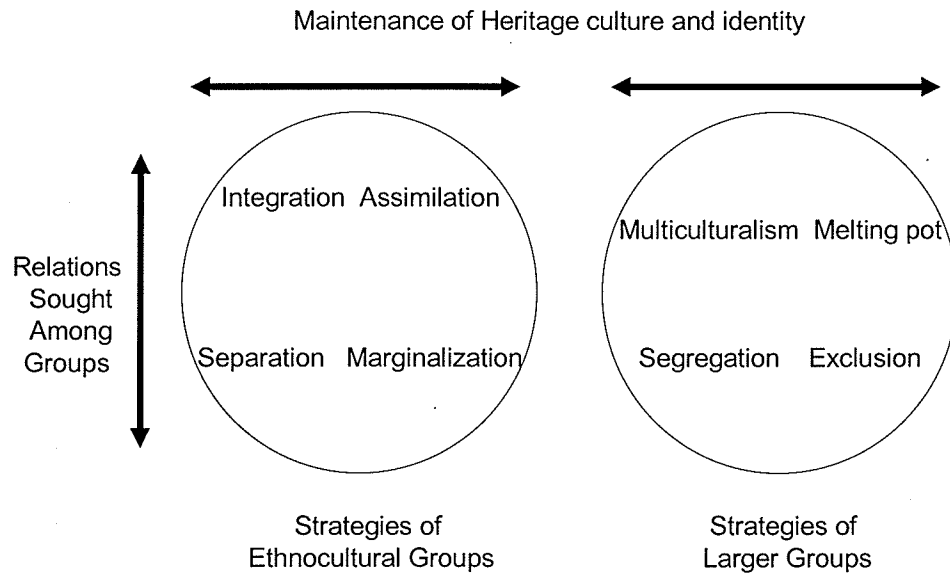


Figure 4. Acculturation strategy.

Source: Berry, 2006.

Used with permission from Cambridge University Press

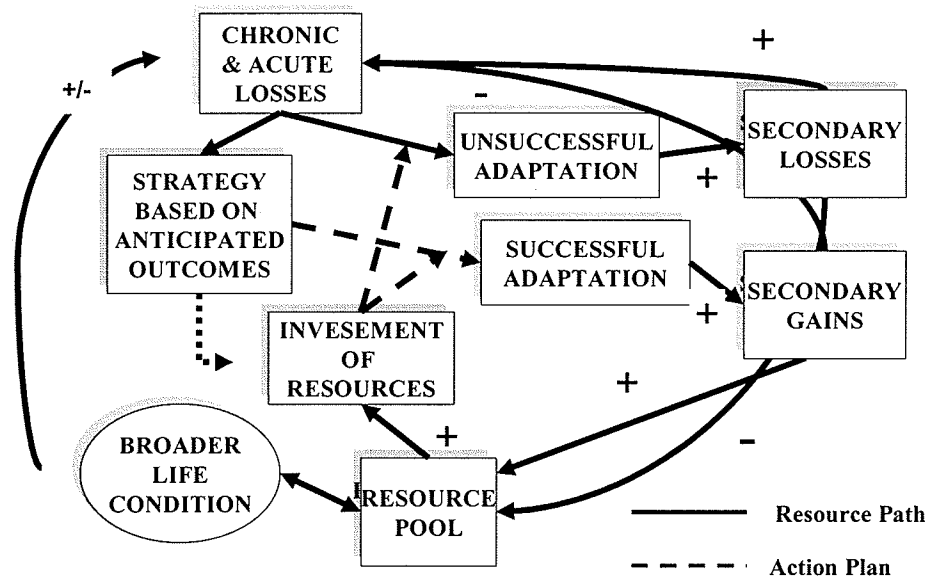


Figure 5. COR Model.

Source: Hofboll, 2002.

Used with permission from Review of General Psychology

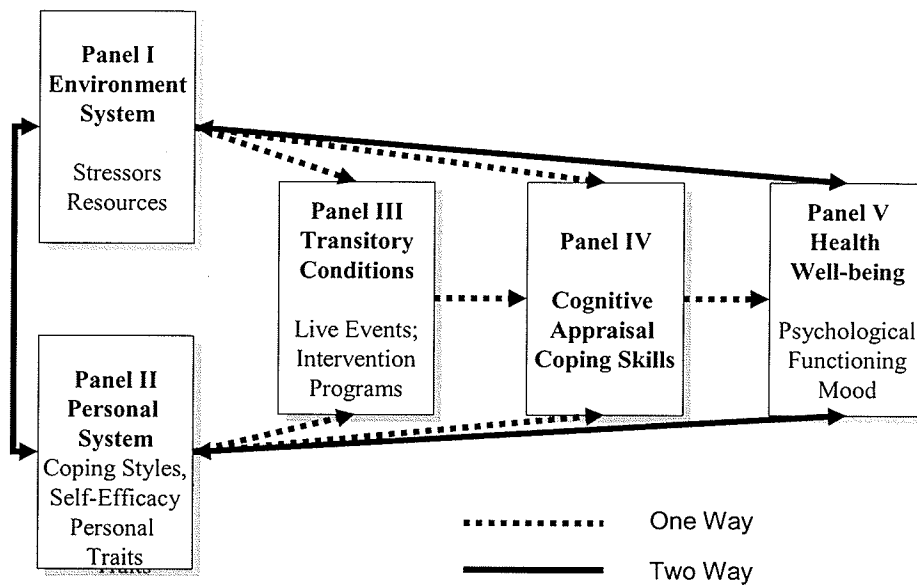


Figure 6. A model of interplay between context, coping skills, and adaptation.

Source: Moos & Horahan, 2003.

Used with permission from Journal of Clinical Psychology

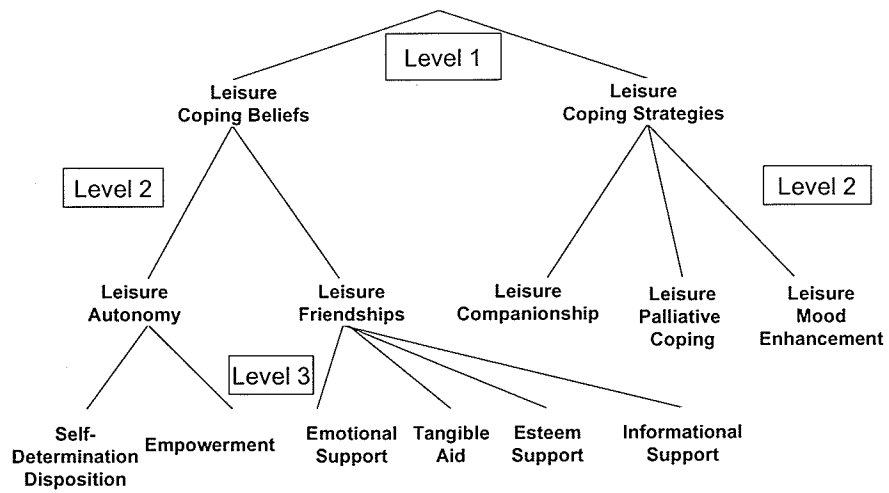


Figure 7. Hierarchical dimension of leisure stress-coping.

Source: Iwasaki & Mannell, 2000.

Used with permission from Leisure Sciences

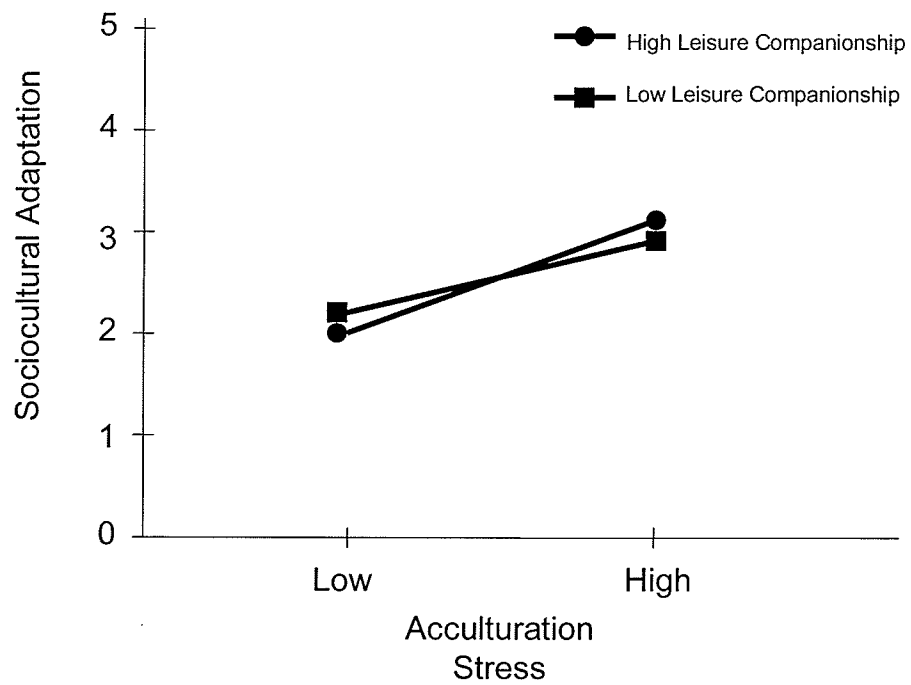


Figure 8. Interaction Effects of Leisure Companionship and Acculturation Stress on Sociocultural Adaptation.

Note. High versus low acculturation stress and leisure companionship represent one standard deviation above (high) or below (low) the mean.

Table 1
Means, Standard Deviations, and Item Ranges of the Major Variables used in Analyses

Measure	Mean	Standard Deviation	Item Range
1. Acculturation Stress	2.76	.47	1-5
2. Life Satisfaction and Self-esteem	3.63	.59	1-5
3. Mental Health	1.99	.70	1-5
4. Sociocultural Adaptation	2.40	.67	1-5
5. Global Leisure Meanings	3.30	.48	1-5
Group Harmony	3.38	.86	1-5
Leisure Friendship	3.34	.82	1-5
Self-development	3.45	.78	1-5
Escaping Pressure	3.78	.73	1-5
Passing Time	2.20	.77	1-5
Leisure Ethnic Identity	4.27	.64	1-5
6. Leisure Adaptation Meanings	3.80	.57	1-5
Leisure Companionship	3.58	.68	1-5
Leisure Palliative Coping	3.67	.70	1-5
Leisure Mood Enhancement	4.03	.69	1-5
Leisure Rejuvenation	3.90	.70	1-5
Leisure Adjustment	3.67	.70	1-5
7. Leisure All	3.61	.50	1-5

Table 2

Means, Standard Deviations, and Percentages of the Socio-demographic and Immigration Variables

Measure	Mean	Standard Deviation	% in Sample	% in Sample	% in Sample
1. Age (years)	39.38	12.94			
2. Gender			Female=58.3	Male=41.7	
3. Length of Living in Canada (years)	8.73	8.91			
4. With whom you came to Canada			Family=50.8	Alone=23.3	Spouse=16.7
5. Legal Status			Permanent Residence=35.4	Naturalized Canadian=32.5	Student toward Immigrant=15.8
6. Educational Level			College or University Degree=54.2	High School Diploma =25.8	Community College Diploma =8.3
7. Occupational Status			Homemakers =35.8	Full-time Employment =16.7	Self-employment =11.7
8. Annual Income (Canadian \$)	\$45,900		More than 70,001=16.7	20,001-30,000=15.8	40,001-50,000=10

Table 3
Correlation Matrix of the Socio-demographic and Immigrant Variables Used in Analyses

Measure	1	2	3	4	5	6	7	8	9
1. Acculturation Stress	--								
2. Life Satisfaction & Self-esteem	-.36*	--							
3. Mental Health	.48*	-.37*	--						
4. Sociocultural Adaptation	.62*	-.40*	.44*	--					
5. GLMS	.24*	.17	.19*	.13	--				
6. LAMS	.12	.37*	.04	.01	.69*	--			
7. Age	-.09	.01	-.26*	.01	.01	.15	--		
8. Length of Living in Canada	-.43*	.26*	-.27*	-.45*	-.08	.08	.39*	--	
9. Annual Income	-.20	.24*	-.15	-.22*	-.03	.01	.02	.28*	--

Note: For the measures of mental health and sociocultural adaptation, higher scores represent poor mental health and sociocultural adaptation.

* $P < .05$.

Table 4
Alpha Coefficients of the Leisure Adaptation Meanings Scale and Global Leisure Meanings and their sub-dimensions

Measure	Alpha	Measure	Alpha
LAMS (total)	.93	GLMS (total)	.81
Dimensions of LAMS		Dimensions of GLMS	
Leisure companionship	.87	Passing time	.48
Leisure mood enhancement	.80	Escaping pressure	.70
Leisure palliative coping	.84	Self-development	.56
Leisure rejuvenation	.75	Leisure friendship	.57
Leisure adjustment	.80	Group harmony	.83
		Leisure-generated ethnic identity	.86

Table 5.1
Results of factor loadings and communalities from the First EFA of LAMS

	Factor										Communalities
	1	2	3	4	5	6	7	8	9	10	
Comp 2	.768										.605
Mood10	.721										.567
Palli8	.665										.481
Comp6	.625								.374		.695
Comp5	.585										.546
Comp9	.534			.440							.596
Comp10	.423						.354				.636
Comp12	.423										.522
Palli10											.526
Moti4											.570
Mood5		.808									.737
Palli5		.785									.786
Palli12		.734									.568
Comp11		.461									.559
Palli4		.353									.497
Palli2			.712								.655
Moti1			.693								.703
Mood2			.649								.510
Grow1			.444	.367							.655
Mood7											.448
Palli9				.832							.626
Palli11				.561							.594
Mood8	.539			.546							.592
Palli3				.500		.313					.704
Mood4				.473	-.339			.349			.428
Grow4		.395		.426							.667
Moti3					.725						.513
Comp3					.598						.554
Grow3				.408	.409						.657
Mood3					.396	.316					.557
Comp4					.356						.405
Palli1						.801					.711
Mood1						.763					.638
Comp7											.692
Palli6											.424
Comp8								.699			.488
Mood9								.699			.519
Moti2			-.477						-.567		.618
Mood6									.407		.475
Grow2			.360						.396		.462
Palli7										.572	.339
Comp1	.403									-.454	.474
Eigenvalues	13.53	2.98	1.85	1.77	1.74	1.53	1.39	1.25	1.18	1.03	
Variance %	32.22	7.10	4.40	4.22	4.14	3.64	3.32	2.99	2.82	2.46	
Cumulative %	32.22	39.31	43.72	47.93	52.07	55.71	59.03	62.01	64.83	67.29	

Note1: Extraction Method: Principal Axis Factoring. Rotation Method: Promax with Kaiser Normalization. Loading values below .30 suppressed.

Note2: Comp = leisure companionship, Mood = leisure mood enhancement, Palli = leisure palliative coping, Moti = leisure coping motivation, and Grow = leisure-generated growth.

Table 5.2
Results of item pools from the First EFA of LAMS

<i>Variable names</i>	<i>Items</i>
Comp 2	Shared leisure with others helps me cope with stress.
Mood10	Shared leisure helps me become less worrisome.
Palli8**	Leisure keeps me busy to help my mind off daily worries.
Comp6	My experience of getting along with others in leisure helps me cope with stress.
Comp5	Social gatherings give me a sense of assurance and warmth.
Comp9	I get a sense of belonging in social gatherings with companions.
Comp10	I feel affection toward companions in social gatherings.
Comp12	I feel a sense of closeness in social gatherings.
Palli10**	A refreshed mind through leisure gives me flexible thinking.
Moti4**	I have many opportunities to have fun through leisure.
Mood5	Getting out in the fresh air allows me to feel better.
Palli5	Escaping stress through leisure helps me cope.
Palli12	Connecting with nature helps me counteract stress.
Comp11	Having fun with family helps me deal with my stress and fatigue better.
Palli4**	I forget about life stress during free time.
Palli2	A shift in emotional atmosphere during leisure enables me to escape from a routine life.
Moti1	Through leisure I gain a positive view to look forward to something positive.
Mood2	To me, leisure activities reduce negative emotions.
Grow1	For me, leisure serves as a context for thinking about better dealing with challenges in life.
Mood7**	Leisure activities make me change my emotional state in a positive way.
Palli9	Leisure makes me become refreshed.
Palli11	I feel rejuvenated from leisure.
Mood8	A shift in emotional atmosphere at social gatherings makes me become energized/confident.
Palli3	Leisure affords me an escape from stress.
Mood4	Rarely does leisure help me achieve emotional uplift.*
Grow4	Leisure allows me to reflect on myself better.
Moti3	I get a sense of group solidarity during leisure activities.
Comp3	I am aware of how mutual empathy during family time helps me manage stress.
Grow3	Leisure provides me with a new sense of freedom in my life.
Mood3	My feelings of calmness are enhanced through leisure.
Comp4	I feel mutual trust developed through leisure with friends enables me to handle stress.
Palli1	Leisure gives me a nice break from stress in life.
Mood1	Positive emotions in leisure help me better manage stress.
Comp7**	Laughter in social gatherings helps me better handle stress.
Palli6**	I feel free from society's restrictions or obligations during social gatherings.*
Comp8**	I feel uncomfortable when I spend time with friends.*
Mood9**	Social gatherings make me feel nervous.*
Moti2**	I get a sense of purpose or achievement through leisure.
Mood6**	Emotional uplift through leisure results in a heightened state of consciousness.
Grow2	Leisure enables me to develop expanded interests in my life.
Palli7**	Social gatherings make me become aware of my inhibitions.*
Comp1	I manage stress by discussing/sharing worries with someone in social gatherings or occasions.

* Reversely coded questions. ** Deleted items.

Note 1: Extraction Method: Principal Axis Factoring. Rotation Method: Promax with Kaiser Normalization. Loading values below .30 suppressed.

Note 2: Comp = leisure companionship, Mood = leisure mood enhancement, Palli = leisure palliative coping, Moti = leisure coping motivation, and Grow = leisure-generated growth.

Table 6.1
Results of factor loadings and communalities from the Final EFA of LAMS

		Factor					Communalities
		1	2	3	4	5	
Leisure Companionship	Comp9	<u>.757</u>				.322	.640
	Mood10	.755					.535
	Comp2	.710					.571
	Comp12	.634					.465
	Comp10	.632					.511
	Comp6	<u>.618</u>				-.381	.519
	Mood8	.577					.506
	Comp5	.558					.513
Leisure Adjustment	Mood3		.844				.571
	Comp3		.648				.491
	Motiva3		.590				.373
	Pallia3		.557			<u>.307</u>	.577
	Grow3		.422				.516
	Comp4	<u>.329</u>	.402				.350
	Grow2		.379				.311
	Pallia1		.364		<u>.350</u>		.454
Leisure Palliative Coping	Mood5			.856			.721
	Pallia5			.781			.676
	Pallia12			.724			.542
	Comp11			.554			.552
	Grow4		<u>.336</u>	.378			.530
Leisure Mood Enhancement	Motiva1				.747		.708
	Comp1	<u>.405</u>			.582		.391
	Mood2				.505		.413
	Mood1				.494		.417
	Pallia2				.467		.459
Leisure Rejuvenation	Pallia9					.607	.584
	Mood4					.532	.234
	Pallia11		.306			<u>.421</u>	.580
	Grow1				.327	<u>.402</u>	.566
	Eigenvalues	10.54	2.53	1.66	1.58	1.36	
	Variance %	35.14	8.43	5.52	5.27	4.54	
	Cumulative %	35.14	43.57	49.09	54.34	58.88	
	Alpha	.87	.80	.84	.80	.75	Total alpha: .93

Note 1: Extraction Method: Principal Axis Factoring. Rotation Method: Promax with Kaiser Normalization. Values below .30 suppressed.

Note 2: Comp = leisure companionship, Mood = leisure mood enhancement, Palli = leisure palliative coping, Moti = leisure coping motivation, and Grow = leisure-generated growth.

Note 3: Underlined items theoretically belong to the column on which the items were loaded.

Table 6.2
Results of item pools and alpha from the Final EFA of LAMS

<i>Factors</i>	<i>Variable Names</i>	<i>Items</i>	<i>a if item deleted</i>
Leisure Companionship (alpha = .87)	Comp9	I get a sense of belonging in social gatherings with companions.	.929
	Mood10	Shared leisure helps me become less worrisome.	.930
	Comp2	Shared leisure with others helps me cope with stress.	.929
	Comp12	I feel a sense of closeness in social gatherings.	.929
	Comp10	I feel affection toward companions in social gatherings.	.929
	Comp6	My experience of getting along with others in leisure helps me cope with stress.	.930
	Mood8	A shift in emotional atmosphere at social gatherings makes me become energized/confident.	.929
	Comp5	Social gatherings give me a sense of assurance and warmth.	.929
	Comp4	I feel mutual trust developed through leisure with friends enables me to handle stress.	.930
	Comp1	I manage stress by discussing/sharing worries with someone in social gatherings or occasions.	.932
Leisure Adjustment (alpha = .80)	Mood3	My feelings of calmness are enhanced through leisure.	.929
	Comp3	I am aware of how mutual empathy during family time helps me manage stress.	.929
	Motiva3	I get a sense of group solidarity during leisure activities.	.930
	Grow3	Leisure provides me with a new sense of freedom in my life.	.928
	Grow2	Leisure enables me to develop expanded interests in my life.	.930
	Grow4	Leisure allows me to reflect on myself better.	.928
Leisure Palliative coping (alpha = .84)	Mood5	Getting out in the fresh air allows me to feel better.	.929
	Pallia5	Escaping stress through leisure helps me cope.	.929
	Pallia12	Connecting with nature helps me counteract stress.	.930
	Comp11	Having fun with family helps me deal with my stress and fatigue better.	.928
Leisure Mood Enhancement (alpha = .80)	Motiva1	Through leisure I gain a positive view to look forward to something positive.	.929
	Mood2	To me, leisure activities reduce negative emotions.	.929
	Mood1	Positive emotions in leisure help me better manage stress.	.930
	Pallia2	A shift in emotional atmosphere during leisure enables me to escape from a routine life.	.929
	Pallia1	Leisure gives me a nice break from stress in life.	.929
Leisure Rejuvenation (alpha = .75)	Pallia9	Leisure makes me become refreshed.	.929
	Mood4	Rarely does leisure help me achieve emotional uplift.*	.935
	Pallia11	I feel rejuvenated from leisure.	.928
	Grow1	For me, leisure serves as a context for thinking about better dealing with challenges in life.	.928
	Pallia3	Leisure affords me an escape from stress.	.929
Total alpha = .93			

* Reversely coded question.

Table 7.1

Results of factor loadings and communalities from the First EFA of GLMS

	<i>Factors</i>						<i>Communalities</i>
	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>6</i>	
Harmo5	.813						.579
Harmo4	.779						.644
Harmo3	.773						.647
Harmo1	.524		.318				.576
Choice3		.669					.452
Escap3		.641					.602
Escap1		.640					.385
Escap2		.504					.366
Pass4		.451		.325			.283
Choice2							.236
Selfde4			.656				.617
Friend2			.565				.388
Friend3			.379		.311		.530
Choice4			.357				.198
Pass2				.650			.450
Harmo2				-.513			.313
Pass5				.511			.287
Pass3				.404			.260
Friend1					.704		.436
Selfde3					.474		.468
Selfde2							.282
Choice1						.727	.576
Selfde1					.388	.450	.277
Pass1						.305	.201
Eigenvalues	4.93	2.26	1.96	1.59	1.46	.123	
Variance %	20.53	9.41	8.17	6.62	6.09	5.12	
Cumulative%	20.53	29.94	38.12	38.12	44.73	50.83	

Note 1: Extraction Method: Principal Axis Factoring. Rotation Method: Promax with Kaiser Normalization. Loading values below .30 suppressed.

Note 2: Harmo = group harmony, Choice = exercising choice, Selfde = self-development, Friend = leisure friendship, and Pass = passing time.

Table 7.2
Results of item pools from the First EFA of GLMS

<i>Variable Names</i>	<i>Items</i>
Harmo5	Leisure helps me become sensitive to the people I am with.
Harmo4	Leisure helps me show my respect for my companions.
Harmo3	Leisure helps me learn more about the people I am with.
Harmo1	Leisure helps me understand my companion's thoughts and feelings.
Choice3	For me, leisure is having time free of responsibilities, to do what I want to do, and not the things I am doing obliged to do.
Escap3	Leisure occurs when I am able to take time out and get away from everyday life.
Escap1	Leisure is the time when I get to disengage from normal life.
Escap2	Leisure for me is a break, a change from life's usual routine.
Pass4	Leisure just occurs in my spare time.
Choice2**	Leisure is the time when I can be in control.
Selfde4	My leisure activities help me to learn about other people.
Friend2	During leisure I get emotional support from friends and family.
Friend3	I make new friends through leisure.
Choice4**	To me leisure stops being leisure when other people put pressures on me to perform.
Pass2	Leisure serves just to fill the extra time in my life.
Harmo2**	Leisure helps me feel obligated to no one in my group.*
Pass5	To me leisure is all about doing inactive things.
Pass3	Leisure is doing nothing.
Friend1	Through leisure I get friends to help me with the things I need.
Selfde3	Leisure helps to better understand who I am or the things that are important for me.
Selfde2	Leisure activities provide me with opportunities to learn new skills.
Choice1**	To me leisure stops being leisure when it needs to meet the expectations of others.
Selfde1**	I do leisure activities which promote or restore my spirituality.
Pass1**	Most of my leisure usually involves lazing around and doing passive things.

* Reversely coded question.

** Deleted items.

Note 1: Extraction Method: Principal Axis Factoring. Rotation Method: Promax with Kaiser Normalization. Loading values below .30 suppressed.

Note 2: Harmo = group harmony, Choice = exercising choice, Selfde = self-development, Friend = leisure friendship, and Pass = passing time.

Table 8.1

Results of factor loadings and communalities from the Final EFA of GLMS

		<i>Factors</i>				<i>Communalities</i>
		<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	
Group Harmony	Harmo5	.849				.614
	Harmo4	.788				.676
	Harmo3	.655				.553
	Harmo1	<u>.432</u>	.377			.564
Leisure Friendship	Friend2		.673			.360
	Selfde4		.655			.511
	Friend3		.654			.511
Self-development	Selfde3		<u>.491</u>	.319		.401
	Friend1		.422			.207
	Selfde2		.387			.293
Escaping Pressure	Escap3			.694		.553
	Escap1			.655		.431
	Choice3			.633		.398
	Escap2			.529		.394
Passing Time	Pass4			<u>.403</u>	.333	.235
	Pass2				.699	.486
	Pass5				.462	.239
	Pass3				.351	.164
	Eigenvalues	4.55	2.14	1.65	1.46	
	Variance %	25.29	11.87	9.17	8.13	
	Cumulative %	25.29	37.15	46.33	54.45	
	Alpha	.83	.57 & .56*	.70	.83	Total alpha: .75

* The values of alpha for leisure friendship and self-development were calculated separately meaning that Friend1, Friend2, and Friend3 were the dimensions of leisure friendship, and Selfde2, Selfde3, and Selfde4 were the dimensions of self-development, respectively.

Note 1: Extraction Method: Principal Axis Factoring. Rotation Method: Promax with Kaiser Normalization. Values below .30 suppressed.

Note 2: Harmo = group harmony, Choice = exercising choice, Selfde = self-development, Friend = leisure friendship, and Pass = passing time.

Note 3: Underlined items theoretically belong to the column on which the items were loaded.

Table 8.2
Results of item pools and alpha from the Final EFA of GLMS

<i>Factors</i>	<i>Variable names</i>	<i>Items</i>	<i>a if item deleted</i>
Group Harmony (alpha =.83)	Harmo5	Leisure helps me become sensitive to the people I am with.	.725
	Harmo4	Leisure helps me show my respect for my companions.	.725
	Harmo3	Leisure helps me learn more about the people I am with.	.729
	Harmo1	Leisure helps me understand my companion's thoughts and feelings.	.739
Leisure Friendship (alpha =.57)	Friend2	During leisure I get emotional support from friends and family.	.741
	Friend3	I make new friends through leisure.	.722
	Friend1	Through leisure I get friends to help me with the things I need.	.739
Self-development (alpha =.56)	Selfde3	Leisure helps to better understand who I am or the things that are important for me.	.735
	Selfde2	Leisure activities provide me with opportunities to learn new skills.	.737
	Selfde4	My leisure activities help me to learn about other people.	.737
Escaping Pressure (alpha =.70)	Escap3	Leisure occurs when I am able to take time out and get away from everyday life.	.733
	Escap1	Leisure is the time when I get to disengage from normal life.	.743
	Choice3	For me, leisure is having time free of responsibilities, to do what I want to do, and not the things I am doing obliged to do.	.739
	Escap2	Leisure for me is a break, a change from life's usual routine.	.739
	Pass4	Leisure just occurs in my spare time.	.752
Passing Time (alpha =.83)	Pass2	Leisure serves just to fill the extra time in my life.	.765
	Pass5	To me leisure is all about doing inactive things.	.771
	Pass3	Leisure is doing nothing.	.778
Total alpha = .75			

Note 1: Extraction Method: Principal Axis Factoring. Rotation Method: Promax with Kaiser Normalization. Loading values below .30 suppressed.

Note 2: Harmo = group harmony, Choice = exercising choice, Selfde = self-development, Friend = leisure friendship, and Pass = passing time.

Table 9

Results from Hierarchical Multiple Regression Analyses of Global Leisure Meanings on Life Satisfaction and Self-esteem

Regression Models	R square change	Beta	P
Acculturation Stress (AS)	.09*	-.42*	.001
Global Leisure Meanings	.06*	.26*	.017
AS x Global Leisure Meanings	.001	.04	.729
Acculturation Stress	.09*	-.41*	.00
Group Harmony	.03*	.23*	.034
AS x Group Harmony	.00	.13	.213
Acculturation Stress	.09*	-.35*	.002
Leisure Friendship	.08*	.28*	.006
AS x Leisure Friendship	.002	-.05	.606
Acculturation Stress	.09*	-.34*	.003
Self-development	.05*	.21*	.046
AS x Self-development	.002	-.04	.676
Acculturation Stress	.09*	-.28*	.007
Leisure-generated Ethnic Identity	.08*	.26*	.008
AS x Leisure-generated Ethnic Identity	.03	-.18	.063

Note: The length of living in Canada and annual income were entered into a model at the first step, before entering AS at the second step and the dimensions of Global Leisure Meanings at the third step.

* $P < .05$.

Table 10

Results from Hierarchical Multiple Regression Analyses of Leisure Adaptation Meanings on Life Satisfaction and Self-esteem

Regression Models	R square change	Beta	P
Acculturation Stress (AS)	.09*	-.44*	.00
Leisure Adaptation Meanings	.19*	.48*	.00
AS x Leisure Adaptation Meanings	.01	.08	.407
Acculturation Stress	.09*	-.42*	.00
Leisure Companionship	.10*	.33*	.002
AS x Leisure Companionship	.00	-.02	.866
Acculturation Stress	.09*	-.41*	.00
Leisure Adjustment	.16*	.46*	.00
AS x Leisure Adjustment	.009	.11	.296
Acculturation Stress	.09*	-.37*	.00
Leisure Palliative Coping	.13*	.37*	.00
AS x Leisure Palliative Coping	.00	-.02	.865
Acculturation Stress	.09*	-.40*	.00
Leisure Mood Enhancement	.11*	.35*	.001
AS x Leisure Mood Enhancement	.002	.05	.608
Acculturation Stress	.09*	-.37*	.00
Leisure Rejuvenation	.13*	.37*	.00
AS x Leisure Rejuvenation	.00	-.01	.946

Note: The length of living in Canada and annual income were entered into a model at the first step, before entering AS at the second step and the dimensions of Leisure Adaptation Meanings at the third step.

* $P < .05$.

Table 11

Results from Hierarchical Multiple Regression Analyses of Global Leisure Meanings and Leisure Adaptation Meanings on Mental Health

Regression Models	R square change	Beta	P
Acculturation Stress (AS)	.18*	.44*	.00
Global Leisure Meanings	.01	.10	.249
AS x Global Leisure Meanings	.002	.04	.594
Acculturation Stress	.18*	.47*	.00
Leisure Adaptation Meanings	.00	-.002	.978
AS x Leisure Adaptation Meanings	.003	-.06	.519
Acculturation Stress	.18*	.45*	.00
Escaping Pressure	.01	.07	.40
AS x Escaping Pressure	.01	.12	.156
Acculturation Stress	.18*	.45*	.00
Passing Time	.02	.12	.136
AS x Passing Time	.01	.12	.143
Acculturation Stress	.18*	.46*	.00
Leisure-generated Ethnic Identity	.003	-.09	.28
AS x Leisure-generated Ethnic Identity	.02	-.13	.127
Acculturation Stress	.18*	.46*	.00
Leisure Rejuvenation	.00	-.006	.939
AS x Leisure Rejuvenation	.008	-.10	.256

Note: Age and the length of living in Canada were entered into a model at the first step, before entering AS at the second step and the dimensions of Global Leisure Meanings and Leisure Adaptation Meanings at the third step.

* $P < .05$.

Table 12

Results from Hierarchical Multiple Regression Analyses of Global Leisure Meanings on Sociocultural Adaptation

Regression Models	R square change	Beta	P
Acculturation Stress (AS)	.22*	.54*	.00
Global Leisure Meanings	.01	-.08	.399
AS x Global Leisure Meanings	.00	-.02	.803
Acculturation Stress	.22*	.47*	.00
Leisure Friendship	.00	.03	.737
AS x Leisure Friendship	.01	.12	.167
Acculturation Stress	.22*	.56*	.00
Escaping Pressure	.02	-.14	.113
AS x Escaping Pressure	.003	-.06	.484
Acculturation Stress	.22*	.50*	.000
Leisure-generated Ethnic Identity	.01	-.13	.151
AS x Leisure-generated Ethnic Identity	.01	-.88	.38

Note: The length of living in Canada and annual income were entered into a model at the first step, before entering AS at the second step and the dimensions of Global Leisure Meanings at the third step.

* $P < .05$.

Table 13

Results from Hierarchical Multiple Regression Analyses of Leisure Adaptation Meanings on Sociocultural Adaptation

Regression Models	R square change	Beta	P
Acculturation Stress (AS)	.22*	.52*	.00
Leisure Adaptation Meanings	.01	-.06	.524
AS x Leisure Adaptation Meanings	.01	.11	.225
Acculturation Stress	.22*	.50*	.00
Leisure Companionship	.003	.002	.981
AS x Leisure Companionship	.03*	.19*	.032
Acculturation Stress	.22*	.51*	.00
Leisure Adjustment	.02	-.08	.387
AS x Leisure Adjustment	.01	.12	.204

Note: The length of living in Canada and annual income were entered into a model at the first step, before entering AS at the second step and the dimensions of Leisure Adaptation Meanings at the third step.

* $P < .05$.

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APPENDICES – A to K

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A. Informed Consent Form



Faculty of Kinesiology and
Recreation Management

Winnipeg, Manitoba
Canada R3T 2N2

Research Project Title: The Role of Leisure-generated Meanings in Moderating Acculturation Stress of Adults with Korean Ethnicity in Winnipeg, Canada.

Researcher(s): JuSung Kim, M.A. Candidate, Faculty of Kinesiology and Recreation Management, University of Manitoba.

Dear Participants:

You are invited to participate in a research study of leisure activity patterns. As part of my Master's thesis project, the results of this research will form part of the requirements for my master's degree in Recreation Studies. I do not know your name or have any information about you or your family. We are talking to Koreans in Winnipeg, and I think your ideas are important for me to conduct this study.

The purpose of the study is to gain an understanding of the role of leisure activities in coping with life stress on health and well-being of Korean adults in Winnipeg. If you agree to be in this study, during the survey I would ask you to respond to a series of questionnaires, such as perceptions of free time activities, life stress, and health and well-being. There are no right or wrong answers on the questionnaires, so please feel free to respond to each of statements at your own choice. You can simply indicate a certain number that best corresponds to your answer following specific instructions. The questionnaires will take about 20 minutes to complete, and after completing it, you can put it back into a designated collecting box where you picked up your questionnaire from your organization.

Participation in this study is voluntary, and your decision whether or not to participate will not affect you. If you decide to participate in this study, you are free to not answer any questions, withdraw from the study, or discontinue participation in this study at any time without any penalty or prejudice from your affiliation.

All information gathered from this study will remain confidential. Your identity as a participant will not be disclosed to any unauthorized persons; only I and my advisor will have access to the raw data and research records you provide, which will be kept in a locked drawer in the researcher's home. Similarly, the research data will be securely stored in a computer file format at a virtual place where a password is needed to have access to them. The results of this study will not identify you by name or positions in your community, and after analyzing data, they will be fully destroyed by both cutting your questionnaires and deleting your computer files stored.

If you wish to have a copy of the results after completing the research, please contact the Principal Researcher, JuSung Kim, via email at umkim9@cc.umanitoba.ca. The result of this study can be sent to you via email or your affiliation in a hard copy format whatever you prefer upon request. You can also contact my advisor, Dr. Yoshitaka Iwasaki, Professor at Temple University in the U.S., who can be reached at yiwasaki@temple.edu.

This research has been approved by the University of Manitoba Research Ethics Board. If you have any concerns or complaints about this study, you may contact the Human Ethics Secretariat at 474-7122, or e-mail at margaret_bowman@umanitoba.ca.

Your signature on this form indicates that you have understood to your satisfaction of the information regarding participation in this study and agree to participate as a participant.

Participant's Signature

Date

Principal Researcher's Signature

Date

The Role of Leisure Meanings in Moderating Acculturation Stress of Adults with Korean Ethnicity in Winnipeg, Canada.

This study looks at leisure activity patterns on health and adaptation. Here, leisure is defined as enjoyable free time activities and meanings in this study. You may choose not to answer any questions, and that you may discontinue at any time without penalty. Again, there is no right or wrong answer on the questionnaires.

B. This section is concerned with what leisure means to you. Please indicate the extent to which you agree or disagree with each of the following statements.

	Strongly disagree	Somewhat disagree	Not sure/ neutral	Somewhat agree	Strongly agree
1. Most of my leisure usually involves lazing around and doing passive things.	1	2	3	4	5
2. To me leisure stops being leisure when it needs to meet the expectations of others.	1	2	3	4	5
3. Leisure is the time when I get to disengage from normal life.	1	2	3	4	5
4. I do leisure activities which promote or restore my spirituality.	1	2	3	4	5
5. Through leisure I get friends to help me with the things I need.	1	2	3	4	5
6. Leisure serves just to fill the extra time in my life.	1	2	3	4	5
7. Leisure is the time when I can be in control.	1	2	3	4	5
8. Leisure for me is a break, a change from life's usual routine.	1	2	3	4	5
9. Leisure activities provide me with opportunities to learn new skills.	1	2	3	4	5
10. During leisure I get emotional support from friends and family.	1	2	3	4	5
11. Leisure is doing nothing.	1	2	3	4	5
12. For me, leisure is having time free of responsibilities, to do what I want to do, and not the things I am doing obliged to do.	1	2	3	4	5
13. Leisure occurs when I am able to take time out and get away from everyday life.	1	2	3	4	5
14. Leisure helps to better understand who I am or the things that are important for me.	1	2	3	4	5
15. I make new friends through leisure.	1	2	3	4	5
16. Leisure just occurs in my spare time.	1	2	3	4	5
17. To me leisure stops being leisure when other people put pressures on me to perform.	1	2	3	4	5
18. My leisure activities help me to learn about other people.	1	2	3	4	5
19. To me leisure is all about doing inactive things.	1	2	3	4	5
20. In leisure, understanding my companion's thoughts and feelings promote group harmony.	1	2	3	4	5
21. In leisure, I put my profits over group ones.	1	2	3	4	5

	Strongly disagree	Somewhat disagree	Not/sure neutral	Somewhat agree	Strongly agree
22. In leisure learning more about the people I am with maintain group harmony.	1	2	3	4	5
23. In leisure showing my respect for my companions promote good relationships.	1	2	3	4	5
24. In leisure becoming sensitive to the people I am with maintain good relationship.	1	2	3	4	5

C. This section is concerned with what leisure means to you. Please indicate the extent to which you agree or disagree with each of the following statements.

	Strongly disagree	Somewhat disagree	Not sure/neutral	Somewhat agree	Strongly agree
1. I manage stress by discussing/sharing worries with someone in social gatherings.	1	2	3	4	5
2. Positive emotions in leisure help me better manage stress.	1	2	3	4	5
3. Leisure gives me a nice break from stress in life.	1	2	3	4	5
4. Through leisure I gain a positive view to look forward to something positive.	1	2	3	4	5
5. For me, leisure serves as a context for thinking about better dealing with challenges in life.	1	2	3	4	5
6. Shared leisure with others helps me cope with stress.	1	2	3	4	5
7. To me, leisure activities reduce negative emotions.	1	2	3	4	5
8. A shift in emotional atmosphere during leisure enables me to escape from a routine life.	1	2	3	4	5
9. I get a sense of purpose or achievement through leisure.	1	2	3	4	5
10. Leisure enables me to develop expanded interests in my life.	1	2	3	4	5
11. I am aware of how mutual empathy during family time helps me manage stress.	1	2	3	4	5
12. My feelings of calmness are enhanced through leisure.	1	2	3	4	5
13. Leisure affords me an escape from stress.	1	2	3	4	5
14. I get a sense of group solidarity during leisure activities.	1	2	3	4	5
15. Leisure provides me with a new sense of freedom in my life.	1	2	3	4	5
16. I feel mutual trust developed through leisure with friends enables me to handle stress.	1	2	3	4	5
17. Rarely does leisure help me achieve emotional uplift.	1	2	3	4	5
18. I forget about life stress during free time.	1	2	3	4	5
19. I have many opportunities to have fun through leisure.	1	2	3	4	5
20. Leisure allows me to reflect on myself better.	1	2	3	4	5
21. Social gatherings give me a sense of assurance and warmth.	1	2	3	4	5

	Strongly disagree	Somewhat disagree	Not sure/ neutral	Somewhat agree	Strongly agree
22. Getting out in the fresh air allows me to feel better.	1	2	3	4	5
23. Escaping stress through leisure helps me cope.	1	2	3	4	5
24. My experience of getting along with others in leisure helps me cope with stress.	1	2	3	4	5
25. Emotional uplift through leisure results in a heightened state of consciousness.	1	2	3	4	5
26. I feel free from society's restrictions or obligations during social gatherings.	1	2	3	4	5
27. Laughter in social gatherings helps me better handle stress.	1	2	3	4	5
28. Leisure activities make me change my emotional state in a positive way.	1	2	3	4	5
29. Social gatherings make me become aware of my inhibitions.	1	2	3	4	5
30. I feel uncomfortable when I spend time with friends.	1	2	3	4	5
31. A shift in emotional atmosphere at social gatherings makes me become energized/confident.	1	2	3	4	5
32. Leisure keeps me busy to help my mind off daily worries.	1	2	3	4	5
33. I get a sense of belonging in social gatherings with companions.	1	2	3	4	5
34. Social gatherings make me feel nervous.	1	2	3	4	5
35. Leisure makes me become refreshed.	1	2	3	4	5
36. I feel affection toward companions in social gatherings.	1	2	3	4	5
37. Shared leisure helps me become less worrisome.	1	2	3	4	5
38. A refreshed mind through leisure gives me flexible thinking.	1	2	3	4	5
39. Having fun with family helps me deal with my stress and fatigue better.	1	2	3	4	5
40. I feel rejuvenated from leisure.	1	2	3	4	5
41. I feel a sense of closeness in social gatherings.	1	2	3	4	5
42. Connecting with nature helps me counteract stress.	1	2	3	4	5

D. People can think of themselves in various ways. For example, they may feel that they are proud of their ethnic identity. The following questions are about how you think of yourself *when you participate in leisure activities with Koreans or within a Korean context*. Check the box that best corresponds to your answer.

	Strongly disagree	Somewhat disagree	Not sure/ neutral	Somewhat agree	Strongly agree
1. I think of myself as Korean.	1	2	3	4	5
2. I feel that I am part of Korean culture.	1	2	3	4	5
3. I am proud of being Korean.	1	2	3	4	5
4. I am happy to be Korean.	1	2	3	4	5
5. Being part of Korean culture is embarrassing to me.	1	2	3	4	5
6. Being Korean is uncomfortable for me.	1	2	3	4	5
7. Being part of Korean culture makes me feel happy.	1	2	3	4	5
8. Being Korean makes me feel good.	1	2	3	4	5

E. To what extent does each of the following statements apply to you when you think about yourself and your life? Check the box that best corresponds to your answer

	Strongly disagree	Somewhat disagree	Not sure/ neutral	Somewhat agree	Strongly agree
1. On the whole, I am satisfied with myself.	1	2	3	4	5
2. At times I think I am no good at all.	1	2	3	4	5
3. I feel that I have a number of good qualities.	1	2	3	4	5
4. I am able to do things as well as most other people.	1	2	3	4	5
5. I feel I have not much to be proud of.	1	2	3	4	5
6. I certainly feel useless at times.	1	2	3	4	5
7. I feel that I am a person of worth, at least on an equal plane with others.	1	2	3	4	5
8. I wish I could have more respect for myself.	1	2	3	4	5
9. All in all, I am inclined to feel that I am a failure.	1	2	3	4	5
10. I take a positive attitude to myself.	1	2	3	4	5
11. In most ways my life is close to my ideal.	1	2	3	4	5
12. The conditions of my life are excellent.	1	2	3	4	5
13. I am satisfied with my life.	1	2	3	4	5

	Strongly disagree	Somewhat disagree	Not sure/ neutral	Somewhat agree	Strongly agree
14. So far I have got the important things I want in life.	1	2	3	4	5
15. If I could live my life over, I would change almost nothing.	1	2	3	4	5

F. How often do you experience each of the following conditions? Check the box that best corresponds to your answer.

	Never	Rarely	Sometimes	Often	Very often
1. I feel tired.	1	2	3	4	5
2. I feel sick in the stomach.	1	2	3	4	5
3. I feel dizzy and faint.	1	2	3	4	5
4. I feel short of breath even when not exerting myself.	1	2	3	4	5
5. I feel weak all over.	1	2	3	4	5
6. I feel tense or keyed up.	1	2	3	4	5
7. I feel nervous and shaky inside.	1	2	3	4	5
8. I feel restless.	1	2	3	4	5
9. I feel annoyed or irritated.	1	2	3	4	5
10. I am worried about something bad happening to me.	1	2	3	4	5
11. I feel unhappy and sad.	1	2	3	4	5
12. My thoughts seem to be mixed up.	1	2	3	4	5
13. I worry a lot of the time.	1	2	3	4	5
14. I feel lonely even with other people.	1	2	3	4	5
15. I lose interest and pleasure in things which I usually enjoy.	1	2	3	4	5

G. Please indicate how much difficulty you have experienced since you have moved to Canada in each of the following aspects. Check the box that corresponds to your answer.

	No difficulty	Slight difficulty	Moderate difficulty	Great difficulty	Extreme difficulty
1. Finding friends.	1	2	3	4	5
2. Finding food that you enjoy.	1	2	3	4	5
3. Following rules and regulations.	1	2	3	4	5
4. Dealing with people in authority.	1	2	3	4	5

	No difficulty	Slight difficulty	Moderate difficulty	Great difficulty	Extreme difficulty
5. Taking a Canadian perspective on the culture.	1	2	3	4	5
6. Using the transport system.	1	2	3	4	5
7. Dealing with bureaucracy.	1	2	3	4	5
8. Understanding the Canada value system.	1	2	3	4	5
9. Making yourself understood.	1	2	3	4	5
10. Seeing things from a Canada's point of view.	1	2	3	4	5
11. Going shopping.	1	2	3	4	5
12. Dealing with someone who is unpleasant.	1	2	3	4	5
13. Understanding jokes and humor.	1	2	3	4	5
14. Accommodation.	1	2	3	4	5
15. Going to social gatherings.	1	2	3	4	5
16. Dealing with people staring at you.	1	2	3	4	5
17. I am denied what I deserve compared to Canadians.	1	2	3	4	5
18. Understanding ethnic or cultural differences.	1	2	3	4	5
19. Dealing with unsatisfactory service.	1	2	3	4	5
20. Worshipping.	1	2	3	4	5
21. Relating to members of the opposite sex.	1	2	3	4	5
22. Finding your way around.	1	2	3	4	5
23. Understanding the Canada's political system.	1	2	3	4	5
24. Talking about yourself with others.	1	2	3	4	5
25. Dealing with the climate.	1	2	3	4	5
26. Understanding the Canada's world view.	1	2	3	4	5
27. Family relationships.	1	2	3	4	5
28. The pace of life.	1	2	3	4	5
29. Being able to see two sides of an inter-cultural issue.	1	2	3	4	5

H. The following statements concern your experiences in Canada. Read each item carefully and circle the number that best corresponds to your answer.

	Strongly disagree	Somewhat disagree	Not sure/ neutral	Somewhat agree	Strongly agree
1. Homesickness bothers me.	1	2	3	4	5
2. I feel uncomfortable to adjust to new foods.	1	2	3	4	5
3. I believe I am treated differently in social situations.	1	2	3	4	5
4. I feel Canadians are less likely to accept my cultural values.	1	2	3	4	5
5. I feel nervous to communicate in English.	1	2	3	4	5
6. I feel sad living in unfamiliar surroundings.	1	2	3	4	5
7. I fear for my personal safety because of my unique cultural background.	1	2	3	4	5
8. I feel nervous to participate in social activities.	1	2	3	4	5
9. Canadians and others are biased toward me.	1	2	3	4	5
10. I felt guilty leaving my family and friends behind.	1	2	3	4	5
11. I feel many opportunities are denied to me compared to Canadians.	1	2	3	4	5
12. I feel angry that people of my ethnicity are sometimes treated differently here.	1	2	3	4	5
13. Multiple pressures are placed upon me after migration.	1	2	3	4	5
14. I feel that I receive unequal treatment here.	1	2	3	4	5
15. Canadians express their unpleasant things toward me nonverbally.	1	2	3	4	5
16. It hurts when people don't understand my cultural values.	1	2	3	4	5
17. I am denied what I deserve compared to Canadians.	1	2	3	4	5
18. I frequently relocate for fear of others.	1	2	3	4	5
19. I feel less valued because of my cultural background.	1	2	3	4	5
20. I feel that some Canadians don't appreciate my cultural values.	1	2	3	4	5
21. I miss the people and country of my origin.	1	2	3	4	5
22. I feel uncomfortable to adjust to Canadian values.	1	2	3	4	5
23. I feel that Koreans are discriminated.	1	2	3	4	5
24. Canadians express their unfavourable things for me through their actions.	1	2	3	4	5
25. I feel that I have low status in Canadian society due to my cultural background.	1	2	3	4	5
26. I am treated differently because of my race.	1	2	3	4	5

	Strongly disagree	Somewhat disagree	Not sure/ neutral	Somewhat agree	Strongly agree
27. I feel insecured here.	1	2	3	4	5
28. I don't feel a sense of belonging (community) here.	1	2	3	4	5
29. I am treated differently because of my color.	1	2	3	4	5
30. I feel sad to know that Korean people here have a lot of problems.	1	2	3	4	5
31. I generally keep a low profile due to fear.	1	2	3	4	5
32. Some Canadians don't associate with me because of my ethnicity.	1	2	3	4	5
33. Canadians express their unpleasant things for me verbally.	1	2	3	4	5
34. I feel guilty that I am living a different lifestyle here compared to my lifestyle in my home country.	1	2	3	4	5
35. I feel sad leaving my relatives behind.	1	2	3	4	5
36. I worry about deciding whether to stay in Canada or to go back to my home country.	1	2	3	4	5
37. I feel worry about my financial situations due to unstable employment.	1	2	3	4	5
38. I am unfamiliar with cold weather during winter.	1	2	3	4	5
39. I feel that getting job is difficult in Canada.	1	2	3	4	5
40. Long winter makes me bored and exhausted.	1	2	3	4	5

I. Here are some questions about yourself and your background. Please fill in the blank or select/check your answer.

1. In what year were you born? []
2. What is your gender?
☐ Female
☐ Male
3. When did you come to Canada? []
4. Did you come with family members? If so, with whom?
☐ Parent ☐ Siblings
☐ Relatives ☐ By myself ☐ Spouse
5. What is your legal status in Canada?
☐ Naturalized Canadian Citizen ☐ Waiting-list for permanent residence
☐ Canadian born ☐ International student toward Immigrant
☐ Permanent residence status

6. What is the highest level of your education?

- | | |
|--|---|
| <input type="checkbox"/> Less than High School Diploma | <input type="checkbox"/> High School Diploma |
| <input type="checkbox"/> Community College Diploma | <input type="checkbox"/> College or University Degree |
| <input type="checkbox"/> Graduate Degree | |

7. What is your occupational status?

- | | |
|---|---|
| <input type="checkbox"/> Employed, full time (35 hours or more per week) | |
| <input type="checkbox"/> Employed, part time (less than 35 hours and more than 10 hours per week) | |
| <input type="checkbox"/> Employed, casually (less than 10 hours per week) | |
| <input type="checkbox"/> Student | <input type="checkbox"/> Homemakers |
| <input type="checkbox"/> Unemployed | <input type="checkbox"/> Retired <input type="checkbox"/> Self-employed |

8. What is annual income of your household?

- | | |
|---|---|
| <input type="checkbox"/> Less than \$ 10, 000 | <input type="checkbox"/> \$ 10, 001 - 20, 000 |
| <input type="checkbox"/> \$ 20, 001 - 30, 000 | <input type="checkbox"/> \$ 30, 001 - 40, 000 |
| <input type="checkbox"/> \$ 40, 001 - 50, 000 | <input type="checkbox"/> \$ 50, 001 - 60, 000 |
| <input type="checkbox"/> \$ 60, 001 - 70, 000 | <input type="checkbox"/> \$ More than 70, 001 |

J. A letter to representatives



UNIVERSITY
OF MANITOBA

Faculty of Kinesiology and
Recreation Management

Winnipeg, Manitoba
Canada R3T 2N2

Date: December, 2007

Dear Representatives:

Hello, my name is JuSung Kim. I am a graduate student in the Department of Recreation Studies at the University of Manitoba. I am writing to you to seek your cooperation in conducting the survey at your organization. As part of my thesis for Master's degree, I am conducting a research study entitled "The Role of Leisure-generated Meanings in Moderating Acculturation Stress of Adults with Korean Ethnicity in Winnipeg."

The purpose of the study is to gain an understanding of the role of leisure activities and meanings in coping with life stress on health and well-being of Koreans in Winnipeg. Considering the nature of this study that aims to gain insights into some key aspects of Korean ethnicity and culture, I would need to recruit Korean adults aged 18 years and older from your organization. My study includes a survey responding to a set of questionnaires—its copy has already been sent to you. Thus, all I would need from you is to allow me to post a notice on your bulletin board to recruit participants, and to place a designated box being seen easily by participants to pick up questionnaires and return them into it in your organization. The survey will take approximately 20 minutes to complete, and the survey will take place in participants' place.

Confidentiality or anonymity of the participants' information will be completely guaranteed. Participants' identity will not be disclosed to any unauthorized persons; only I and my advisor will have access to the raw data and research records, which will be kept in a locked drawer. Similarly, research data will be stored securely in a computer file format at a virtual place where a password is needed to have access to them. As I will mix all questionnaires from other than your organization, nobody can identify where questionnaires come from. The results of this study will not identify participants by name or positions in your community, and after analyzing data, they will be fully destroyed by both cutting your questionnaires and deleting your computer files stored.

Participation in this study is voluntary and optional. Participants can decide to withdraw from this study at anytime, and/or refrain from answering any questions without any consequences or penalty, so they do not need to notify me their withdrawal any time. A copy of the study findings will be available to your organization by either a

hard copy format or computer files via email personally. I hope that information gained from this study will help other people of Korean ethnicity adapt well in Canada.

If you have any questions about the study, please feel free to contact me at umkim9@cc.umanitoba.ca. You can also contact my advisor, Dr. Yoshitaka Iwasaki, Professor at Temple University in the U.S., who can be reached at yiwasaki@temple.edu. If you have questions or concerns involving this study, you may contact the Human Ethics Secretariat at the University of Manitoba at 474-7122, or email at Margaret_bowman@umanitoba.ca.

I would very much appreciate your understanding and cooperation in this matter. I will telephone to arrange a time to discuss this matter further.

Yours sincerely,

JuSung Kim
MA Candidate
Recreation Studies
Faculty of Kinesiology and Recreation Management
University of Manitoba
Winnipeg, Manitoba
R3T 2N2

K. Approval for Review of Human Subject Research

APPROVAL CERTIFICATE

20 December 2007

TO: **JuSung Kim** (Advisor Y. Iwasaki)
Principal Investigator

FROM: **Stan Straw, Chair**
Education/Nursing Research Ethics Board (ENREB)

Re: **Protocol #E2007:085**
**“The Role of Leisure-generated Meanings in Moderating
Acculturation Stress of Adults with Korean Ethnicity in Winnipeg”**

Please be advised that your above-referenced protocol has received human ethics approval by the **Education/Nursing Research Ethics Board**, which is organized and operates according to the Tri-Council Policy Statement. This approval is valid for one year only.

Any significant changes of the protocol and/or informed consent form should be reported to the Human Ethics Secretariat in advance of implementation of such changes.

Please note:

- if you have funds pending human ethics approval, the auditor requires that you submit a copy of this Approval Certificate to Kathryn Bartmanovich, Research Grants & Contract Services (fax 261-0325), including the Sponsor name, before your account can be opened.
- if you have received multi-year funding for this research, responsibility lies with you to apply for and obtain Renewal Approval at the expiry of the initial one-year approval; otherwise the account will be locked.

The Research Ethics Board requests a final report for your study (available at: http://umanitoba.ca/research/ors/ethics/ors_ethics_human_REB_forms_guidelines.html) in order to be in compliance with Tri-Council Guidelines.