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Fortifying Leisure: A Qualitative Investigation of Family Leisure in Uganda

Rachel Adams McGovern
Brigham Young University - Provo

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Fortifying Leisure:
A Qualitative Investigation of Family Leisure in Uganda

Rachel Adams

A thesis submitted to the faculty of
Brigham Young University
in partial fulfillment of the requirements for the degree of
Master of Science

Stacy T. Taniguchi, Ph. D.
Julie M. Hite, Ph. D.
Steven J. Hite, Ph. D.
Mark A. Widmer, Ph. D.

Department of Recreation Management and Youth Leadership
Brigham Young University

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ABSTRACT

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Rachel Adams

Department of Recreation Management and Youth Leadership

Master of Science

The purpose of this study was to examine leisure patterns and meanings of leisure among families in the developing East African nation of Uganda, in response to recent calls for more non-Western leisure studies (Chick, 1998; Iwasaki, Nishino, Onda & Bowling, 2007). The three focus questions answered in this study were: (a) what do Ugandans from the Mukono District think leisure is? (b) how is family leisure, in their terms, happening? and (c) in what ways do they think family leisure is important? This study utilized a grounded theory methodology (Glaser & Strauss, 1978) with qualitative data analysis methods. Sixty-eight secondary students and five family units were interviewed. The data were analyzed using open, axial, and selective coding. Results indicate Ugandan definitions of leisure are similar to Western definitions. Additionally, Ugandan families participate in activities similar to Western families. Students mentioned five primary family leisure outcomes (enjoyment/fun, personal development, family development, health, and relaxation) that point toward a core theme. *Fortifying* describes the importance Ugandan students and family members place upon family leisure outcomes that strengthen the individual to overcome inevitable challenges they will face throughout their lives and enable them to succeed. Additionally, participants frequently mentioned the role of family socializing activities, such as discussion and story-telling, in contributing to important family leisure outcomes.

Keywords: Uganda, family recreation, Western recreation, resilience

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Fortifying Leisure:

A Qualitative Investigation of Family Leisure in Uganda

In a suburban North American home, a family gathers around the television to watch an episode of the newest reality show, enthusiastically interjecting throughout the program. In Peru, a proud father cheers for his young son as he scores a goal in his first soccer match. In China, a mother patiently teaches her daughter the proper way to prepare a traditional meal that has been passed down through several generations. In Denmark, a young family enjoys an early summer bike ride through the bright yellow flower fields. And in Africa, a grandfather demonstrates for his grandchildren the ceremonial dance of their tribe.

The family unit is a universal concept recognized by peoples of all ethnicities, though the composition of the family unit may vary from culture to culture. While each family is unique, the family unit is an important component of the greater network of society (Orthner, 1998; Zabriskie & McCormick, 2003).

Families become stronger and more cohesive as individual members interact with one another through work and leisure activities (Zabriskie & McCormick, 2003). Leisure is also a universal concept, though understanding its role within each society and within families may not be so ubiquitous. Research on family leisure spans several decades from the early 1900s to today (Holman & Epperson, 1984), and researchers are becoming increasingly aware of the importance of family recreation to family functioning and quality of life (Orthner, 1998; Zabriskie & McCormick, 2001).

Leisure scholars describe leisure as relaxation, diversion, entertainment, refreshment, re-creation of the spirit and personal development (Dumazedier, 1967, 1974; Russell, 2005). However, the conceptualization of leisure is dominated by Western culture (Csikszentmihalyi,

1990; Driver, 1977; Dumazedier, 1967, 1974; Kelly, 1972; Mannell, 1984; Neulinger, 1976; Shaw & Dawson, 2001); Wilensky, 1960; Zabriskie & McCormick, 2001). Leisure researchers and practitioners advocate, program, and facilitate leisure experiences from a paradigm based on Western concepts such as flow (Csikszentmihalyi), purposive leisure (Shaw & Dawson), compensation and spillover (Wilensky), and Neulinger's paradigm (Neulinger). These concepts attempt to explain leisure, but they inherently represent a Western cultural perspective and dominate the contemporary explanations of leisure patterns, neglecting cultural and geographical differences.

Researchers recently challenged recreation scholars to examine leisure patterns in other areas of the world to determine if contemporary leisure theories apply to the behavioral patterns of non-Western peoples (Chick, 1998; Iwasaki, Nishino, Onda & Bowling, 2007). A call was issued to encourage scholars to progress "toward the goal of conceptualizing leisure from a truly global and international perspective" (Iwasaki et al., p. 115). Chick also advocates a web-like system of anthropological phenomena that contributes to a more holistic view of people and cultures. Studying diverse world cultures is likely to open new vistas on leisure and how leisure is practiced, and even teach us about examined dimensions of leisure. Although several researchers recently identified the importance of this global perspective, a dearth of research regarding cultural and ethnic differences exists (Mannell, 2005). Consequently, interdisciplinary work amongst researchers is needed in developing a research base from which a global perspective can be developed. A more substantial global perspective on family leisure may help us better understand family functioning and well-being in particular contexts.

Several studies examine general leisure patterns in non-Western countries (i.e., Aslan, in press; Chappell, 2008; Khan, 1997). Little or no research, however, specifically examines leisure

in the context of family in these countries. The purpose of this study was to examine leisure patterns and meanings of leisure among families in a non-Western country, specifically the Mukono District of Uganda. The study sought to answer the following questions:

1. What do Ugandans from the Mukono District think leisure is?
2. How is family leisure, in their terms, happening?
3. In what ways do they think family leisure is important?

Review of Literature

Since the purpose of this study was to identify and examine leisure patterns among a community of Ugandan youth and families and explore whether Western concepts of leisure are applicable to students and families in this Ugandan setting, an overview of current thoughts and research concerning families and leisure is presented as a reference point for comparison with our findings.

Family Leisure

According to Orthner (1998), the family is the basic unit of society. Orthner contends that it is critical to examine and promote those activities and patterns of behavior which strengthen families. Western research has consistently found a positive relationship between family leisure and critical aspects of family functioning, quality of family life, and marital satisfaction (Holman & Epperson, 1984; Orthner & Mancini, 1990; Zabriskie & McCormick, 2001). Unlike current social psychological definitions of leisure that focus on individual motivations and outcomes, family leisure is a unique field that emphasizes the social and interactional contexts that affect overall family life (Shaw & Dawson, 2001). In North America, family leisure is held in high esteem “as an important and essential component of family life” (Larsen, Gillman & Richards, 1997, p. 78). Couchman suggests “leisure is the single most important force developing

cohesive, healthy relationships between husbands and wives and between parents and their children” (Zabriskie and McCormick, p. 281). In other words, family leisure is essential to the development of healthy, functioning families and the study of family leisure aims to identify and promote those behaviors that contribute to positive family outcomes. Contemporary studies of family leisure that have primarily been conducted from a Western point of view guide the current approach to family leisure, indicating a link between family leisure and family functioning.

Few studies utilized the frameworks of family leisure theories in areas outside of the Western world (Aslan, 2009). Freysinger (1997) suggests that researchers should begin to examine the voices of those not recognized in family leisure research, including those who come from countries outside of North America, claiming that “the rich and varied meanings and experiences of family are interwoven with social class and race, ethnicity, or culture, and our understanding of leisure and families is indeed incomplete when these voices are missing” (p. 2).

Western Domination in Leisure Research

In a review of five major leisure journals, Floyd, Bocarro, and Thompson (2008) found that of 3,369 articles published from the journals’ inception to 2005, only 150 articles or 4.5%, focused on race or ethnicity as the primary theme of research. They listed 19 themes of recreation among the various ethnicities, and none of those themes included family. According to Iwasaki et al. (2007), a gap still exists between West and East in leisure research. He argues for a reverse in this Western domination of research in order to progress “toward the goal of conceptualizing leisure from a truly global and international perspective” (Iwasaki et al., p. 115). Chick (1998) advocates for more anthropologically based studies that employ a non-Western focus to examine what might be universal ideas and constructs. Even though the family is experienced in a variety of ways, it appears to be a universal concept recognized by peoples of

all cultures. Leisure, like the family, also occurs in many different forms and appears to be a universal concept experienced by all cultures and people. Yet, if all we have are Western conceptualizations and definitions of leisure and family, is it appropriate to assume that these concepts and theories have universal application? The convenience of studying Western leisure patterns does not justify the implication that Western explanations answer all leisure patterns globally. The rhetorical question above compels this current study.

Within the past 20 years several researchers began to promote the imperative for globalization and diversification of leisure research, emphasizing the importance of exploring the limits of the ‘universal’ meaning, significance, and value of recreation through qualitative studies of non-Western cultures (Lee, Brock, Dattilo & Kleiber, 1993; Mannell, 2005; Tirone & Shaw, 1997; Valentine, Allison & Schneider, 1999). According to Iwasaki (2008), such an examination of leisure in non-Western cultures “has implications for the enhancement of life quality among people in various cultural contexts” (p. 9) and should therefore be acknowledged and brought forward in the field of leisure research.

Non-Western Studies

In response to Chick’s (1998) and Iwasaki et al.’s (2007) calls for more leisure research in non-Western countries, the number of studies conducted outside of Western populations has begun to increase. In his review of articles from the *World Leisure Journal*, published between 2000 and 2005, Iwasaki (2008) identified studies from several areas of the world, including Asia (Nagla, 2005; Yau & Packer, 2002; Yuen, 1996), Israel (Ritsner, Kurs, Gibel, Ratner & Endicott., 2005), Argentina (Montero, 2000; Moore & Cosco, 2000), Turkey (Kousha & Mohseni, 1997; te Kloeze, 2001), and Africa (Amusa et al., 2001; Graziano, 2004). In this review, Iwasaki identifies five specific outcomes of leisure in non-Western countries: (a) positive

emotions and well-being; (b) positive identities, self-esteem, and spirituality; (c) social and cultural connections and harmony; (d) human strengths and resilience; and (e) learning and human development across the life-span. The outcomes of these studies indicate that leisure contributes to the well-being of individuals in all cultures. Leisure is universally valued and the importance of leisure appears to have increasing legitimacy as a universal concept.

Of the studies Iwasaki (2008) reviewed, only the following focused on the central role of the family in leisure. Yau and Packer (2002) examined the effect of T'ai Chi to enhance emotional and mental well-being, especially among families. Nagla (2005) examined the role of dining among extended families in India and the importance of dining rituals. Yuen (1996) studied the positive effects of urban parks in Singapore in providing shared leisure-like opportunities to build social and cultural connections, both within the family and with the entire community. Kousha and Mohseni (1997) found that one important outcome of leisure-like activities for Iranian women was the social meanings they gained from spending time with friends and family. Martin and Mason (2003) focused their study on the growing importance of leisure-like activities among Muslim families, especially in the context of religious festivals and rituals. Thompson & Gifford (2000) looked at indigenous peoples of North America to examine the importance of both the family social system and the community social system and the importance of connectedness between family, community, and the environment. The common theme through each of these studies was the importance of the family in providing meaningful leisure-like experiences.

Of the research conducted in Africa, Amusa et al. studied youth in Botswana and suggested leisure-like engagement in sports and pastimes helped maintain cultural and spiritual values as well as contributing to identity and self-esteem among its youth. Graziano's (2004)

study demonstrated the importance of Black churches in fighting discrimination and maintaining hope for gay men in South Africa. Both of these African studies emphasize the importance of leisure in creating personal and cultural strength to deal with life's challenges.

In addition to these studies reviewed by Iwasaki (2008), other researchers have examined leisure in a non-Western context. Khan (1997) observed the leisure patterns of Bangladeshi women, Tirone and Shaw (1997) conducted a qualitative study of leisure among ethnic minorities, and several studies examined leisure in African countries, though most focused on South African populations (Goslin, Bam & Kluka, 2007; Moeller, 1996; Wegner, Flisher, Chikobvu, Lombard, & King, 2008). The majority of these studies examine leisure's role in enhancing the quality of personal and community life, rather than examining family contexts and outcomes of leisure.

Very few leisure studies examine populations within developing areas such as South America and Africa. All of the countries and regions of Africa, according to Chappell (2008), may be described as developing countries, with the exception of South Africa. According to Coghlan (1992), the concept of development is defined by "statistical data measuring demographic conditions, the quality of public communications, achieved technological standards, life expectancy, the nutritional situation of the inhabitants, and the distribution of wealth" (as cited in Chappell, p.180). One such developing society exists in the African nation of Uganda.

Uganda

The Republic of Uganda, with a population of 31.4 million people, encompasses an area of 241,040 sq. km, approximately the size of Great Britain. The capital of Uganda is Kampala and English, Luganda, and Swahili are the primary languages. Although English is spoken in the

schools and at work, Luganda is the most prevalent tribal language. With a gross domestic product (GDP) of \$11.23 billion, compared to the United States' GDP of \$13.84 trillion, Uganda is one of the poorest nations in the world, relying on agricultural exports and tourism for its primary source of income (Uganda, 2008). Since gaining its independence from Great Britain in 1962, Ugandans have experienced political disorder and economic crisis, especially after Idi Amin seized power in 1971 (Superintendent of Documents, 2009). Amin's reign led to economic decline, social disintegration, and massive human rights violations. Now, 30 years after Idi Amin was overthrown, Uganda is a relatively stable African country with a multi-party republic (Chappell, 2008).

In a land once torn by turmoil and confusion, Ugandans continue to suffer from low literacy rates (66.8%), the pervasive HIV/Aids epidemic, poverty, and disease (Chappell, 2008). Homeless children work on the streets (van Blerk, 2006), women lack sufficient health and family planning education (Paek, Lee, Salmon & Witte, 2008; Rutakumwa & Krogman, 2000), hundreds of children are enlisted in the military (Chappell, 2008), and survival is a daily struggle. Although the Ugandan people regard extended kin as an important extension of the nuclear family, very little on the dynamics of the family is recorded. Even less is known about the leisure patterns of the people and families of Uganda.

Leisure in Uganda

The few leisure studies conducted in Uganda focused on student participation in leisure. Perceptions of leisure centered on sports participation.

The first known study on leisure in Uganda was conducted by Crandall and Thompson (1978). Their study compared leisure preferences and motivations of Ugandan university students and North American university students. Based on a simple questionnaire, which listed

21 common leisure activities, students were asked to indicate which activities they preferred and how much they liked each activity. Crandall and Richards concluded that both groups were generally similar in how much they liked the activities and in the importance of social contact, however, Ugandan students reported more novel and nontraditional (in a Western sense) activities.

Since this initial study, most leisure research in Uganda has focused on sport participation among students and professional athletes. Chappell's (2008) descriptive study of sports participation in postcolonial Uganda asserts that sports are popular among the wealthier people in Uganda. For this population there are many opportunities for men and women to participate in sports both in schools and at a national level. Although football (soccer) is the most popular, Ugandans participate in other sports such as volleyball, basketball, rugby, and cricket. A number of Ugandans recently won Olympic medals in running, indicating the growing importance of sports in Uganda. Chappell's point that sports are popular among the wealthier people of Uganda suggests access to sports may be limited to wealthy Ugandans. For sports to become a more available option for even the most poverty stricken, the government will need to provide more support in developing facilities and providing equipment for the general population. Grassroots-based groups are initiating sports programs.

Other studies that have examined Ugandan leisure behaviors include Tharenos' (2007) work in which she used photography to examine the importance of physical activity and sport among Ugandan school children. Kahrs and Sentumbwe (1999), in connection with the Ugandan Paralympics Committee, examined a specific leisure constraint, visual impairment, on Ugandan athletes. Van Blerk (2006) conducted a study of Ugandan street children, examining the types of activities in which they participated during their free time.

None of these studies of Ugandan leisure, however, address the family as a context for leisure. Furthermore, none of these studies address family outcomes of leisure or the effects of family leisure on quality of life.

Summary

According to Shaw and Dawson (2001), the family is the most common context for leisure. In response to calls for more global studies in leisure and recognizing the importance of leisure for families in Western cultures, this study examined leisure patterns and meanings of leisure among families in the developing East African nation of Uganda.

Methods

A qualitative methodology was chosen to collect the meaningful data that eventually led to our conclusions. A field research design was utilized due to the diverse environments from which we gathered the data, and a combination of qualitative data analysis (QDA) and classical grounded theory approach was used to analyze the data. This section clarifies both the rationale for the methods chosen and the actual methods used for the study, as well.

Grounded Theory

This study utilized a grounded theory methodology (Glaser & Strauss, 1978) to examine family leisure in a culture where no previous theory on the topic exists. Without prior experience with the Ugandan people or their family leisure behaviors, grounded theory was an appropriate methodology for this research. Consequently, this was an exploratory study intended to “understand enough about what is happening...and what outcomes may be important to then identify key variables that may be operationalized quantitatively” (Patton, 1987, p. 37). Using QDA methods (Strauss & Corbin, 1998) allowed us to gain a more theoretically sound

understanding of family leisure patterns in this geographical area and develop a theory of family leisure that may be applicable to populations within developing areas similar to Uganda.

According to Strauss and Corbin (1998), “theory researchers are interested in patterns of action and interaction between and among various types of social units” (p. 169); therefore, the researcher’s role is to collect data on multiple perspectives during research. Attaining multiple perspectives among Ugandan family members creates a broad representation of leisure patterns in the specific location but increases the plausibility for transference of interpretations to other reasonably similar areas of the world.

Finally, grounded theory methodology emphasizes theory development, which focuses on developing a theory generated from the data, and/or from elaboration and modification of existing theory, and/or from theory based on previous research (Strauss & Corbin, 1998). Chick (1998) and Iwasaki (2008) argued existing leisure theory lacks the global perspective necessary to apply cross-culturally. Therefore, producing a theory from Ugandan data would add a point of theory from a region geographically outside the traditional theoretical framework, consequently building a more rational basis for a “global” perspective.

Selection of the Subjects

Participants for this study were selected from eight secondary schools in the Mukono District of Uganda. They were chosen from the S4 and S6 grade levels (equivalent to American 10th and 12th grades). The rationale for selecting these participants from these grade levels was based on several issues. The S4 and S6 years are when students prepare for their national exit exams, and at this level of schooling they are best prepared to communicate in English their perceptions of family leisure. This gave us the best sources for thick description. These students are located at the highest quality school possible based on their prior academic performance and

their family's financial ability to keep them enrolled. Therefore, S4 and S6 students tend to be more stable at their school than in other grades. Many (if not most) Ugandan S1-S3 and S5 students tend to be nomadic in order to avoid payment of school fees, and to search for the best academic environment possible for the least cost. Male S4 and S6 day and boarding students and female S4 and S6 day and boarding students were interviewed at each school, plus an additional S6 male boarding student, an additional S4 female day student, and two additional S6 female day students, totaling 68 student participants (See Table 1).

Additionally, a convenience sample of five families, with diverse family situations, were identified and interviewed. Four of the families among whom interviews and observations took place hosted members of the research team.

In an effort to address the call for interdisciplinary work among researchers, we, as researchers from Brigham Young University's (BYU) Department of Recreation Management and Youth Leadership (RMYL), worked in conjunction with education researchers from BYU's Educational Leadership and Foundations Department (EDLF), whose eight years of experience conducting research in Uganda assisted in the selection of subjects and the data collection process. Using the Mukono District school census, conducted by the EDLF team in April and May 2008, eight schools were selected for inclusion in this study. The schools were chosen based on the following inclusion criteria: (a) each school had an active 'O' and 'A' level secondary program that includes students at the S4 and S6 grade levels ('O' and 'A' levels refer to the first four years and the last two years of secondary schooling, respectively), (b) each school was among the 225 identified as an active secondary school, and (c) national examination data for the school were available from the Ugandan Ministry of Education and Sports.

In addition, to create a maximum variety sample (Patton, 2002), the researchers designed a stratified sampling strategy based on the following three school categories: (a) Rural/Urban, (b) Government/Private, and (c) Large/Small. One school was selected from each of the resulting eight categories. Any school located within the political boundaries of the selected cities and towns, or within 6 kilometers (Mukono Town Council and Njeru) or 5 kilometers (Lugazi) of the geo-center of the city or town was considered urban. All other towns and villages were considered rural. Public schools are entirely or substantially funded by the government, while private schools receive no government funding. Any school with a total enrollment of over 350 students was considered large. Schools were selected based upon their willingness to participate, rather than according to any probability sampling techniques.

Once the schools were identified, students from the S4 and S6 grades in those schools were invited by the schools' Headboy and Headgirl to participate in the EDLF research which entailed students going to a school classroom to participate in a survey. The Headboy and Headgirl are at the top of their class, as determined by school administrators, and these two students have specific responsibilities among the student body and with the teachers and administrators. In past research, the EDLF research team found that using the two leading students provided not only access to where the students really were at a given time, but the teachers and students were more responsive to letting the students go from class when the Headboy and Headgirl helped. For this study, they facilitated the flow of students from classroom and informal settings to and from the EDLF research site on the school campus. A research assistant from the EDLF team also invited S4 and S6 students to participate. For the family leisure interviews, eight students from the EDLF study were then selected at each school based on their gender, grade level, and whether they were a day or boarding student. These

students were also selected based on their ability to communicate in English in order to ensure a quality interview.

Instrumentation

During a pilot study conducted prior to this research, we interviewed Ugandan students studying in the United States. This study helped to reduce bias resulting from our Western perspectives. During this pilot study we also developed a list of several interview questions regarding Uganda leisure attitudes and behaviors. These questions were altered and improved upon for the current research in order to accurately capture leisure attitudes and behaviors within Ugandan families. Interview questions were designed to achieve triangulation based on Flick's (2008) criteria of collecting at least three types of information in each question: (a) situation narratives, which are personal descriptions of focused events, (b) repisodes, which are regularly re-occurring situations, (c) examples, which include metaphors and actual experiences, (d) subjective definitions, which are personal perceptions and/or explanations of specific terms or constructs, and/or (e) argumentative-theoretical statements, which are explanations of concepts and their relations.

The following sample of interview questions illustrates the criteria discussed by Flick (2008):

- When I say the word family, what does that word mean to you? (Subjective definition).
- Can you describe your family? (Identify who the members of your family are). (Example)
- When you are with your family, what do you do together? (Situation narrative)
- Does your family eat meals together? (Repisode)

The RMYL researchers used a standard interview format for each participant, though a degree of flexibility allowed the researchers to ask follow-up questions for obtaining further insight.

Procedure

Data collection took place over a three-week period in June 2009. All data was collected onsite at the selected schools in the Mukono District of Uganda.

This study adopted and implemented the following procedures to collect qualitative data from S4 and S6 students included in the study. First, the schools' Headboy and Headgirl worked with two EDLF research assistants to locate the S4 and S6 students who were willing to participate and placed them in groups of approximately 20. These groups were then directed to a classroom designated as the research room and asked to fill out a demographic student survey and research survey. Second, the EDLF research team conducted their geo-spatial research study with these students. Third, when student participants completed the EDLF research, a stratified sampling strategy was used to select eight students for participation in a family leisure interview with the principal investigator. An S4 male boarding student, an S4 male day student, an S6 male boarding student, an S6 male day student, an S4 female boarding student, an S4 female day student, an S6 female boarding student, and an S6 female day student were selected from each school. Finally, each willing participant engaged in a dyadic interview for approximately 10 to 15 minutes. Target questions focused on participants' leisure behaviors, both from their individual context and their family context. During the interviews, the investigator audio recorded the interviews, as well as used memoing, to document observations.

In addition to dyadic interviews with students, a convenience sample of five Ugandan families were visited by the RMYL researchers for focus group discussion, one-on-one interviews with family members, and observations concerning family structure and leisure patterns. Family members who participated were asked the same target questions that focused on their leisure behaviors. Using these families as participants in the study allowed the researchers

more time and opportunity to get to know the family members on a personal level and gain their trust. The third and fourth families were recommended by a local school director. The fifth family was selected based on availability and willingness to participate. The investigators audio recorded the interviews as well as used memoing to document observations.

Immersion, discussion, and observation were important elements of the research methods. The fortifying function of leisure emerged from our observations and experiences, as Glaser (1978) indicates often happens in a grounded theory study. If we had relied entirely on the interview transcriptions, we would have missed this core aspect of leisure in Ugandan family life.

Data Analysis

Preliminary data scrubbing and analysis took place each evening of data collection by the RMYL researchers. Researchers continued data analysis through the next eight months using the NVivo8 software package, which facilitated the organization, cataloging, and storage of the data and outcomes. To maintain anonymity, pseudonyms were assigned to each student. Open, axial, and selective coding were used to analyze the guiding research questions. Emerging themes and conceptual categories were identified through open coding,. Next, axial coding was used to identify developing patterns and relationships that offered insights into the research questions. Text and matrix queries were conducted during this stage in order to identify patterns, and text tables and numerical data tables were also constructed to make further analyses and comparisons. Finally, selective coding focused more narrowly on the relationships and patterns that emerged during axial coding. During this stage of coding, models were created and tested in order to find negative cases and resolve any contradicting analysis of the focus question. Data clarification

was accomplished in communication with a school director residing in Mukono Town Council, and a Ugandan graduate student attending Ohio University.

Validity Plan for Establishing Trustworthiness

Establishing trustworthiness in qualitative research demonstrates the researcher's ability to persuade the audience "that the findings of an inquiry are worth paying attention to, worth taking account of" (Lincoln & Guba, 1985, p. 290). The purpose of this validity plan was to apply appropriate methodological techniques that satisfy current qualitative standards and to promote trustworthiness in every step of the research process.

In an effort to establish credibility in the research, triangulation of interview questions and interviewees were used in data collection. According to Flick (2008), this means including different types of questions such as situation narratives, repisodes, examples, subjective definitions, and argumentative-theoretical statements. This study interviewed students and family members, providing information about different events and different points of view. Peer debriefing occurred on a daily basis during data collection. RMYL researchers met to discuss the day's research process and to discuss emerging themes and ideas. Peer debriefing allowed the researcher to "step out of the context being studied to review perceptions, insights, and analyses with professionals outside the context" (Erlandson, Harris, Skipper & Allen, 1993, p. 31). These debriefings also allowed the researcher to refine and clarify themes throughout the data analysis process. Member checks throughout the data collection and analysis process allowed research participants to validate interpretations and conclusions made by the research team.

For this study to have substantial importance beyond the context of the original data sample, findings need to demonstrate cross-contextual relevance and application. Transferability is defined as "the extent to which [an inquiry's] findings can be applied to other contexts or with

other respondents” (Lincoln & Guba, 1985, p. 290) and is the ability of the consumer to recognize whether findings are transferable to their context. Detailed documentation of methods, analysis, and findings allows the study to be replicated and the audience to apply findings to their own context.

To establish dependability, an external auditor, who was not a part of the data collection process but had a thorough knowledge of the topic and our methods, met with the primary researcher every month following the data collection period to review and discuss findings of the qualitative data analysis (QDA). A running account of the research process through interview notes, memos, and a daily journal were kept. The formulation of emerging themes and theory was documented in the NVivo computer software project file and research journal.

A confirmability audit (Erlandson et al., 1993) allowed internal auditors to examine the research methods and evaluate if the researcher’s findings accurately represented the initial data. The primary researcher met with each member of the research team at various times throughout the analysis process. This team audit allowed a collaborative opportunity to compare and contrast research findings and thus establish validity in the research procedure and discussion.

Findings

This study investigated three questions. The findings are organized into four sections to address those questions and to discuss a core theme developed during analysis: (a) participant demographics, (b) definitions of leisure, (c) family leisure, and (d) importance of family leisure.

Demographics

Table 1 (see Appendix A) displays the demographics for student participants in the study. Participants included 33 males and 35 females ($n = 68$) ranging in age from 14 years to 21 years, and five family perspectives. From the families, we interviewed a single mother, a married

couple, a family with two parents and two college-aged daughters, a single college-aged male providing for his family, and a family of two parents and their children. For the purposes of this study, data analysis focused primarily on the students, and information provided by the families was used to explore the credibility of those findings. Outside of school, 31 students stayed with two parents at home, 21 stayed with only one parent, and 16 stayed with non-parent guardians.

Definitions of Leisure

The first focus question in the survey was concerned with how Ugandans from the Mukono District defined leisure and whether those definitions supported or differed from Western definitions. Forty-seven students were asked specifically for a definition of leisure. Of the 47 students who were asked, five included both elements of free time and means to an end in their definition. In all, 52 definitions of leisure were identified in this analysis (See Table 2, in Appendix B). Sixteen males and 14 females (30 students or 64%) defined leisure as “free time” (Daniel) or “time free from work” (Rebecca). Eleven males and 11 females (22 students or 47%) defined leisure as the means to an end. For example, Joseph defined leisure as the time when one is “resting to get some energy which has been used for doing other work” and Charles explained leisure as “time to be alone or to be with your family and have fun or enjoy life.” These responses are consistent with Western definitions of leisure as free time and activities meant to achieve relaxation, diversion, refreshment, re-creation, and personal development (Dumazadier, 1974; Russell, 2005). Gender, grade level, and student type (boarding verses day) did not appear to be related to the type of response given.

Leisure definitions given in all of the family interviews supported the student response patterns. For example, one father and a single mother described leisure as “free time” and

another family member defined leisure as “a time where someone just gets that chance to sit down and relax his mind.”

Family Leisure

The second question this study explored was how family leisure in the Mukono District is happening. Students named activities in which they participate with other family members and a matrix was created to display how frequently each activity was mentioned (Table 3, see Appendix C). The most frequently mentioned activities in which multiple family members participated included the following: family socializing, which includes the overlap of discussion and story-telling (47 students or 69.1%), religious activities (35 students or 51.5 %), culture and traditional activities (33 students or 48.5 %) and entertainment, such as watching TV or films and listening to music (27 students or 39.7 %). Although the majority of students did affirm they regularly ate meals with their families (50 students or 73.5 %), only three of those respondents actually considered mealtime to be a leisure activity.

Importance of Family Leisure

Each respondent was asked whether they thought family leisure was important. Every respondent, including both families and students, responded in the affirmative, allowing us to address the third question this study investigated: what are the ways Ugandans thought family leisure was important? Students mentioned five primary outcomes of family leisure (enjoyment/fun, personal development, family development, relaxation, and health) and those responses were categorized into the two key outcome themes of enjoyment/fun and fortifying, representing the importance of family leisure for Ugandans. Additionally, participants frequently mentioned the role of family socializing activities, such as discussion and story-telling, in contributing to important family leisure outcomes.

Enjoyment and Fun. The first outcome theme, Enjoyment and Fun, is not linked to Fortifying, though it provides useful insight into Ugandan perceptions of family leisure similar to those found in Western cultures (Russell, 2005). Fun is a common descriptor of the leisure experience for people who participate in any leisure activity in any society.

Eighteen students (26.5%) discussed enjoyment or fun as a family leisure outcome. Several students mentioned listening to music or watching television to entertain themselves. Specioza explained that preparing meals with her mother was an important time for leisure because “it’s time for enjoyment. You can enjoy with your mom while she is teaching you. You can enjoy the food as well.” Other family leisure activities used for enjoyment or fun included crafts, music and dancing, football (soccer) and other sports, television and movies, discussion, mealtimes, reading, beach outings, celebrations, cultural activities, games, religion, and travel. Thus Ugandans are not entirely dissimilar to Westerners in their descriptions and perceptions of family leisure, yet there is a difference towards which the other four outcomes point. That difference indicates the importance of family leisure for Ugandan secondary students and their families in terms of the function of leisure in strengthening family bonds.

Fortifying. The research and analysis led to the emergence of a core theme we call “fortifying”. This variable became apparent based on personal observations and interactions with the participants and the situations in which we were immersed. The core variable fortifying underlies the importance of the remaining four outcomes (family development, personal development, relaxation, and health) and has been identified as the motivational factor that deepens the importance of family leisure opportunities. Fortifying describes the level of importance students and family members place upon family leisure outcomes that strengthen the

individual to overcome inevitable challenges they will face throughout their lives and enable them to succeed.

When students discussed the importance of family leisure, responses regularly indicated family leisure was important for them because they learned valuable skills, knowledge, and discipline from their elders (often parents or older family members) that would help them achieve now and in the future. For example, through a conversation with her mother, Faith learned “the advantages and disadvantages of marriage” and received advice to “have discipline to succeed in this world.” Embedded in this conversation is the value of discipline and marriage, tools Faith will need to secure a successful future. Alex remarked that during the time he spends with his family “they guide you [in] a lot of things which you don’t know, like how to dig, how to care for your brothers, and so on.” Augustine commented on the importance of learning from the stories of his elders, explaining, “I learn very many things from them, especially the grandfather and parents. So they teach me and even they can tell me their experiences. So even me I learn how to live and how to be responsible.” One father, confirming comments from the students, explained the traditional purpose of family leisure: “Leisure was used really to teach. In the evening they would be around the fireplace and then they would sing, they would say proverbs...then after that, word of counsel.”

The following family leisure outcome themes were demonstrated in the data as enforcing participants’ resilience and resolution to achieve and overcome obstacles: (a) family development, (b) personal development, (c) relaxation, and (d) health. Gender and grade level did not appear to be related to these results.

Family development. Thirty-seven students (55.2 %) talked about developing or strengthening family relationships as an outcome for family leisure. When asked about his family

leisure activities, Daniel responded, “We eat and do other things which can develop us in our family.” Isaac explained, “It gives us courage to face our parents. And maybe our problems...we can discuss with our parents. And also it makes it known whom your parents are, whom they really are.” Another student, indicating the value of family development to his success, explained, “if you are in a good way with your family members they can guide you...then they give some sort of advice because they are your family members.” Students mentioned family leisure encouraged discussion and problem-solving by providing a safe, loving environment where family members could counsel and advise one another. Students indicated the value of the family unit to cultivate courage and perseverance against daily struggles. Activities students mentioned regarding family development included visiting the beach, celebrations, discussion, watching television together, games, holidays, sport, story-telling, and travel.

Personal development. Forty-nine students (72.1 %) expressed family leisure as a means to personal development. Family leisure was important to Faridah “because I benefit, I can learn how to do certain things which I don’t know. To become a successful woman in life.” Kelvin explained leisure was important to him “because it adds more talents,” and Rajab valued family leisure because “I get something which can help my life.” Students valued family leisure opportunities that supplied them with the skills, abilities, and determination to succeed. A close examination of the activities contributing to personal development revealed family socializing was mentioned most frequently (47 respondents, 70.1 %, 67 references). Family socializing included story-telling between parents and their children, grandparents and grandchildren, or older siblings and younger siblings. Family socializing also included family discussions, whether structured or impromptu. The next most frequently mentioned family activities contributing to personal development included mealtimes (3 respondents, 4.4 %), and religion (3 respondents,

4.4 %). Family leisure activities leading to personal development included reading, religion, cultural activities, discussion, watching television together, games, mealtime, sports, storytelling, supervising younger siblings, and travel.

Relaxation and health. Relaxation and health are additional outcomes mentioned by some of the participants. Four students (5.8 %) mentioned relaxation as an outcome of family leisure. Grace explained, “when someone is in the leisure time, she gets some time at least to have some rest.” Samuel talked about going for walks with his family in order to “relax a little bit.” Students recognized the value of relaxation because through leisure “you can get over stress” and “settle the brain.” Edith explained relaxation prevents health problems because “some people do develop diseases out of not having leisure, overworking.” Moses valued relaxation for its ability to “recover lost energy,” allowing him to continue to work hard. Thus relaxation served a restorative function, contributing to participants’ health and resilience. Only games and travel were mentioned as family leisure activities with relaxation outcomes.

Two students (2.9%) mentioned participating in family leisure activities for health purposes. Rose explained her future goal is to keep her children physically active, recognizing that “when you don’t make physical exercise you grow old quickly, you’re weak. When something like a disease comes to you it can easily kill you because you’re weak physically.” Ronald claimed “when you play you rarely get sick because you make your body to be active.” Students valued maintaining good health through leisure activities and no student mentioned participating in adverse leisure activities either with friends, family, or alone. Sports were the activities associated with the health outcome.

Family Socializing. During data analysis we struggled with the idea that perhaps family socializing represented the core variable because it stood out as the primary activity mentioned

by the respondents. It became evident, however, that family socializing was really the medium through which the core variable of fortifying occurred. Participation in family discussions and story-telling were the most common means of family socializing and provided clear benefits for the students and families interviewed. Andrew explained it was important to receive counsel from his parents because “they tend to tell me or to give me the guidelines, what me as a youth, what I’m supposed to do and how I’m supposed to live to behave...in such and such a way.” Francis discussed the value of telling stories and the lessons he has learned from his elders. He remarked,

It encourages the children, like me, it has encouraged me. If I listen to such stories, eh, they encourage me also to be hard working because those stories, okay, the world is... developing our days. So if you still want to live a miserable life then the world would leave you behind. So such stories encourage me. That’s why I’m hard working, even at school.

Joshua also profited from the stories his elders told, commenting

What I learn from those stories, that whenever you are in a big problem, don’t think that that’s the end of life. God has a plan for you in the future. That’s what I learn and it gives me confidence when I ever pass through some difficult situations. It gives me confidence that at least one time, at any given time, I’ll overcome this situation and also be happy as my dad.

For students and their families, the primary function of family leisure was to cultivate fortitude and resilience through the skills and encouragement taught primarily via oral activities. Students and their parents recognized leisure’s worth in reinforcing the individual’s motivation to work hard and achieve in school and other endeavors. The ultimate purpose of family leisure

activities was not necessarily to achieve good health, relaxation, enjoyment, and development, but to use these outcomes to fortify family members against disappointment and adversity.

Discussion

In response to Chick's (1998) and Iwasaki et al.'s (2007) calls for a more globalized understanding of leisure and leisure meanings, this study reveals that definitions of leisure among southern Ugandan youth and families are largely consistent with definitions of leisure used in Western contexts. Several of the activities (sports, television viewing, celebrations) and benefits (health, relaxation, development) of family leisure mentioned by the participants are comparable to findings in Western research. Although these similarities do exist between Western and Ugandan family leisure patterns, the core variable of "fortifying" indicates subtle differences underlying the value of family leisure between these two cultures. The differences emerged when students described *why* family leisure activities were important to them.

Fortifying Leisure

For students and families in this study, the overall importance of family leisure was the valuable contributions it made to the adolescents' determination and capacity to achieve in the future. Essentially, Ugandan families use family leisure to fortify their youth by transferring values of hard work and struggle from generation to generation. For them, family leisure itself is not the primary focus, rather it is the medium by which knowledge and counsel, resilience and determination can be passed on. Purposive leisure (Shaw & Dawson, 2001) emphasizes the beneficial outcomes of family leisure (i.e. fitness, communication, family togetherness, commitment) and offers some discussion on family leisure as a tool to teach values, morals, and expectations. It would be convenient for us to conclude that the phenomenon we experienced in Uganda was no different from purposive leisure. We could make the assumption that because

Ugandans and Westerners participate in similar family leisure activities that the purposes for family leisure are also similar between the two cultures. However, Shaw's and Dawson's purposive leisure study also focused on families in Western contexts; contexts far removed from the economically challenging situation in Uganda. The fortifying function of family leisure for Ugandans indicates a greater degree of commitment to family leisure among all family members—not only the parents. Although parents were primarily responsible for providing family leisure opportunities, the data we obtained from Ugandan students also indicates a greater degree of appreciation for family leisure rarely found among Western youth. These students discussed the importance of seeking out functional family leisure opportunities, understanding for themselves that those opportunities would strengthen them to face life's realities and equip them with the skills and tools necessary to overcome inevitable struggles.

Given the context of these Ugandans (i.e. low literacy rates, widespread HIV/AIDS, poverty) fortifying leisure moves a step beyond Western family leisure constructs. Rather than using family leisure as an escape, fortifying leisure attaches Ugandan families to reality and provides the necessary instruction to see life's battle more clearly.

Although their situation would appear to many Westerners as grim, Ugandans are typically optimistic and realize that in order for their families to survive and overcome their challenges, they must fortify their youth with a sense of hardiness and resolve. Through leisure they teach their youth the importance of struggle and achievement. To illustrate the context in which Ugandan youths live, Honwana and De Boeck (2005) explain,

Children and youth are pushed, pulled, and coerced into various actions by encompassing structures and processes over which they have little or no control: kin, family, community, education, media, technology, the state and its decay, war, religion, tradition

and the weight of the past, and the rules of the global market. In the process they are frequently broken, put at risk, and destroyed by unemployment, exploitation, war, famine, rape, physical mutilation, poverty, homelessness, lack of access to education and medical facilities, and HIV/AIDS...Many are expected to work and assume social responsibilities at an early age. They participate actively in productive tasks, paid labor, household chores, and taking care of younger siblings. (pp. 3-4)

In Larson's (2000) discussion on positive youth development in Western society, he explains "there is a discontinuity between what we expect of children and what we expect of adults...The absence of intrinsic motivation [in school] suggests that schoolwork is usually not a context conducive for the development of initiative" (p. 171, 172). Alternatively, Ugandan youths and their families recognize education is the key to overcome the suffering and injustices they face. Success is the avenue to a better life. As one female student, Shamim, explained,

As you see future, to be bright, eh, you have to struggle. Those people who never gone to school, they face many problems. They can't keep their children in school. Even if he or she's sick he's just there, dormant, doesn't know what is taking place. But someone who is educated, he knows how to overcome problems and that's why I want to struggle, to see, to see that I can achieve my goals. That's what I want.

The findings from this study are consistent with Honwana and De Boeck's (2005) argument suggesting "young people in Africa are not merely passive victims of the societal crisis that pervades the worlds in which they grow up...They are searching for their own ways out of a life they feel to be without a future" (p. 6). Fortifying describes the process whereby Ugandan families purposively participate in leisure activities that foster the development of valuable skills, strength, and knowledge essential to helping family members overcome their struggles and

succeed. Andrew explained his desires to provide leisure opportunities for his future children that would help them “improve on their talent so that they can achieve in the future.” For Mercy, success meant finding a good husband and having a good marriage. In order to achieve that, it was important for Mercy to spend her leisure time learning from her mother “to do domestic work at home, fetching water, digging, like that.” She clarified,

If you go and you get a husband, eh, you can know how to do everything. But if you go to, in the marriage, when you cannot do anything, you cannot stay with that man... But if I know everything, it can be good for me.

In interactions between Mercy and her mother, Mercy learned how such skills would sustain her in her marriage. Additionally, Christine added, “when I’m with my mom, she teaches me how to peel food, to cook, how to behave in public, table manners...and how to treat others.” As Ugandan children cultivate those skills and learn why such skills are important, they become equipped with the capacity to adapt to difficult situations and thrive in the future, even when their parents and elders are not around to teach them.

According to Western thought, “perceived freedom and intrinsic motivation are the central determinants of what people consider to be leisure for them” (Iso-Ahola, 1997).

Additionally, Marcia (2002) explained identity develops through the exploration of different leisure activities and roles. In contrast, Ugandan youth lack the time or the resources to explore different leisure alternatives.

“Idleness,” as Joel explains, “is the Devil’s workshop.” In order to help earn a living and provide for their families, typical Ugandan youth and their families cannot afford to waste their time participating in activities lacking purpose or beneficial outcomes. Therefore, the value of the activities in which they do participate must equate with the value they place on education and

work as tools to secure a better life. The findings demonstrate the majority of leisure activities in which students participated with their families were those that yielded the greatest benefit to the students' personal development and success. Students placed the greatest amount of value on activities contributing to personal development, followed by family development. Enjoyment and relaxation were less valuable outcomes of family leisure and health was the least valuable. Therefore, students more frequently mentioned participating in activities that provided development outcomes, with family socializing mentioned the most frequently.

Family Socializing

Family discussion and story-telling was the primary medium through which elders reinforced the importance of endurance and determination, as well as education and success to Ugandan youth. According to McGoldrick (1995), "learning about your family heritage can free you to change your future" (p. 21). It could be argued that story-telling and the council passed from elders to youth empowers those youth to overcome the struggles and barriers hindering their success. Ugandan youth attain valuable skills and knowledge through the transfer of experience and belief within the family.

Additionally, Fivush, Bohanek, and Duke (2008) suggest "development of an intergenerational self, a self embedded in a larger familial history, may be a resilience factor as children approach adolescence" (p. 140). This resilience is evident among African youth, and as Honwana and De Boeck (2005) explain, "It is part of the African doxa to see young people as strong and resilient: they are often portrayed as survivors who actively grow on their own even under difficult conditions" (p. 4). As Ugandan parents and elders provide opportunities for meaningful discussion and transfer of wisdom and guidance, Ugandan youths develop the

motivation that compels them to be resilient, to struggle and prosper even on their own, as Honwana and De Boeck suggest.

Implications

This study sought to answer the call for a more global understanding of leisure through an investigation of family leisure in the Mukono District of Uganda. This study contributes to the current literature on diversity, cultural influences, and contextual interpretations of the meaning of leisure. Findings from this study provide insight into the leisure culture and lifestyle of a group of people in Uganda, thereby raising awareness about non-Western leisure patterns and constructs. Findings from this study cannot be generalized to other cultures throughout the world, though we hope that what has been explained regarding leisure in Uganda can be transferred to cultures experiencing similar situations.

We originally posed the question whether it is appropriate to assume Western conceptualizations and definitions of leisure have universal application. As the findings suggest, Western leisure constructs do not apply to cultures across the globe. Although the apparent definitions of leisure appear to be consistent between Westerners and Ugandans, the motivations and anticipated outcomes of leisure choices differ significantly between the cultures. These findings also confirm the need for further leisure research in non-Western cultures, particularly in developing countries, so that a more comprehensive global understanding of leisure can be developed through a broad triangulation of multiple studies in diverse settings.

This core variable gives us a sense that leisure can have purpose beyond typical outcomes such as relaxation, entertainment, and fun. In areas like Uganda where disease, poverty, and illiteracy hinder progress and quality of life, fortifying leisure gives family members the tenacity to succeed despite difficult obstacles. Results from this study may have implications for other

cultures, including developed Western cultures among families where poverty and illiteracy exist. In cultures similar to Uganda fortifying leisure activities such as discussion and storytelling are important to the development of individuals and families, and therefore society. Based on activities students mentioned, family socializing strengthens the endurance and resilience of youth and families. Through telling stories of the past and discussing important values, parents and guardians can teach their children that despite all of their troubles, education and struggle are the realistic vehicles for them to create a better life. Family socializing is a valuable tool for families to produce educated citizens able to achieve and therefore contribute to a developing society.

Recommendations and Future Research

This qualitative study has only touched the surface of family leisure research in developing countries such as Uganda. This study focused primarily on youth and families in the more urbanized areas of Uganda and additional research needs to explore rural communities in the country. Interviews and observations among more remote villages would allow researchers to compare family leisure patterns and motivations in rural areas and find out whether Western thought is indeed influencing these behaviors, as was suggested during the interview process. When working in field-based conditions, as this research required, it is crucial to establish and maintain strong connections with key individuals in order to continue further research. This also requires more effort on the researchers' part to arrive to the research site early and spend sufficient time making those connections and understanding the culture.

Because findings from this study cannot be generalized to other populations, similar research in other non-Western areas of the world would give researchers greater insight into

family leisure patterns in developing countries. It would also be beneficial to diversify the sample population within each area studied.

Future studies could also help researchers understand specific leisure patterns among Ugandan families and eventually families from other populations that are originally discovered with qualitative enquiries. Ultimately, this could lead to research on correlation, causality, and further theory development.

Conclusion

Chick (1998) and Iwasaki et al. (2007) challenged researchers to expand leisure studies to include populations outside of Western countries. Their object was to gain a more holistic conceptualization of leisure by recognizing “a truly global and international perspective” (Iwasaki et al., 2007, p. 115). This study contributes to that holistic view by arguing that leisure patterns among families in Uganda are not entirely consistent with leisure patterns in Western contexts.

Because of the challenging life situations Ugandan youth and families face, leisure is generally not an intrinsically motivating experience used to explore and create an identity. Rather, family leisure is the vehicle through which Ugandan youths receive the guidance and instruction that will fortify them against challenging experiences. Family leisure is another opportunity for youth to continue their development outside of school and attain valuable skills and knowledge crucial to their achievement. With a deep-rooted respect for parents and elders, adolescents value leisure experiences as opportunities to learn from their families and gain precious insight that will benefit them as they struggle to transcend the challenges that inhibited their own parents’ success.

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Table 1

Student Participants

Student Type			# interviewed
Male	S4	Day	8
Male	S4	Boarding	8
Male	S6	Day	8
Male	S6	Boarding	9
Female	S4	Day	9
Female	S4	Boarding	8
Female	S6	Day	10
Female	S6	Boarding	8
Total			68

Table 2

Leisure Definition Responses (n=47)

		Free Time	Means to an End
Gender:	Male	16	11
	Female	14	11
Grade:	S4	16	9
	S6	14	13
Student Type:	Day	14	13
	Boarding	16	9

Table 3

Family Recreation Activities Mentioned by Participants

	Total	Male	Female	S4	S6	Day Student	Boarding Student
Family socializing	47*	20	25	20	25	25	20
Discussion	40*	18	22	15	25	22	18
Religion	35*	18	17	17	18	18	17
Culture and tradition	33	12	21	15	18	11	22
Entertainment	27	14	13	13	14	11	16
Sport	23	17	6	9	14	12	11
Story-telling	22	9	13	13	9	11	11
Celebrations	22	12	10	10	12	10	12
Travel	17	9	8	8	9	9	8
Music and dancing	15	7	8	7	8	8	7
Games	14	5	9	6	8	7	7
Visiting Extended Family	12	5	7	8	4	7	5
Beach	6	4	2	3	3	3	3
Supervising siblings	6	3	3	4	2	1	5
Crafts	2	0	2	2	0	2	0
Holidays	2	2	0	0	2	1	1
Service	2	1	1	1	1	2	0

*Indicates activities mentioned by at least 50 % of student participants.

Appendix A

Prospectus

Chapter 1

In a suburban North American home, a family gathers around the television to watch an episode of the newest reality show, enthusiastically interjecting throughout the program. In Peru, a proud father cheers for his young son as he scores a goal in his first soccer match. In China, a mother patiently teaches her daughter the proper way to prepare a traditional meal that has been passed down through several generations. In Denmark, a young family enjoys an early summer bike ride through the bright yellow flower fields. And in Africa, a grandfather demonstrates for his grandchildren the ceremonial dance of their tribe.

Family is a universal concept recognized by peoples of all ethnicities, though the composition of the family unit may vary from culture to culture. While each family is unique, it is an important component of the greater network of society (Orthner, 1998; Zabriskie & McCormick, 2003). Families become stronger and more cohesive as individual members interact with one another through work and leisure activities (Zabriskie & McCormick). Leisure is also a universal concept, though understanding its role within each society and within families may not be so ubiquitous.

Leisure scholars describe leisure as relaxation, diversion, entertainment, refreshment, recreation of the spirit and personal development (Dumazedier, 1967, 1974; Russell, 2005). Several theories attempt to explain leisure phenomena. They have been developed with a Western cultural perspective and dominate the contemporary explanations of leisure patterns.

Research on family leisure spans several decades from the early 1900s to today (Holman & Epperson, 1984), and researchers are becoming increasingly aware of the importance of family recreation to family functioning and quality of life (Orthner, 1998; Zabriskie & McCormick, 2001). Yet, a grand theory of leisure does not exist that “completely explains all

leisure behavior for all people” (Russell, 2005, p. 81). Western thought dominates explanations of leisure, overlooking cultural and geographical differences that may contribute to the development of a grand theory. Several researchers have recently challenged recreation scholars to examine leisure patterns in other areas of the world, where it is unknown whether or not contemporary leisure theory has any applicability to the behavioral patterns of non-Western peoples (Chick, 1998; Iwasaki, Nishino, Onda & Bowling, 2007).

Several studies have examined leisure patterns in non-Western countries, (i.e., Aslan, in press; Chappell, 2008; Khan, 1997), but there has been an obvious lack of research specifically looking at leisure in the context of family in these countries. Using family and leisure constructs as common denominators for diverse cultures, the purpose of this study is to examine leisure patterns and meanings of leisure among families in a non-Western country, specifically the Mukono District of Uganda.

Statement of the Problem

The problem of this study is to examine non-Western constructs of family leisure and to determine whether current Western constructs of leisure are applicable to them. The study seeks to answer the following questions:

4. What do Ugandans from the Mukono District think leisure is?
5. How is family leisure, in their terms, happening?
6. In what ways do they think family leisure is important?

Purpose of the Study

This study aims to examine leisure in an area of the world that may represent substantially different perspectives. In direct response to calls for more global studies, this study would contribute to the current literature on diversity, cultural influences, and contextual

interpretations of the meaning of leisure. Findings from this study will provide insight into the leisure culture and lifestyle of a group of people in Uganda, thereby raising awareness about non-Western leisure patterns and constructs. Furthermore, findings could influence theory development in leisure as possible new patterns and interpretations emerge, which cannot be explained by Western models. The opportunity to compare leisure patterns, leisure satisfaction and quality of life levels between Ugandans and Westerners can begin a discussion of leisure constructs from a global view.

Need for the Study

The conceptualization of leisure is dominated by Western culture (Csikszentmihalyi, 1990; Driver, 1977; Dumazedier, 1967, 1974; Kelly, 1972; Mannell, 1984; Neulinger, 1976; Wilensky, 1960; Zabriskie & McCormick, 2001). Leisure researchers and practitioners advocate, program, and facilitate leisure experiences from a paradigm based on these Western constructs. A call was issued to encourage scholars to progress “toward the goal of conceptualizing leisure from a truly global and international perspective” (Iwasaki et al., 2007, p. 115). Although several researchers have recently recognized the importance of this global perspective, a lack of research regarding cultural and ethnic differences remains (Mannell, 2005). Chick (1998) also advocates there is a web-like system of anthropological phenomena that contributes to a more holistic view of people and cultures. In light of this observation, it is apparent that interdisciplinary work amongst researchers is crucial in developing this holistic view, including a discipline that focuses on family leisure.

Delimitations

The scope of the study will be delimited to:

1. Ugandan families residing in the Mukono District of Uganda.

2. Senior (S4) and Senior (S6) students attending eight day/boarding schools in the Mukono School District.
3. Three weeks (June 1 – June 19, 2009) for data collection in Uganda.

Limitations

The study will be limited to the following:

1. A convenience purposive sample will be the source of the data collected. Therefore, generalization beyond this sample will be constrained.
2. The researcher comes from a Western culture, and therefore has a Western paradigm of leisure.

Assumptions

The assumptions of this study will be that the family unit and leisure, in some form, exist among the Ugandan people.

Definition of Terms

Leisure. For the purposes of this study, the definition that will be used is “time free from obligations, nonwork activity, or a state of mind,” meant to achieve the purpose of “relaxation, diversion, refreshment, and re-creation of the spirit” (Russell, 2005, p. 32). Leisure will include passive as well as active types of activities, typically termed as recreation.

S grade. This refers to senior secondary grade levels in the Ugandan school system. Students will be labeled by grade level (e.g., S1 - S6).

A level. This refers to the Advanced level within the Ugandan school system, equivalent to an Associate level of college work in the United States.

O level. This refers to the Ordinary level in the Ugandan school system, equivalent to high school in the United States.

Headboy/Headgirl. This is the name given to the students who are at the top of their class, as determined by school administrators. For the purposes of this study, they will help researchers with the facilitation of the interview process.

Chapter 2

Review of Literature

The purpose of this study is to identify and examine leisure patterns among a community of Ugandan youth and families who reside in the southern Ugandan district of Mukono. The researcher is also interested in determining whether Western constructs of leisure are applicable to students and families in this Ugandan setting. This review of the literature will examine research regarding family leisure in a Western context as well as the limited leisure research in non-Western cultures, particularly in Uganda. The following topics will be examined in this chapter: (a) contemporary family theories, (b) Western family leisure theories, (c) leisure in non-Western cultures, and (d) the current call for further research in those areas. Finally, a review the recent history and culture of Uganda and the leisure research that has been conducted in that country will be presented, identifying Chick's (1998) and Iwasaki et al.'s (2007) call for additional research in other cultures.

Family Theories

A variety of theoretical frameworks have been used in recent decades to examine and understand family leisure. Zabriskie and McCormick (2003) identified several of these family theories. The feminist theory on family is viewed through a framework based on women's perspectives in family settings and the socially constructed role of gender, equality being its primary goal. Family development theory focuses on patterns of developmental change of families through different stages, emphasizing timing and sequencing. Social exchange and choice theories are based on individual motivations and self-interest. Symbolic interaction theory explains that meaning is socially constructed by family members based on interaction with environment and culturally defined symbols and roles.

For the purposes of this study, the Family Systems Theory justifies the use of youth participants to gain insight into Ugandan family leisure. This particular theory “holds that families are goal directed, self-correcting, dynamic, interconnected systems that both affect and are affected by their environment and by qualities within the family system itself” (Zabriskie & McCormick, 2001, p. 281). Much like a machine with all of its individual parts, a family must work in harmony in order to function properly. The family system seeks homeostasis by interacting with the environment and among its individual members. Olson’s (1993) Circumplex Model of Marital and Family Systems attempts to illustrate the Family Systems Theory, maintaining that the primary elements of family functioning are family cohesion (closeness and emotional bonding) and family adaptability (the ability to be flexible, adapt, and change). This Model has been used by family leisure scholars in order to explain the role of leisure in helping family systems to achieve homeostasis (i.e., Freeman & Zabriskie, 2003; Huff, Widmer, McCoy, Hill, 2003; Zabriskie & McCormick, 2003). In this research, data will be collected from individual members of the family unit and discussion of the findings will be based on the Family Systems Theory.

The research on families uses these theories to identify those contributors to the well-being of the individual members, the family unit, and society. One particular contributor that has been identified is the phenomenon of family leisure (Orthner, 1998).

Family Leisure

According to Orthner (1998), the family is the basic unit of our society. Orthner contends that it is critical to examine and promote those activities and patterns of behavior which strengthen families. Western research has consistently found a positive relationship between family leisure and aspects of family functioning, quality of family life, and marital satisfaction

(Holman & Epperson, 1984; Orthner & Mancini, 1990; Zabriskie & McCormick, 2001). Unlike current social psychological definitions of leisure that focus on individual motivations and outcomes, family leisure is a unique field which emphasizes the social and interactional contexts that affect overall family life (Shaw & Dawson, 2001). In North America, family leisure is held in high esteem “as an important and essential component of family life” (Larsen, Gillman & Richards, 1997, p. 78). Couchman suggests that “leisure is the single most important force developing cohesive, healthy relationships between husbands and wives and between parents and their children” (Zabriskie and McCormick, p. 281). In other words, family leisure is essential to the development of healthy, functioning families and the study of family leisure aims to identify and promote those behaviors that contribute to positive family outcomes.

Current Family Leisure Constructs

Contemporary studies of family leisure that have primarily been conducted from a Western point of view, guide the current approach to family leisure, indicating a link between family leisure and family functioning. The following theories and constructs are commonly cited by researchers and used by practitioners in order to improve family functioning. Several theories of family leisure, obtained from Western contexts, have been used to explain motivations for family leisure and rationale for particular family outcomes. Shaw and Dawson’s (2001) purposive leisure theory suggests that family leisure is not always freely chosen or intrinsically motivated, rather they identify family leisure as a purposive phenomenon as parents plan and facilitate family activities “in order to achieve particular short- and long-term goals” (p. 228). Outcomes of purposive leisure include positive family functioning, communication, cohesion, security, togetherness, and psychological and physical health. Additionally, family leisure is an opportunity for parents to instill positive values and healthy lifestyles.

Using the Family Systems Theory framework, Zabriskie and McCormick (2003) explain how family leisure enhances family functioning using their Core and Balance Model of Family Functioning. According to Zabriskie and McCormick, activities provide opportunity for interaction among family members, offering “new input, energy and motivation needed for continued family system development” (p. 282). Their Core and Balance Model of Family Leisure Functioning explains that family leisure consists of two different types of family activities, core and balance. The Model suggests that “families who are involved in both core and balance patterns of family leisure are more likely to have increased levels of... healthy family functioning” (Zabriskie & McCormick, p. 169). According to this Model, core activities consist of activities done near the home that are more common and usually involve very little planning. These activities contribute to greater family cohesion. Balance activities consist of more unique activities that usually take place away from the home. These activities contribute to greater adaptability among families. This Model has also been used to examine family leisure among Mexican-American families (Christenson, Zabriskie, Eggett & Freeman, 2006) and it has been used in Turkey (Aslan, in press) to examine the effects of family leisure on family life quality in a non-Western country.

Another current family leisure theory, family deepening, was developed from a study conducted in several Latin American developing countries, and identified the process that occurs when families volunteer in a service expedition (Palmer, Freeman, & Zabriskie, 2007). Achieving this family deepening process requires the following attributes: (a) the purposive nature of the activity, allowing parents to set goals for the family to achieve during the experience, (b) having a unique experience away from the comforts of home and culture, (c) participating in shared, interactive experiences, which increased family communication and

strengthened family bonds, (d) participating in a challenging experience, forcing the families to serve together despite difficulties, and (e) sacrificing time, money, and the comforts of home in order to serve. These attributes of the family deepening process provided several positive outcomes for the families involved, similar to benefits observed in other research on family leisure.

Few studies have utilized the frameworks of these family leisure theories in areas outside of the Western world (Aslan, in press), and it is possible that none of these Western developed family leisure theories or constructs will apply to non-Western cultures. Freysinger (1997) suggests that researchers begin to examine the voices of those who have not been recognized in family leisure research, including those who come from countries outside of North America, claiming that “the rich and varied meanings and experiences of family are interwoven with social class and race, ethnicity, or culture, and our understanding of leisure and families is indeed incomplete when these voices are missing” (p. 2).

Western Domination in Leisure Research

In a review of five major leisure journals, Floyd, Bocarro, and Thompson (2008) found that of 3,369 articles published through 2005, only 150 articles or 4.5%, focused on race or ethnicity as the primary theme of research. They listed 19 themes of recreation among the various ethnicities, and none of those themes included family. According to Iwasaki et al. (2007), a gap still exists between West and East in leisure research. He argues for a reverse in this Western domination of research in order to progress “toward the goal of conceptualizing leisure from a truly global and international perspective” (p. 115). Chick (1998) advocates for more anthropologically based studies that employ a non-Western focus to examine universal ideas and constructs. Even though the family is experienced in a variety of ways, it is a universal concept

recognized by peoples of all cultures. Leisure, like the family, occurs in many different forms, and it, too, is a universal concept. Yet, if all we have are Western conceptualizations and definitions of leisure and family, is it appropriate to assume they have universal application?

Several researchers have recently begun to promote the globalization and diversification of leisure research, emphasizing the importance of exploring the limits of ‘universal’ meaning, significance, and value of recreation through qualitative studies of non-Western cultures (Lee, Brock, Dattilo & Kleiber, 1993; Mannell, 2005; Tirone & Shaw, 1997; Valentine, Allison & Schneider, 1999). According to Iwasaki (2008), such an examination of leisure in non-Western cultures “has implications for the enhancement of life quality among people in various cultural contexts” (p. 9) and should therefore be acknowledged and brought forward in the field of leisure research.

Non-Western Studies

In response to Chick’s (1998) and Iwasaki et al.’s (2007) calls for more leisure research in non-Western countries, the number of studies conducted outside of Western populations has begun to increase. In his review of articles from the *World Leisure Journal*, published between 2000 and 2005, Iwasaki (2008) identified studies from several areas of the world, including Asia (Nagla, 2005; Yau & Packer, 2002; Yuen, 1996), Israel (Ritsner, Kurs, Gibel, Ratner & Endicott., 2005), Argentina (Montero, 2000; Moore & Cosco, 2000), Turkey (Kousha & Mohseni, 1997; te Kloeze, 2001), and Africa (Amusa, Wekesa, Adolph, Kalui, Busang & Thaga, 2001; Graziano, 2004). In this review, Iwasaki identifies five specific outcomes of leisure in non-Western countries: (a) positive emotions and well-being; (b) positive identities, self-esteem, and spirituality; (c) social and cultural connections and harmony; (d) human strengths and resilience; and (e) learning and human development across the life-span. The outcomes of these studies

imply that leisure contributes to the well-being of individuals no matter what culture they come from. The importance of leisure appears to have increasing legitimacy as a universal concept.

Of the studies Iwasaki (2008) reviewed, only a fraction focused on the central role of the family in leisure. Yau and Packer (2002) examined the effect of T'ai Chi to enhance emotional and mental well-being, especially among families. Nagla (2005) examined the role of dining among extended families in India and the importance of dining rituals. Yuen (1996) studied the positive effects of urban parks in Singapore in providing shared leisure-like opportunities to build social and cultural connections, both within the family and with the entire community. Kousha and Mohseni (1997) found that one important outcome of leisure-like activities for Iranian women was the social meanings they gained from spending time with friends and family. Martin and Mason (2003) focused their study on the growing importance of leisure-like activities among Muslim families, especially in the context of religious festivals and rituals. Thompson & Gifford (2000) looked at indigenous peoples of North America to examine the importance of both the family social system and the community social system and the importance of connectedness between family, community, and the environment. The common theme through each of these studies was the importance of the family in providing meaningful leisure-like experiences.

In addition to these studies reviewed by Iwasaki (2008), other researchers have examined leisure in a non-Western context. Khan (1997) observed the leisure patterns of Bangladeshi women, Tirone and Shaw (1997) conducted a qualitative study of leisure among ethnic minorities, and several studies examined leisure in African countries, though most focused on South African populations (Goslin, Bam & Kluka, 2007; Moeller, 1996; Wegner, Flisher, Chikobvu, Lombard, & King, 2008). The majority of these studies examine leisure's role in

enhancing the quality of personal and community life, rather than examining family outcomes of leisure.

Very few leisure studies look at populations within developing areas in South America and Africa. All of the countries and regions of Africa, according to Chappell (2008), may be described as developing countries, with the exception of South Africa. According to Coghlan (1992), the concept of development is defined by “statistical data measuring demographic conditions, the quality of public communications, achieved technological standards, life expectancy, the nutritional situation of the inhabitants, and the distribution of wealth” (as cited in Chappell, p.180). A developing society’s achievement of these attributes can be interpreted to mean leisure constraints have been reduced. One can assume that a developing society is still trying to achieve these attributes and, therefore, faces more leisure constraints. Leisure patterns, especially those within a family context, may then differ between developed and developing countries, making it difficult to apply contemporary family leisure constructs across the globe. One such developing society exists in the African nation of Uganda.

Uganda

The Republic of Uganda, with a population of 31.4 million people, covers an area of 241,040 sq. km, approximately the size of Great Britain. The capital of Uganda is Kampala and the main languages spoken there are English, Luganda, and Swahili. While English is spoken in the schools and at work, Luganda is the most prevalent tribal language spoken. With a gross domestic product (GDP) of \$11.23 billion, compared to the United States’ GDP of \$13.84 trillion, Uganda is one of the poorest nations in the world, relying on agricultural exports and tourism for its primary source of income (Uganda, 2008). Since gaining its independence from Great Britain in 1962, Ugandans have experienced political disorder and economic crisis,

especially after Idi Amin seized power in 1971 (Superintendent of Documents, 2009). Amin's reign led to economic decline, social disintegration, and massive human rights violations. Now, 30 years after Idi Amin was overthrown, Uganda is a relatively stable African country with a multi-party republic (Chappell, 2008).

In a land once torn by turmoil and confusion, Ugandans continue to suffer from low literacy rates (66.8%), the pervasive HIV/Aids epidemic, poverty, and disease (Chappell, 2008). Homeless children work on the streets (van Blerk, 2006), women lack sufficient health and family planning education (Paek, Lee, Salmon & Witte, 2008; Rutakumwa & Krogman, 2000), hundreds of children are enlisted in the military (Chappell, 2008), and every day is a struggle to survive. Although the Ugandan people regard extended kin as an important extension of the nuclear family, very little on the dynamics of the family is recorded. Even less is known about the leisure patterns of the people and families of Uganda.

Leisure in Uganda

The few leisure studies that have been conducted in Uganda focused on student participation in leisure. Their perceptions of leisure centered on sports participation.

The first known study on leisure in Uganda was conducted by Crandall and Thompson (1978). Their study compared leisure preferences and motivations of Ugandan university students and North American university students. Based on a simple questionnaire, which listed 21 common leisure activities, students were asked to indicate which activities they preferred and how much they liked each activity. Crandall and Richards concluded that both groups were generally similar in their liking of the activities and in the importance of social contact, however, Ugandan students reported more novel and nontraditional (in a Western sense) activities.

Since this initial study, most leisure research in Uganda has focused on sport participation among students and professional athletes. Chappell's (2008) descriptive study of sports participation in postcolonial Uganda asserts that sports are very popular among the wealthier people in Uganda. For this population there are many opportunities for men and women to participate in sports both in schools and at a national level. Although football (soccer) is the most popular, Ugandans participate in other sports such as volleyball, basketball, rugby, and cricket. A number of Ugandans have recently won Olympic medals in running, indicating the growing importance of sports in Uganda. Chappell's point that sports are popular among the wealthier people of Uganda implies that sports are not available to all Ugandans. For sports to become a more available option for even the most poverty stricken, the government will need to provide more support in developing facilities and providing equipment for the general population. Grassroots-based programs have already begun to initiate such programs.

Other studies that have examined Ugandan leisure behaviors include Tharenos' (2007) work in which she used photography to examine the importance of physical activity and sport among Ugandan school children. Kahrs and Sentumbwe (1999), in connection with the Ugandan Paralympics Committee, examined a specific leisure constraint, visual impairment, on Ugandan athletes. Van Blerk (2006) conducted a study of Ugandan street children, examining the types of activities in which they participated during their free time.

None of these studies of Ugandan leisure, however, address the family as a context for leisure. Furthermore, none of these studies address family outcomes of leisure or the effects of family leisure on life quality.

Summary

According to Shaw and Dawson (2001), the family is the most common location and context for leisure for many people. If Shaw and Dawson's statement is reliable, it follows that leisure in Ugandan families is important to study.

In response to calls for more global studies in leisure and recognizing the importance of leisure for families, it is therefore the purpose of this study to examine leisure patterns and meanings of leisure among families in the developing East African nation of Uganda.

Chapter 3

Methods

The purpose of this study is to identify and examine leisure patterns among a community of Ugandan youth and families who reside in the Mukono District of southern Uganda. This chapter outlines the structure and methods of the study. The following areas are covered: (a) selection of subjects, (b) instrumentation, (c) procedure, (d) data analysis, and (e) validity plan for establishing trustworthiness.

Selection of the Subjects

The researchers from Brigham Young University's (BYU) Department of Recreation Management and Youth Leadership (RMYL) study will work in conjunction with researchers from BYU's Educational Leadership and Foundations Department (EDLF), whose eight years of experience conducting research in Uganda will assist in the selection of subjects and data collection process. Using the Mukono District school census, conducted by the EDLF team in April and May 2008, eight schools will be selected for inclusion in this study. The schools will be chosen based on the following criteria: (a) each school must have an active 'O' and 'A' level secondary program that includes students at the S4 and S6 grade levels, (b) each school must have been among the 225 identified as an active secondary school, and (c) national examination data for the school must have been obtained in April and May 2008 from the Ugandan Ministry of Education and Sports. The focus on the S4 and S6 students for this research is based on several issues. Since the S4 and S6 years are when students prepare for their national exit exams, they are best prepared to communicate their perceptions of family leisure. This will give us the best sources for thick description. These students will be located at the highest quality school possible based on their prior academic performance and their family's financial ability to keep

them enrolled. Therefore, S4 and S6 students tend to be more stable at their school than in other grades. Many (if not most) Ugandan S1-S3 and S5 students tend to be *nomadic* in order to avoid payment of school fees, and to search for the best academic environment possible for the least cost. Stability will allow us to get ongoing data throughout the school year, should it prove to be necessary.

For demographic data purposes, the researchers will select the description that best characterizes each of the qualifying schools from the following categories: (a) Rural/Urban, (b) Government/Private, and (c) Large/Small. Any school located within the political boundaries of the selected cities and towns, or within the specified proximity of the geo-center of the city or town as indicated, will be considered urban. All other towns and villages will be considered rural. These include the Mukono Town Council (within 6 kilometers), the Njeru Town Council (within 6 kilometers), and Lugazi (within 5 kilometers). Government schools are entirely or partially funded by the government while private schools receive no funds from any government source. Any school with a total enrollment of over 350 students will be considered large.

Along with Ugandan school official and Makerere University Senior Lecturer in education Dr. Christopher Mugimu's recommendations, researchers will select one school from each of the eight groups created by the categorization described above for inclusion. The EDLF research team has visited each of the schools several times over the past eight years and, based on their prior relationships and networks, they will be able to best determine which schools will allow the extensive access to their students that this research will require. They will select those invited schools based upon their willingness to participate, rather than according to any probability sampling techniques. If one school from each of the eight groups is not attainable for

any reason, the researchers will choose a substitute school from the most comparable group available.

Once the participating schools have been identified, students from the S4 and S6 grades in those schools will be invited by the schools' Headboy and Headgirl to participate in the interview process. The Headboy and Headgirl are at the top of their class, as determined by school administrators, and these two students have specific responsibilities among the student body and with the teachers and administrators. In past research, the EDLF research team has found that using the two leading students provides not only access to where the students really are at a given time, but the teachers and students are more responsive to letting the students go from class when the Headboy and Headgirl help. For this study, they will facilitate the flow of students from classroom and informal settings to and from the research site.

As the Family Systems Theory suggests, the family unit is a working system and that system influences each individual member. Therefore, focusing primarily on the youth perspective will give us a theoretically reliable indication of leisure patterns within those family units. A convenience sample of families will be selected from the network of connections the EDLF research team has established over the past 10 years. These families will be interviewed in order to confirm responses given by the S4 and S6 students.

Protection of subjects. Data collection activities will be IRB-approved and subjects will complete the informed consent (see Appendix A). Strict adherence to the IRB-approved protocols for protecting the subjects and the confidentiality of the data will be maintained. More specifically, the names and identities of each participant will be kept anonymous. During data analysis their names will be coded and their information and responses will only be made available to the researcher and her thesis committee.

Instrumentation

Based on a pilot study where one researcher interviewed native Ugandans, living in the United States, regarding their leisure attitudes and behaviors, a list of several interview questions was created for this study (see Appendix B). These questions ask the respondents about their own leisure attitudes and behaviors within their families. Interview questions were carefully designed to achieve triangulation based on Flick's (2008) criteria. Triangulation is achieved when questions are designed using at least three of Flick's question types: (a) situation narratives, which are personal descriptions of focused events, (b) repisodes, which are "regularly occurring situation" (Flick, p. 62), (c) examples, which can include metaphors and actual experiences, (d) subjective definitions, which are personal perceptions and/or explanations of specific terms or constructs, and (e) argumentative-theoretical statements, which are explanations of concepts and their relations. Triangulation, according to Flick, allows researchers to "take different perspectives on an issue under study" and "allows a principle of surplus knowledge" as it produces knowledge at different levels, thus enhancing the quality of the research (p. 41).

The following interview questions meet several of the criteria discussed by Flick (2008; See Appendix B).

1. When I say the word family, what does that word mean to you? (Subjective definition).
 - 1a. Can you describe your family? (Identify who the members of your family are).
(Example)
2. When you are with your family, what do you do together? (Situation narrative)
 - 2a. Would you consider any of these things that you mentioned something that you feel required to do?
3. What do you like to do with your family? (Situation narrative)

4. When you have your own family, what kinds of activities will you do with them? (Pilot study)
5. Does your family eat meals together? (Repisode)
 - 5a. How often? (Frequency)
 - 5b. Describe your meal experiences. (Example)
6. What types of cultural activities does your family participate in? (Situation narrative)
 - 6a. Are any of these activities that you have mentioned based on your religious beliefs?

The RMYL researchers will use a standard interview format for each participant, though a degree of flexibility will allow the researchers to ask follow-up questions for obtaining further insight.

Procedure

Data collection will take place over a three-week period, from 1 June 2009 to 19 June 2009. All data will be collected onsite at the selected schools in the Mukono District of Uganda.

Based on extensive field testing that had been previously conducted by EDLF researchers, during April and May 2008, the following procedures will be implemented to collect qualitative data from the selected S4 and S6 students included in the study. First, the schools' Headboy and Headgirl will work with two EDLF research assistants to locate the S4 and S6 students who are willing to participate and place them in groups of approximately 20. These groups will then be directed to a classroom designated as the research room and asked to fill out a demographic student survey (Appendix C). Second, the EDLF research team will conduct their geo-spatial research study with the selected student participants. Third, when selected student participants have completed the EDLF research portion, Dr. Taniguchi will select students, using

a stratified sampling strategy and ask if they would be willing to participate in an interview with the principal investigator. Dr. Taniguchi will attempt to select an S4 male student, an S6 male student, an S4 female student, and an S6 female student from each school visited. The researchers will try to visit at least two day schools and two boarding schools to collect data. Finally, each willing participant will engage in a dyadic interview for approximately 20 to 30 minutes. Target questions will focus on participants' leisure behaviors, both from their individual context and their family context. During the interviews, the investigator will audio and video record the interviews, as well as use memoing, to document observations.

In addition to dyadic interviews with students, a convenience sample of at least four Ugandan families will be visited by the RMYL researchers for focus group discussion, one-on-one interviews with family members, and observations concerning family structure and leisure patterns. Family members who are willing to participate will be asked the same target questions as focused on their leisure behaviors (see Appendix C). These interviews and observations will take place with families who Dr. Taniguchi, the primary researcher, and Dr. Hite will be staying with. Using these families as participants in the study allows the researchers more time and opportunity to get to know the family members on a more personal level and gain their trust. The fourth family will be selected by the researchers based upon availability and diversity from the other three families. The investigators will audio and video record interviews as well as use memoing to document observations.

Data Analysis

This study will utilize a qualitative data analysis (QDA) approach as described by Strauss and Corbin (1998). The data scrubbing and analysis will take place each evening of data collection by the RMYL researchers. Continuing in the Summer term and Fall semester 2009 at

Brigham Young University, these researchers will continue data analysis using an NVivo software package. The guiding research questions will be analyzed through open, axial, and selective coding using this software package. Through open coding, emerging themes and conceptual categories will be identified. Next, axial coding will be used to identify developing patterns and relationships that offer insights into the research questions. Text and matrix queries will be conducted during this stage in order to identify patterns, and text tables and numerical data tables will also be constructed to make further analyses and comparisons. Finally, selective coding will focus more narrowly on the relationships and patterns that emerge during axial coding. During this stage of coding, models will be created and tested in order to find negative cases and resolve any contradicting analysis of the focus question.

Any data clarification will be accomplished in communication with Dr. Mugimu, who resides in Mukono Town Council.

During the analysis process, researchers will also look at the five positive outcomes of leisure discussed by Iwasaki (2008) to find whether these points apply to families from Mukono District, Uganda.

Validity Plan for Establishing Trustworthiness

Establishing trustworthiness in qualitative research demonstrates the researcher's ability to persuade the audience "that the findings of an inquiry are worth paying attention to, worth taking account of" (Lincoln & Guba, 1985, p. 290). The purpose of this validity plan is to apply appropriate methodological techniques that will satisfy current qualitative standards and to promote trustworthiness in every step of the research process.

The following four research validity constructs are commonly accepted as evaluative criteria for judging qualitative research: (a) credibility, (b) transferability, (c) dependability, and

(d) confirmability. These constructs will be discussed in the following sections in order to demonstrate appropriate application of valid methodological techniques and to establish trustworthiness in the study.

Credibility. Lincoln and Guba (1985) define credibility as “the degree of confidence in the ‘truth’ that the findings of a particular inquiry have for the subjects with which—and the context within which—the inquiry was carried out” (p. 290). In an effort to establish credibility in the research, triangulation of interview questions and interviewees will be used in data collection. According to Flick (2008), this means including different types of questions such as situation narratives, repisodes, examples, subjective definitions, and argumentative-theoretical statements. Lincoln and Guba also discuss the importance of collecting information from different sources or informants. This study intends to interview students and family members, providing information about different events and different points of view. Peer debriefing will occur on a daily basis during data collection. RMYL researchers will meet to discuss the day’s research process and to discuss emerging themes and ideas. Peer debriefing allows the researcher to “step out of the context being studied to review perceptions, insights, and analyses with professionals outside the context” (Erlandson, Harris, Skipper & Allen, 1993, p. 31). These debriefings will also allow the researcher to refine and clarify themes throughout the data analysis process.

Transferability. For this study to have substantial importance beyond the context of the original data sample, findings need to demonstrate cross-contextual relevance and application. Transferability is defined as “the extent to which [an inquiry’s] findings can be applied to other contexts or with other respondents” (Lincoln & Guba, 1985, p. 290) and is the ability of the consumer to recognize whether findings are transferable to their context. The most effective way

to ensure transferability for this research is to use thick description. The researcher will “collect sufficiently detailed descriptions of data” and then “report them with sufficient detail and precision” (Erlandson et al., 1993, p. 33). Thick description is necessary in explaining the research process and findings, allowing the study to be replicated and the audience to apply findings to their own context. Purposive sampling techniques used for this study “seeks to maximize the range of specific information that can be obtained from and about [this] context” (Erlandson et al., p. 33).

Dependability. Erlandson et al. (1993) explains that dependability is evidence that if the study were replicated with the same or similar respondents (subjects) in the same (or a similar) context, its findings would be repeated (p. 33). Dependability includes consistency, predictability, stability, accuracy; ability to repeat the findings (pp. 33-34). According to Erlandson et al., the key to assuring dependability is to provide an audit trail for the readers. This allows an external auditor to review and offer critique regarding the study process. The external auditor for this study will be Dr. Widmer, another faculty member in the RMYL Department who will not be a part of the data collection process. Dr. Widmer will meet with the primary researcher every two weeks following the data collection period to review and discuss findings of the qualitative data analysis (QDA). The researcher will keep a running account of the research process through interview notes, memos, and a daily journal. The formulation of emerging themes and theory will be documented in the NVivo computer software project file and research journal.

Confirmability. Finally, confirmability is “the degree to which [an inquiry’s] findings are the product of the focus of its inquiry and not of the biases of the researcher” (Lincoln & Guba, 1985, p. 290). The logic of the researcher’s interpretation is clear. A confirmability audit

(Erlandson, 1993) will allow internal auditors to examine the research methods and evaluate if the researcher's findings accurately represent the initial data. This should also eliminate researcher bias in data analysis. Dr. Stacy Taniguchi, Dr. Julie Hite, and Dr. Steve Hite will collaborate with the primary researcher on a weekly basis immediately following the data collection period. Such a team audit will allow a collaborative opportunity to compare and contrast research findings and thus establish validity in the research procedure and discussion.

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Appendix A-1

Informed Consent to be a Research Subject

INFORMED CONSENT TO BE A RESEARCH SUBJECT
Secondary School Research -- Mukono District, Uganda

PURPOSE OF THE STUDY:

The purpose of this research is to examine the relationship between geo-spatial location, inter-school network relationships and school demographics on school performance in Uganda. This study also examines the relationship of family and leisure on students' educational performance. This research will lead to the development and testing of theoretical propositions regarding school performance and educational planning. Dr. Steven J. Hite, of Brigham Young University in Utah, USA, is the Principal Investigator of this study. You were selected for participation because your secondary school is in Mukono District, Uganda.

PROCEDURES:

Your participation in this research will involve a meeting with one or two researchers to participate in one or more of the following data gathering procedures.

- 1) Students will be asked to participate in a brief demographic survey which will take about 5 minutes.
- 2) Students may be asked to identify their home village name and/or location on a map.
- 3) Students may be asked to participate in a brief interview (20 minutes) regarding family, leisure and education that will be audiotaped and perhaps videotaped.
- 4) Teachers and their families may participate in an interview, or teachers and administrators may be asked to refer families that would likely be willing to be interviewed, regarding family, leisure and education.
- 5) Headteachers will be asked to provide school archival data on student performance and home village locations.
- 6) Headteachers will be asked to help facilitate student interaction with the researchers (see #1-3 above).
- 7) Headteachers may be asked participate in a follow-up network interview (45 minutes) regarding their school networks.

RISKS /DISCOMFORTS:

No known physical risks are associated with participating in this study. Any fears regarding the confidentiality of your information are normal and will be respected. Given the efforts that will be taken to maintain confidentiality (see below), few organizational or relational risks will be associated with this research. Potential organizational risks may be involved with the opportunity costs of your spending time in the research.

BENEFITS:

Upon the completion of your participation, your school will receive a token of our appreciation for your participation.

CONFIDENTIALITY:

Your identity and your responses will remain confidential and will not be revealed in published or unpublished results of this study. Interviews will only be recorded with your permission and will not be transcribed using actual names or places.

WITHDRAWAL:

Participation in this research is voluntary with no penalty for non-participation or withdrawal. You may refuse to answer any survey or interview question. The researchers will not influence you to provide more information than that which you feel comfortable sharing. In addition, you may choose to withdraw from this study at any time.

Concerns

If you have any concerns or questions at any time during this study, you may contact:

- Dr. Steven J. Hite, Brigham Young University School of Education, Professor, Department of Educational Leadership and Foundations. Email: Steve.Hite@byu.edu.

To discuss concerns that cannot be discussed directly with the principal investigator or to discuss your rights as a participant in research projects, you may contact Christopher Dromey, PhD, IRB Chair, 001-422-6461, 133 TLRB, Brigham Young University, Provo, Utah, 84602, USA. Christopher.dromey@byu.edu.

I have read, understood and received a copy of the above statement of Informed Consent and desire of my own free will and volition to participant in this study.

Participant's Name (printed)

Participant's School (printed)

Participant's Signature

Parent or Headmaster's Signature
(if student is under 18 years of age)

Date

Researcher's Signature

Date

Appendix A-2

Interview Questions

INTERVIEW QUESTIONS

1. When I say the word family, what does that word mean to you?
 - 1a. Can you describe your family? (Identify who the members of your family are).
2. When you are with your family, what do you do together?
 - 2a. Would you consider any of these things that you mentioned something that you feel required to do?
3. What do you like to do with your family?
4. When you have your own family, what kinds of activities will you do with them?
5. Does your family eat meals together?
 - 5a. How often?
 - 5b. Describe your meal experiences.
6. What types of cultural activities does your family participate in?
 - 6a. Are any of these activities that you have mentioned based on your religious beliefs?
7. If you are willing, could you tell me what tribe you belong to?

Appendix A-3

Demographic Questions

DEMOGRAPHIC QUESTIONS

STUDENT SURVEY

Please tell us a little about yourself:

Name: _____ School: _____

In what year were you born? _____ OR What is your current age (years)?

What is your country of birth? _____

How many years have you lived in Uganda? _____

How many years have you lived in Mukono District? _____

What is your gender (circle one)? **MALE** **FEMALE**

Are you a day or boarding student (circle one)? **DAY** **BOARDING**

What is your current school level (circle one)? **S4** **S6**

How many points did you receive last term? _____

What was your primary leaving exam score total?

Has anyone else in your family ever been a student at this school?

What is the name of your home village?

Since January 1st of this year, how many times have you traveled back and forth between your home and school?

When you travel from home to school, do you usually walk, take a taxi, get a ride in a friend's vehicle or get a ride in your family's vehicle, or do you get to school another way?

How days, hours, and minutes does it usually take for you to travel to school from your home?

1. When you and your family decided to enroll at this school, how far did you feel this school was from your home village?

Very Near	Near	Normal	Far	Very Far
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2. Today, how far does the school feel from home?

Very Near	Near	Normal	Far	Very Far
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3. How far does Kampala feel from your home village?

Very Near	Near	Normal	Far	Very Far
-----------	------	--------	-----	----------

4. How far does Kampala feel from this school?

Very Near	Near	Normal	Far	Very Far
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