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Leisure Defined by Free Choice:
Ugandan Women's Perceptions of Leisure

Emilie V. Adams

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

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ABSTRACT

Leisure Defined by Free Choice: Ugandan Women's Perceptions of Leisure

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The purpose of this study was to explore the meaning of leisure among women in the developing East African nation of Uganda. In this study, I evaluated the leisure experiences of 38 Ugandan women of various backgrounds and socioeconomic statuses through semi-structured interviews. I analyzed the data using the constant comparative method. Themes for the meaning of leisure include fortifying leisure, enjoyment, and rest and relaxation. Results point to free choice as the core variable. Finally, I discuss the implications and suggestions for future research.

Keywords: leisure, women, Uganda, fortifying leisure, free choice, free time

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Leisure Defined by Free Choice: Ugandan Women's Perceptions of Leisure

When I was growing up in rural southern Missouri, there were no community recreation centers, organized sports, or playgroups. Leisure time during my childhood meant tagging along with my dad to feed the cows, helping my mom in the garden, working in my dad's carpet store, accompanying my mom on work-related errands, canning food with friends, or having quiet time to reorganize my room. All these activities were interspersed with exploring, engaging in make-believe games, building relationships, and relaxing; leisure thus existed concurrently because of my state of mind. As I grew up, this view of leisure did not seem to fit with what I viewed as culturally defined leisure activities. I always felt it was difficult to reconcile the differences between my personal experiences and societal norms which led me to investigate why this paradigm existed. This investigation provided insights into how leisure can be viewed differently, and the results have broad implications—even for women such as myself who live in developed Western cultures.

What people do for leisure may convey more about their feelings, attitudes, beliefs, and values than what they do in any other context (Kleiber, Walker, & Mannell, 2011). In recent years, interest has surfaced regarding leisure research from a global perspective, not only for the purpose of understanding leisure in individual countries, but to facilitate further examination of leisure practices and beliefs in our own societies and lives (Henderson & Gibson, 2013; Iwasaki, Nishino, Onda, & Bowling, 2007; Roberts, 2010). Researchers have responded with increased leisure studies, particularly in Asian and Middle Eastern countries (Arab-Moghaddam, Henderson, & Sheikholeslami, 2007; Chang, Fang, Ling, & Tsai, 2011; Du, 2008; Ito, Walker, & Liang, 2014; Roberts, 2010; Tsai, 2006, 2010; Tsai & Coleman, 2013), yet it can be argued that leisure remains an ethnocentric field of study (Roberts, 2010). Most leisure research has been

conducted in Western, developed nations, while few studies have focused on the role of leisure in developing nations such as Uganda (Anaza & McDowell, 2013; Arab-Moghaddam et al., 2007; Chick & Shen, 2011; Dilbaghi & Dilbaghi, 2007; Ito et al., 2014; Koca, Henderson, Asci, & Bulgu, 2009; McGovern et al., in press; Warren et al., 2012).

Leisure satisfaction has consistently been correlated with high quality of life and high subjective well-being (Caldwell, 2005; Mannell, 2007). The Universal Declaration of Human Rights states everyone has the right to rest and leisure (UN General Assembly, 1948). However, despite evidence of leisure playing a role in reducing poverty, enhancing health, improving literacy rates, coping with chronic stress, and raising quality of life, leisure remains on the backburner of governmental social policy priorities in many countries (Caldwell, 2005; Iwasaki, 2007, 2008; Parry, 2009).

The Ugandan government has been interested in creating social policy promoting gender equality (Ellis, 2005); however, no published research from Uganda has included women's leisure opportunities. In fact, little is known about the meaning of leisure for Ugandan women; therefore, the purpose of this study was to explore Ugandan women's perceptions of leisure. To achieve this aim, I selected participants from a variety of religions, dwelling locations, occupations, educational backgrounds, and stages of family life in southeastern Uganda.

Review of Relevant Literature

Iwasaki et al. (2007) asserted that a gap exists between leisure studies viewed through the lens of Western culture and leisure experienced in the rest of the world. He called for a more global assessment of leisure. Regarding this initiative, a "one size fits all" (Henderson & Gibson, 2013, p. 127) approach is inappropriate for explaining the social structures and values

inherent in other countries because leisure is not experienced the same by all individuals, nor is it valued for the same reasons (Roberts, 2010). Research emerging from diverse cultures furthers our understanding of leisure on a global level and may help researchers in all cultures formulate a critical perspective of their own society's practices, including questioning traditional assumptions about leisure for women and men (Henderson & Gibson, 2013; Roberts, 2010). Furthermore, interpretations of leisure from non-Western perspectives can further strengthen the value associated with leisure for all people (Roberts, 2010).

The Meaning of Leisure

Russell (2013) stated leisure is defined in three ways: (a) time free from obligations, (b) recreation type activity, and (c) state of mind. Leisure is typically defined as non-obligated time or time devoted to nonproductive ends (Chick & Shen, 2011; Russell, 2013). Chick and Shen (2011) used a combination of characteristics of leisure based on free time and activity type when they conducted a comparative study of leisure in over 12 different societies. Reports of daily activities were recorded by study participants, and the researchers and research assistants categorized activities as productive time, nocturnal sleep, maintenance (such as bathing and eating), or leisure. The results compared the amount of leisure time available in different societies.

Other researchers have alluded to the idea that leisure can exist while striving for productive ends (McGovern et al., in press; Shaw & Dawson, 2001; Stebbins, 2000). In Stebbins's (2000) study of serious leisure, he discussed how serious hobbyists participate in goal-oriented leisure activities and how their hobbies may eventually become sources of income. Moreover, at times, participation in serious leisure can be obligatory and stressful (for example,

training for a triathlon). However, these types of purposive activities are still typically classified as leisure, even if they are stressful or a potential source of income. Shaw and Dawson's (2001) study on purposive leisure demonstrated how parents often have preconceived outcome goals for family leisure and use leisure to increase family cohesiveness, teach skills, and instill values in their children. McGovern et al.'s (in press) study on fortifying leisure described how adolescents view family leisure in Uganda as a way to gain the skills and knowledge they need to be successful in life.

Russell's (2013) third definition of leisure, as a state of mind, asserts time and activity are irrelevant, and only personal attitudes toward an activity can define leisure. With this view, the definition of leisure is completely subjective, and it follows there are differences in the meaning of leisure associated not only among different countries but also among people of different subcultures. Leisure studies literature supports this concept and demonstrates differences in perceived leisure meanings are associated with differences in factors such as gender (Jun & Kyle, 2012), age (Caldwell, 2005), stage in family life cycle (Brown, Brown, Miller, & Hansen, 2001; Witt & Goodale, 1981), urban versus rural dwelling (Drakou, Tzetzis & Mamantzi, 2008), religion, (Arab-Moghaddam et al., 2007; Freeman, Palmer & Baker, 2006), and socioeconomic status (SES) (Chang et al., 2011).

Women's Leisure

Research focusing on the meaning of leisure, specifically for women, has grown steadily over the past 30 years and has moved from largely descriptive studies to a focus on the theoretical underpinnings of the meaning of leisure (Deem, 1982; Henderson 1990, 1996; Henderson & Gibson, 2013; Henderson & Hickerson, 2007; Henderson, Hodges, & Kivel, 2002;

Henderson, Stalnaker, & Taylor, 1988; Parry, 2003; Parry & Johnson, 2007; Shaw, 1985, 2001; Unkel, 1981). Researchers have also moved from describing women as a homogenous group to exploring the diversity of women's leisure experiences, including more culturally diverse research study samples (Deem, 1982; Dilbaghi & Dilbaghi, 2007; Harrington, Dawson, & Bolla, 1992; Henderson & Gibson, 2013; Ito et al., 2014; Iwasaki, Mackay, Mactavish, Ristock, & Bartlett, 2006; Tsai, 2006, 2010; Tsai & Coleman, 2013). Different meanings of leisure for women have been explored, including viewing leisure as a means to seek social relationships (Henderson, 1990; Henderson & Hickerson, 2007; Mulcahy, Parry, & Glover, 2010), a conduit to physical and mental health, and a place of political resistance and empowerment (Parry, 2003, 2007, 2009; Raisborough & Bhatti, 2007; Shaw, 2001).

Social relationships. Friendship and social support have consistently been a theme in the meaning of leisure for women over the past 30 years, and recent studies have demonstrated this theme is still salient (Henderson, 1990; Henderson & Hickerson, 2007). For example, Glover and Parry (2008) studied friendship development through leisure after a stressful life event, building friendships through sports programming (Anderson, Wozencroft, & Bedini, 2008) and how combining family leisure increases social networking of young mothers (Mulcahy et al., 2010). Furthermore, a small body of research is emerging examining social belonging in retirement years through leisure activities (Kerstetter, Yarnal, Son, I-Yin, & Baker, 2008; Liechty, Yarnal, & Kerstetter, 2012; Yarnal, Chick & Kerstetter, 2008).

Physical and mental health. Numerous studies have demonstrated the positive outcomes of active leisure on dealing with chronic stress and illness (Iwasaki et al., 2006; Parry, 2009). For instance, in Parry's (2009) study on cancer patients, she discussed how leisure

facilitates the acquisition and maintenance of spiritual well-being during stressful events.

Additionally, Iwasaki et al., (2006) described how spirituality is a component of active leisure for coping with long-term stress. Furthermore, Nagla (2006) researched the health effects of yoga for women, and Lloyd and Little (2010) examined how women's physical activity affected their psychological well-being.

Resistance and empowerment. Shaw (2001) proposed leisure could be a platform for political resistance when women either reify ideologies concerning leisure and gender norms or challenge prevalent ideologies during leisure participation. For example, Roster (2007) described how female motorcycle riders are empowered by claiming leisure space, constructing self-identity, developing knowledge and skills, and resisting social norms. Du (2008) described how female folk dancers in Taiwan reify gender norms when they impose strict women-only rules for their folk dancing groups, or when they lie about participating to avoid upsetting their husbands. Recent studies have echoed the idea of resistance and empowerment through leisure, with an emphasis on women resisting traditional gender norms during leisure activities (Brooks, 2008; Cove & Young, 2007; Cronan & Scott, 2008; Murray & Howat, 2009; Probert, Palmer, & Leberman, 2007).

Global research on women's leisure. The study of women's leisure in countries outside of North America, Europe, and Australia has become more prominent over the past 10 years, particularly among Middle Eastern and Asian countries (Arab-Moghaddam et al., 2007; Chang et al., 2011; Du, 2008; Ito et al., 2014; Roberts, 2010; Tsai, 2006, 2010). There has also been an increase in studies conducted about women in developing countries and women dwelling in rural areas (Anaza & McDowell, 2013; Churchill, Plano Clark, Prochaska-Cue, Creswell, & Ontai-

Grzebik, 2007; Dilbaghi & Dilbaghi, 2007; Jones, 2009; Kahn, 1997; Saad, 2007; Trussell & Shaw, 2007; Walseth, 2006). Both Kahn's (1997) study of Bangladesh hill-dwelling farmwomen and Dilbaghi's and Dilbaghi's (2007) study of farmwomen in India indicated a lack of partitioning between leisure and work. For these women, leisure was negotiated as part of required activities, such as chatting with friends while working, feeling a sense of pride in cooking meals, and participating in handicrafts. Regarding barriers to leisure for women, Anaza and McDowell (2013) demonstrated Nigerian women experience constraints to participation in sports, and Jones (2009) described the challenges rural Ugandan women face when trying to utilize a public library.

Uganda

The Republic of Uganda is a developing nation where a social movement for gender equality is gaining prominence (Tripp & Kwesiga, 2002). Research on gender equality and economic opportunity was commissioned by the Ugandan government (Ellis, 2005; Mvududu, 2001). Because of the links to leisure outcomes and high quality of life, women's perspectives of leisure should be a consideration in research and policies.

Women in Uganda face a multitude of challenges and stressors. Due to the HIV/AIDS epidemic and other health challenges, there exists the reality of lower life expectancy, higher infant mortality, higher death rates, and slower population growth rates than would otherwise be expected (Ntozi & Zirimenya, 1999). Other health care issues include lack of access to medicines for common diseases such as malaria and typhoid fever, lack of family planning, and insufficient care during pregnancy and childbirth (Albin, Rademacher, Malani, Wafula, & Dalton, 2013; Paek, Lee, Salmon, & Witte, 2008). Because of the high mortality rate, women in

Uganda often end up responsible for the care of children in their extended family who have been orphaned (Ntozi & Zirimenya, 1999). There are also high rates of violence toward these women and low literacy rates (Karamagi, Tumwine, Tylleskar, & Heggenhougen, 2006; Turshen, 2000; Valeda, 2007).

Most of the literature on leisure in Uganda has focused on sports participation (Chappell, 2008). Studies have also been conducted on issues such as the leisure of street children (van Blerk, 2006), visual impairment as a leisure constraint for Ugandan athletes (Kahrs & Sentumbwe, 1999), family leisure practices (McGovern et al., in press), and the idea of a school-based family for vulnerable youth (Warren et al., 2012). However, no studies have examined leisure as experienced by Ugandan women.

Summary

Clearly, there exist many studies examining the meaning of leisure held by diverse populations. However, no published research has evaluated the meaning of leisure for women in Uganda. Because personal values and social institutions differ across cultures, we cannot assume the meaning of leisure for women in North America and Europe will necessarily be the same as the meaning for women in Uganda.

Methods

Qualitative methodology is appropriate when little is known about a topic or when researchers are exploring what is happening or how things are happening (Creswell, 1998). In this study, I attempt to answer the call to explore a global perspective of leisure by understanding how Ugandan women perceive leisure. Because little is known about the topic, and the focus

was to understand the participants' perspectives, a qualitative methodology was the best fit to address the research question.

Selection of Subjects

For this study, I selected native Ugandan women, over 18 years of age, who were currently residing in Uganda, as participants. I used a purposive snowball technique to collect the sample. Participants were referred by eight initial contacts and selected to account for maximum variety in factors including dwelling location, occupation, stage of family life, and religious subscription. I conducted interviews with 38 individuals and successfully recorded 35 interviews of them; I recorded detailed notes from the three unrecorded interviews and analyzed the information as secondary data. In addition to the interviews, I collected demographic data regarding age, marital status, educational background, income, and number of dependents.

Instrumentation

I used semi-structured interviews to discuss perceptions of leisure and leisure constraints. The interview questions were adapted from Koca et al.'s (2009) qualitative study on leisure constraints among Turkish women and were sequentially refined through pilot tests with Ugandan women living in the United States. Table 1 gives examples of the types of questions participants were asked. Follow-up questions were used to probe more deeply.

Data Collection

Data collection occurred over a one-week period during October of 2013, in Kampala, Mukono, and rural villages between Mukono and Jinja—all in Uganda. All data were collected at schools, participants' homes, or participants' places of employment (with permission from their employers and with appropriate compensation to their employers). The interviews were

audio-recorded, and field notes and memos were taken to document observations such as body language and environmental factors. A debriefing of the daily events and interview results occurred each evening during data collection between myself and three American university faculty members who assisted in this study.

Data Analysis

NVivo 10 software was used to store information, organize data, and create a clear auditing trail. I transcribed all 35 interviews word for word and read each transcription for accuracy before open coding began. The data were first analyzed line-by-line through open coding to look for emergent themes. This study analyzed data using the constant comparative method as described by Strauss and Corbin (1998). The purpose of constant comparison was to discern conceptual similarities and discover patterns in the data (Tesch, 1990).

Following these suggested steps, I examined the concepts of the meaning of leisure from the perspectives of individual participants. Once I identified concepts based on the view of a single participant, I assigned them to a node (a title with hyperlinks to relevant data). I then compared those themes to the data found in each subsequent interview and adjusted the nodes accordingly. Each time I discovered a new theme, I compared it to all other interviews, including those already coded. Concepts, not words, were coded to multiple nodes. For example, if a woman mentioned she regularly spent time visiting friends, I coded it under activity as “visiting friends,” as well as coded whether or not it was enjoyable, why she enjoyed the activity, and what constraints she experienced. The process of coding concepts to multiple nodes made it possible to use matrix queries to assist in the process of axial coding. Through axial coding, I identified patterns and relationships relevant to the research question. If a

relationship was hypothesized or if the matrix query suggested a relationship, I reread and compared all of the interviews to see if they fit the purposed relationship. Finally, I conducted selective coding with the data from all 38 interviews to find variables that tied into the core research questions and utilized constant comparison during every stage of coding.

Validity and Trustworthiness

Establishing trustworthiness in qualitative research is important to persuade the audience the research and findings are worthy of attention (Lincoln & Guba, 1985; Miles, Huberman, & Saldana, 2014). According to Lincoln & Guba (1985), trustworthiness consists of four elements, (a) credibility, (b) transferability, and (c) dependability..

Credibility. Triangulation is a method of increasing credibility and allows researchers to validate individual pieces of information against at least one other source (Lincoln & Guba, 1985). I utilized triangulation by member checking throughout the data collection process and collected participant phone numbers and e-mail addresses for member checking later in the data analysis process. Two of the Ugandan participants confirmed the accuracy of the themes.

Dependability. Providing an audit trail is the key to assuring dependability (Erlandson, Harris, Skipper, & Allen, 1993). I developed an audit trail by taking detailed field notes, recording memos, and keeping a research journal throughout the research process. All of this information as well as the interview transcriptions were stored in NVivo. I met with an external auditor, who is familiar with both Ugandan culture and with qualitative research methods, three times throughout the data analysis process to discuss the coding and findings.

Transferability. Accumulation of thick description is the primary way of ensuring typification (Lincoln & Guba, 1985). I strove to gather as much detail as possible and to provide

thick descriptions, both in the research article and data analysis journal. These thick descriptions will enable other individuals to determine if my findings may typify, or be at least partially applicable, to their situations or populations. To reduce leisure meaning or constraints only applicable to a certain subculture, I used a purposive snowball sample, representative of the female Ugandan population, to “maximize the range of specific information that can be obtained from and about [this] context” (Erlandson et al., 1993, p. 33).

Findings

Demographics

The participants included 38 women aged 18 to 75 years old. Nine participants were subsistence providers (SPs), 6 were uneducated employees/entrepreneurs (BEs), 20 were educated professionals (EPs), and 3 were current secondary students. Twenty participants dwelt in rural areas and 18 in urban areas. Thirty-two were Christian and 6 were Muslim. Sixteen had no children, 18 were responsible for children, and 4 had adult children. Three women held PhDs, 10 women had earned bachelor’s degrees, 7 women held post-secondary certificates, 3 participants finished S4 (equivalent of a high school diploma in the USA), 12 did not complete primary school, and 3 were current S6 students. Table 2 offers a complete description of each participant’s demographic information.

Meaning of Leisure

Through axial coding, three main themes emerged from the data: (a) fortifying leisure, (b) enjoyment, and (c) rest and relaxation. During open coding, I categorized specific activities and coded the reasons why participants enjoyed the activities. Because the same activities were often enjoyed for different reasons (for example watching a movie for fun versus watching a

movie to learn business strategies), I analyzed the data with emphasis placed on the meaning behind the actions.

Fortifying leisure. McGovern et al. (in press) defined fortifying leisure as “leisure outcomes that strengthen the individual to overcome inevitable challenges they will face throughout their lives and enable them to succeed” (p. 23). In the present study, fortifying leisure is not limited to family leisure, but exists in women’s personal leisure pursuits as well. Thirty-one participants (89%) reported they enjoyed leisure activities for reasons congruent with McGovern et al.’s theory of fortifying leisure. Three sub-themes of fortifying leisure were classified: (a) personal development, (b) family and community development, and (c) professional development.

Personal development. Personal development included engaging in activities with the purpose of improving awareness and identity, developing talents, enhancing quality of life, and improving health. Fifteen women (44%) cited personal development as the reason they enjoyed diverse activities, including spending time with friends and family, participating in sports, engaging in religiosity/spirituality, and, in certain cases, consuming media. A university professor described why she enjoyed reading, saying:

[One], because I get to know a lot of stuff. Two, I get to sort of discover myself because some of the things . . . they help you know yourself. Like if I said I am going to read psychology, which is not my area, I find a lot of stuff. But, when I’m reading about health, eh, you also find a lot of stuff, which helps me in my life. (Mary, 55-UNP)

Religiosity and spirituality were not previously noted as part of fortifying leisure by McGovern et al. (in press), but one third of the participants reported religious and spiritual

activities (such as fellowship meetings, Bible study, and prayer) were an important part of their leisure lifestyles. The reasons participants gave for participating in activities related to spirituality were tied to the personal development aspect of fortifying leisure and included improving quality of life, increasing awareness, and developing a sense of identity. For example, a rural village woman stated, “I like God so much, because God [has] helped me in so many things. He helps my children get educated” (Gretta, 74-RCP).

Family and community development. The family development aspect of leisure is similar to personal development, but instead of benefiting directly, as in personal development, participants gained a sense of pride, accomplishment, and joy from freely choosing to help others in their families and their communities. Eight participants (21%) reported leisure experiences that fell under this category. Following, are two such cases explained.

Polly lived in a rural village and spent most of her day tending her garden and preparing meals. Her six energetic children roamed around her during the interview, and a beaming smile crossed Polly’s face anytime she spoke of them. A look of pride gleamed in Polly’s eyes as she told us what made her happy, and what she wanted most was “to see the children when they are fine, when they are not sick” (79-RCS). She stated it is enjoyable “Because they are healthy. They have no disease, no problem. And they eat *every day*” (79-RCS). While Polly’s typical daily schedule includes gardening, fetching water, and cooking meals, she experienced them as leisure because she was freely choosing to complete the activities for the purpose of successfully helping her children grow.

Chrissy was a rural-dwelling social worker with two young children. She stated she enjoyed spending time with her children and playing around with them. She worked long hours

at her job; when she got home, she spent her time reading to keep current with developments in her profession and keeping the compound [home and yard] clean. When she had completed her housework and professional responsibilities, she relaxed by playing games and singing songs with her children. When asked why it was enjoyable, Chrissy responded:

I want to make those kids closer to me. That's why I always do play. Whatever helps to give them good grades, or helps them know how to play, or sometimes I just think I really let go and play lots (80-UCP).

Abbo, a professor at an urban university, described her experience volunteering in the community by saying it is "helping those who cannot help themselves, or advocating for something . . . I love giving and helping with my whole heart whenever I can" (56-UPG).

Professional development. Eighteen participants (53%) reported professional development as leisure. Professional development was coded for when participants discussed activities that either facilitated employability or generated income. A housekeeper in urban Uganda stated, when she has free time, she likes to visit her friend who owns a hair salon. She said it is enjoyable because she can learn to plait hair, and she knows "maybe someday sometime she can get money out of it--from plaiting people's heads" (Theresa, 70-UNB).

Professional development as fortifying leisure was not identified as a separate category in McGovern et al.'s (in press) study. This may have been due to the difference in populations studied. McGovern et al.'s sample was composed of students, many of whom were still dependents. Distinguishing between leisure and work is not simple. Daisy, a village woman, described her experience weaving mats and baskets to sell. Initially, she referred to this craft as

an enjoyable hobby, but as she described the pain she sometimes experienced hunched over her weaving, she stated:

Okay, that time, that time, I think it's called some of them of leisure time. But sometimes [I] take it not to be leisure because [I'm] doing it out of hard work and it brings pain. So [I am] doing it out of bad will. Not in good ways because [I'm] fighting to get money so [I do] it. (84-RGS).

Clearly, income-generating activities are not always experienced as leisure, but most rural Ugandan women do not have the luxury of participating in an activity unless they can justify its economic productivity and usefulness.

Visiting friends and family was also often considered important among the study participants because of the networking potential or the ability to learn from others. A bursar at a secondary school described why she spent time with her coworkers: "some of my colleagues they share ideas for businesses and jobs. They advise me . . . that is why it is enjoyable to visit them" (Fran, 62-UCP). Norma, an employee at a textile factory described why she enjoyed visiting friends:

To get some more knowledge and help learning this business world, 'cause you cannot be alone. When you want to expand your capital, manage your own [business] you can get mergers from others so that you combine and you save money (69-UNB).

Other participants viewed relationships as important simply because they were enjoyable.

Enjoyment. Sixteen (47%) participants reported engaging in activities simply because they were enjoyable. A teacher at an urban secondary school described how she would use free time to have a party with friends saying:

You can call your friend. It boosts one's happiness and you feel a sense of belonging at least to have friends around you. It gives you happiness. And if you still have money, you can even make a simple party for enjoyment. To keep you smiling and you know—making life meaningful. (Winnie, 68-UNP)

Another woman in a rural village reported that if she had an extra day, she would “just rest and enjoy that day” (Kip, 73-RCS).

Rest and relaxation. Sixteen (47%) participants described how they used leisure time to rest or participate in refreshing or stress-reducing activities. Consideration was given to whether this was part of fortifying leisure. After reviewing the data multiple times, I determined that since relaxing and resting were the objectives of this leisure, even though health benefits, or improved job performance may be a by-product of rest and relaxation, those were not the outcomes specifically stated. Rest and relaxation merited a theme separate from fortifying leisure. Mary, a university professor described how she used digging and cooking to relax after work:

When I go back home I am totally exhausted, so I have to change my mind from this type of technical day to manual work. I'm doing something I like. Sometimes when I'm so tired, I just put on my music and listen. I feel better. I'm refreshing (65-UNP).

Winnie, a secondary teacher discussed why she enjoyed reading her Bible and praying. She stated,

Sometimes I am stressed but when you read this bible this is where you get relief. Now God communicates eh . . . So you can ask God . . . you just open your bible and the answer is right there . . . just increase God—less stress. (Winnie, 68-UNP)

Discussion

The partition of work and leisure seems to be culturally constructed. Because of the broad sample of women, we observed women who were employed were more likely to view leisure as ‘free time’ or ‘time not at work.’ This was in contrast to women who were subsistence providers and spent the majority of their time providing for their basic needs and those for whom they were responsible. Although subsistence providers were involved in productive activities nonstop, these women carved out time for leisure during tasks such as weaving mats and baskets and they viewed many of their necessary tasks as leisure. This also differed from self-employed women or entrepreneurs who spent their free time choosing to be engaged in activities (e.g., continued education, networking) with the end goal of helping their businesses and careers.

Based on the results, it appears much of this cultural partition of work versus leisure is based not on a definition of leisure, but on a definition of work. Women who were self-employed or subsistence providers ultimately determined how they would spend all of their time. The participants who were formally employed had a clear sense of when they had time to do what they wanted, versus when they were exchanging their time for a wage. Conversely, women with available free time did not always view their free time as leisure. Some women described how time not engaged in productive activity was not enjoyable. After considering how fortifying leisure, relaxation, and enjoyment intersect, and considering how participants discussed non-leisure time, the core variable of ‘free choice’ emerged.

Free Choice

Axial coding showed leisure in Uganda occurred during both discretionary time and during what we would call work. Likewise, free time was viewed as leisure for some, but as

boredom and a burden for others. The common variable connecting leisure experiences for women in Uganda was free choice. Both discretionary time and productive time were considered leisure only when the activities were freely chosen by the individual.

The fortifying leisure discussed by most participants was inextricably connected to achieving outcomes. Women in Uganda negotiate their obligated time to include leisure, and their work and leisure occur concurrently. In both this study and Dilbaghi's and Dilbaghi's (2007) study of farmwomen in India, the findings demonstrated leisure can be created in the midst of strenuous activities. Kahn (1997) reported similar findings in her research on the leisure of hill-farming women in Bangladesh and reported viewing work and leisure as a dichotomy obscured by the subtle pleasure and gratification women achieved from apparent obligatory chores and routines (Kahn, 1997).

Most subsistence providers could not justify spending time participating in activities that did not somehow produce income. Likewise, highly educated professionals did not perceive activities as worthwhile unless the activities directly or indirectly benefited their careers, families, or communities. Leisure tasks and activities were often the same as tasks required for survival or business, but they provided a sense of accomplishment and pride, and participants engaged in them by choice. Fortifying leisure enables women to take steps toward increasing skills, improving literacy, reducing poverty, gaining a sense of identity and purpose, contributing to their communities, coping with daily stress, and laying the foundation for a better life for their children. Women of high SES background spent most of their free time engaged in personal development or fortifying family and community leisure.

This negates the common notion of free time being a precursor to leisure. Viewing free time as a precondition for leisure is an unreasonable expectation for all cultures. In Uganda, the partition between leisure and work is often ambiguous, but prioritizing income and productivity did not eliminate leisure experiences; rather leisure experiences were constructed to meet leisure, physical, emotional, social, and professional needs. Rather than being nonworking time, in many cases, leisure was a mental time-space where Ugandan women experienced personal choice, achievement, a sense of accomplishment, stress relief, and a sense of enjoyment.

Limitations and Recommendations

Most women in rural Ugandan villages did not speak fluent English, and a translator was required. Although I gave the translator some brief training in how to ask questions to reduce bias, there were times the translator asked leading questions that likely affected the accuracy of some interviews. Once this was found out, I conducted continual training and correction of the translator to ask the questions as stated.

Many opportunities for future research exist. With further understanding regarding about the meaning of leisure, research on the connection between perceived leisure and subjective quality of life among Ugandan women would make a tremendous contribution to the literature. Further exploration of gender roles and social norms on Ugandan's leisure choices would also be warranted. This was a nascent theme, but because the interview questions were not designed to explore the issue specifically, it is possible gender norms played a larger part in leisure decisions than we discovered. Additionally, the scope of this study explored the meaning of leisure for women only, and it would be interesting to investigate the meaning of leisure for Ugandan men. Future research could also evaluate fortifying leisure in poverty-stricken areas of developed

nations because this study demonstrated leisure may play a role in increasing socioeconomic status and breaking the poverty cycle.

Conclusion

Scholars have asked if leisure exists in all cultures (Chick, 1998), and if the benefits of leisure are universal (Mannell, 2007; Walker, Deng, & Diesen, 2005). This study responded to those questions and to a call for further global research on women's leisure (Henderson & Gibson, 2013; Iwasaki, 2007). The findings demonstrated leisure does exist in cultures other than those initially studied in developed societies, but they suggest leisure may not be experienced or defined the same in developing countries as in developed ones.

This analysis was not meant to represent the broader Ugandan population or to generalize the findings to non-Ugandan contexts, but rather to use a qualitative research approach to understand the leisure perspective of a typically less-researched population. The transferability of these results is dependent on others determining if the meaning of leisure described in this study may be similar or applicable to their lives or for a population with which they work. After listening to the participants share their views of leisure, I was able to recognize similarities in my own life. Reflecting on viewing leisure as activities engaged in by free choice helps me recognize, even if I do not have the time to devote entire afternoons to an activity fitting the Western, developed country leisure mold, I do create leisure experiences by free choice in my life daily.

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Table 1

A Sample of Interview Questions

What is your typical daily schedule?
Do you have time during the day to do things you enjoy?
What activities do you enjoy?
Why is _____ enjoyable to you?
What prevents you from _____?
If you magically had a free day, what would you do?
What helps make it possible to _____?

Table 2
Participants and Demographic Information

Name	Interview	Age	Dwelling	Education	Marital status	# Dependents	Religion	SES	Occupation
Mary	55-UNP	53	Urban	PhD	Single	0	Christian	EP	Professor
Abbo	56-UPG	55	Urban	PhD	Married	4	Christian	EP	Professor
Nabu	57-UNP	52	Urban	PhD	Single	0	Christian	EP	Professor
Faylola	58-UNP	26	Urban	Degree	Single	1	Christian	EP	Social worker
Jane	59-RCB	55	Urban	Certificate	Married	30	Christian	BE	Entrepreneur
Ann	60-RNP	27	Rural	Degree	Single	0	Christian	EP	Project coordinator
Kisha	61-UND*	20	Urban	S4	Single	0	Christian	BE	Student
Fran	62-UCP	39	Urban	Degree	Single	1	Christian	EP	Bursar
Lydia	63-UNB	54	Urban	S4	Single	0	Christian	BE	Entrepreneur
Jenny	64-UNP*	22	Urban	Degree	Single	0	Muslim	EP	Looking for work
Harriet	65-UNP	21	Urban	Certificate	Single	0	Muslim	EP	Looking for work
Susan	66-UNS	19	Urban	S6	Single	0	Christian	BE	Student
Liz	67-UNP	24	Urban	Degree	Single	0	Christian	EP	Secondary teacher
Winnie	68-UNP	24	Urban	Degree	Engaged	0	Christian	EP	Secondary teacher
Norma	69-UNB	20	Urban	P-P6	Single	0	Christian	BE	Textile manufacturer
Theresa	70-UNB	29	Urban	P-P6	Single	0	Christian	BE	Maid
Gabriella	71-UCB	26	Urban	S4	Single	2	Christian	BE	Baker
Nikita	72-RCS	45	Rural	P-P6	Widowed	6	Muslim	SP	Subsistence provider
Kip	73-RCS	40	Rural	P-P6	Married	8	Muslim	SP	Subsistence provider
Gretta	74-RCP	42	Rural	Certificate	Single	6	Christian	EP	School teacher
Bemma	75-RCP	24	Rural	S6	Married	2	Muslim	EP	School teacher
Irina	76-RCB	35	Rural	P-P6	Married	3	Christian	BE	small shop owner
Reya	77-RCS	42	Rural	P-P6	Married	4	Muslim	SP	Subsistence provider
Miriam	78-RCS	32	Rural	P-P6	Married	5	Christian	SP	Subsistence provider
Polly	79-RCS	29	Rural	P-P6	Married	6	Christian	SP	Subsistence provider
Chrissy	80-UCP	24	Rural	Degree	Married	2	Christian	EP	Social worker
Joan	82-RNE	23	Rural	Certificate	Married	0	Christian	EP	School teacher
Whitney	83RCP	32	Rural	Certificate	Married	4	Christian	EP	School teacher
Daisy	84-RGS	40	Rural	P-P6	Married	8	Christian	SP	Subsistence provider
Lilly	85-RGS	46	Rural	P-P6	Widowed	6	Christian	SP	Brewer
Jan	86-RCS	33	Rural	P-P6	Married	10	Christian	SP	Subsistence provider
Corrie	87UGS	72	Urban	P-P6	Married	0	Christian	SP	Subsistence provider
Stella	88-RNP	27	Rural	Degree	Single	0	Christian	EP	Nurse
Diane	89-RCP	24	Rural	Certificate	Single	1	Christian	EP	Midwife
Mara	90-RCP	27	Rural	Certificate	Married	2	Christian	EP	Nurse
Ruth	91-RCB	24	Rural	Degree	Single	1	Christian	EP	School matron
Miriam	92-UNS	19	Rural	S4	Single	0	Christian	Student	Student
Lisa	93-UCP*	24	Urban	Degree	Married	2	Christian	EP	Secondary teacher

*Interview not successfully audio recorded

Appendix A: Prospectus

Leisure Defined by Free Choice: Ugandan Women's Perceptions of Leisure

Chapter 1

The meaning of leisure for women is an area of research that has been visible in the literature for the past 30 years (Gentry & Doering, 1979; Henderson, 1990; Henderson & Gibson, 2013; Parry 2009; Shaw, 1985). Early research revealed women experienced inequality regarding opportunities for leisure, such as experiencing leisure in fragments (Shaw, 1985) or not feeling entitled to leisure (Henderson & Dialeschki, 1993). As the body of literature on women's leisure grew, it became obvious that leisure for women is not a homogenous phenomenon (Henderson, 1996). The inequality in leisure perceptions and experiences were not uniform among all women, and differences existed not just between sexes but also among women of different socioeconomic statuses (SES) (Raymore, Godbey, & Crawford, 1994), ages (Liechty, Yarnal, & Kerstetter, 2012) races (Henderson & Ainsworth, 2001), stages of family life cycle (Miller & Brown, 2005; Shaw & Dawson, 2001), religions (Arab-Moghaddam, Henderson, & Sheikholeslami, 2007; Freeman, Palmer, & Baker, 2006), and among women with differing senses of entitlement (Freeman et al., 2006; Henderson & Dialeschki, 1993). Social policy was also associated with differences in perceptions of leisure, both by affecting women's sense of entitlement to leisure and their ability to access leisure (Allison, 2000; Kay, 2000).

Women's leisure research has been primarily conducted in North America, Europe, and Australia; however, there is increasing interest in evaluating the meaning of leisure for women in other cultures (Arab-Moghaddam et al., 2007; Henderson & Gibson, 2013). Over the past decade, an increasing number of studies have evaluated women's leisure in Asian and Middle Eastern cultures (Arab-Moghaddam et al., 2007; Du, 2008; Koca, Henderson, Asci, & Bulgu,

2009; Lee & Zhang, 2010; Saad, 2007; Tsai, 2006, 2010). These studies illustrated differences in leisure perception and perceived leisure constraints among Middle Eastern cultures, Asian cultures, and North American culture (Arab-Moghaddam et al., 2007; Henderson & Gibson, 2013).

Henderson, Hodges, and Kivel (2002) claimed women's leisure experiences are influenced by values, beliefs, and power structures within their societies; hence, leisure choices are "steeped in cultural ideologies" (p. 259). For this reason, it is important to study a variety of cultures to understand more completely the impact of culture and society on women's leisure experiences. Because various cultures place importance on different values, because government structures are different, and because culture norms differ, specific structural, interpersonal, and intrapersonal constraints may vary among societies. Thus, it is important to evaluate women's leisure across specific cultures, because the findings cannot necessarily be generalized among societies.

Leisure is an important component of an individual's quality of life and subjective well-being (Brajša-Zgnc, Merkas, & Sverko, 2010; Caldwell, 2005). Excessive leisure constraints may leave an individual's quality of life compromised (Jackson, Crawford, & Godbey, 1993; Tsai & Coleman, 2013). Thus, the study of leisure constraints is an important topic of research in the context of social justice (Allison, 2000). Shaw (2001) postulated leisure could be a platform for political resistance, when women either reify or challenge social norms. The manner in which women negotiate leisure constraints may determine the political effect leisure practices have (Aitchison, 2001; Du, 2008).

Few research studies have evaluated the leisure perceptions and experiences of native African women (Russell & Stage, 1996), and no research on women's leisure has been conducted in Uganda. Therefore, this study aims to fill part of the gap in women's leisure research by examining the leisure perceptions and perceived leisure constraints of Ugandan women. This study will utilize a hierarchal constraints framework.

Statement of the Problem

The problem of the study is a lack of understanding of Ugandan women's perspectives on leisure.

Purpose of the Study

The purpose of the study is to add insight to current leisure studies' literature on women's perceptions of leisure constraints and negotiation strategies in a culture previously unexplored. A secondary purpose is to provide Ugandan policy makers with insights into the leisure constraints women face and the way they negotiate those constraints.

Delimitations

This research will be delimited to the following:

1. Thirty native Ugandan women over age 18 who have resided in Uganda for the past five years, who currently live in Uganda.
2. This study will utilize a constant comparative method, as outlined by Strauss and Corbin (1998). Data will be gathered by the primary investigator (PI) through semi-structured interviews and focus groups. Interviews will be audio recorded, and documented through field notes. All interviews and field memos will be transcribed

throughout the course of the study and analyzed by the principle investigator (PI) daily, using NVivo software.

3. Data collection will take place over two weeks in October 2013.

Limitations

This study will be limited by the following factors:

1. The sample will consist of women who agreed to spend time being interviewed, thus their leisure, and the way they choose to spend their leisure may differ from others who did not agree to spend their time being interviewed.
2. Since our participants will be a convenience sample rather than a random sample, results cannot be generalized to a broader population.
3. The principle investigator is from the United States and may have different cultural paradigms about gender equality and leisure.
4. The presence of the researchers may bias the participants' answers. Although we will take care to minimize potential researcher bias by conducting a pilot study with native Ugandan and East African women to test the validity of the interview questions, it is impossible to determine the extent of possible introduced bias.

Assumptions

The assumptions of this study include the existence of leisure and constraints to leisure.

Definition of Terms

For consistency of interpretation, the following terms are defined:

1. *Constraint Negotiation*. Response to leisure constraints (Jackson et al., 1993).

2. *Gender*. The World Health Organization (2013) defined gender as “The socially constructed roles, behaviors, activities, and attributes that a given society considers appropriate for men and women” (para. 1).
3. *Interpersonal constraints*. Barriers to leisure participation or barriers to the enjoyment gleaned from leisure participation (Jackson et al., 1993).
4. *Intrapersonal constraints*. The psychological states that inhibit leisure participation or enjoyment (Jackson et al., 1993).
5. *Leisure*. Time free from work or duties (Adams et al., 2010).
6. *Leisure constraints*. The factors limiting people’s participation in leisure activities, use of leisure services, and satisfaction or enjoyment of activities (Jackson et al., 1993).
7. *Social justice*. The degree to which societal institutions promote the conditions necessary to fairly distribute goods, skills, and experiences among all people (Allison, 2000).
8. *Structural constraints*. The barriers to leisure participation or enjoyment that exist outside the individual (Jackson et al., 1993).
9. *Ugandan women*. Native Ugandan women over age 14 who currently reside in Uganda and have resided there for the past 5 years.

Justification for the Study

Evaluating Ugandan women’s leisure perceptions and constraints not only contributes to the body of women’s leisure literature, but the findings have practical implications for Ugandan policy makers. Research suggests gender disparities hamper economic efficiency, growth, and

development in general (Ellis, 2005; Mvududu, 2001). The developing African nation of Uganda recognizes the link between economic growth and gender issues, and the government has called for research examining gender equality (Ellis, 2005).

Researchers from Brigham Young University's (BYU) Department of Recreation Management have collaborated with the Department of Educational Leadership and Foundations (EDLF) to conduct two prior studies in Uganda. Adams et al. (2010) studied family leisure in Uganda, and Warren et al. (2012) evaluated the idea of a school-based family. These studies have been conducted with the support of Dr. Yusuf Nsubuga, Director of Basic and Secondary Education for the Ugandan Ministry of Education and Sports, and have been of practical value to the Ugandan government and policymakers. The present study will build on the leisure research previously conducted by BYU in Uganda.

Therefore, the purpose of the study is to add insight to current leisure studies' literature on women's perceptions of leisure constraints and negotiation strategies in a culture previously unexplored.

Chapter 2

Literature Review

The study of women's leisure in countries outside of North America has become more prominent during the past 10 years (Arab-Moghaddam et al., 2007; Henderson & Gibson, 2013; Koca et al., 2009; Lee & Zhang, 2010; Lee & Funk, 2011; Nagla, 2006; Palen et al., 2010; Saad, 2007; Walseth, 2006). Uganda is a developing nation where a movement for gender equality is beginning to gain prominence (Tripp & Kwesiga, 2002), yet no research has been conducted to evaluate women's leisure in Uganda.

Factors Affecting Leisure

The first decade of research on women's leisure consisted mostly of descriptive studies focused on the common inequalities women experience in the context of leisure (Henderson, 1990). The next decade of research began to address multiple meanings of leisure, and a focus on the diversity of women's experiences began to emerge (Henderson, 1996). Thus, researchers began to realize women's perceptions of leisure were not homogenous simply because they were the same sex; rather, other factors such as age, income, and family structure influenced leisure perceptions, constraints, and negotiation strategies (Jackson & Henderson, 1995).

Age. Prior research has correlated differences in age, religion, occupation, and place of dwelling with differences in leisure perceptions and leisure constraints (Arab-Moghaddam et al., 2007; Brown, Brown, Miller, & Hansen, 2001; Drakou, Tzetzis, & Mamantzi, 2008; Raymore et al., 1994).

Religion. Differences in religious beliefs and/or philosophical views have been associated with substantial differences in attitudes toward leisure (Arab-Moghaddam et al., 2007;

Freeman et al., 2006). Research has shown differences in philosophical or religious views may affect feelings of entitlement for leisure, as well as intrapersonal and interpersonal constraints (Arab-Moghaddam et al., 2007; Freeman et al., 2006).

Occupation. Occupation is one of three components of socioeconomic status (SES), the other two components being income and education (Wikipedia, 2010). There is a plethora of research detailing differences in leisure perspectives and constraints among individuals of different SES (Drakou et al., 2008; Freeman et al., 2006; Schmalz & Kerstetter, 2006; Wood & Danylchuk, 2012).

Place of residence. Churchill, Plano-Clark, Prochaska-Cue, Creswell, and Ontai-Grzebik (2007) found most families living in rural setting areas often found ways to participate in leisure at home, although some felt they did not participate in fun activities at all because of lack of funds. Warner-Smith and Brown (2002) conducted in-depth interviews with rural women and found these women perceived their options for leisure differently than women living in urban or suburban settings, reporting that the town dictated the activities in which they felt they could participate. Drakou et al.'s (2008) study of university students in Greece found a correlation between individuals' perceived leisure constraints and whether they grew up in a small or a large city.

Women and Leisure

Gender studies in the context of leisure has been studied within a variety of frameworks. The most commonly used frameworks for studying women's leisure are leisure as political resistance, feminism, social justice, and hierarchical constraints theory (Henderson & Gibson, 2013).

Resistance and empowerment through leisure. In the most recent comprehensive literature review on women's leisure, Henderson and Gibson (2013) reported a reoccurring theme of "resistance and empowerment through leisure" (p. 123). Shaw (2001) proposed this idea, stating leisure could be a platform for political resistance. Her premise proposed that individuals either reify ideologies concerning leisure and gender norms or challenge prevalent ideologies by participating or not participating in certain leisure activities. Du (2008) added to this framework by implying that participation in certain leisure activities in and of itself may not be as important as the strategy used to negotiate constraints. Du concluded it is the manner of negotiation that challenges or reifies prevailing ideologies. Recent studies have echoed the idea of resistance and empowerment through leisure. Examples included the work of Raisborough and Bhatti (2007) with their study of women in the garden, Parry (2009) in her study of dragon boat racing and cancer survivors, Delamere and Shaw (2008) in their study of digital games, and Cosgriff, Little, and Wilson (2010) in their study exploring how women were empowered through nature.

Additional studies of resistance and empowerment through leisure examined activities not typically participated in by females, such as motorcycle riding (Roster, 2007), triathlons (Cronan & Scott, 2008), boxing (Cove & Young, 2007), rugby (Murray & Howat, 2009), bodybuilding (Probert, Palmer, & Leberman, 2007), climbing (Dilley & Scraton, 2010), gambling (Casey, 2006) consuming alcohol in bars (Brooks, 2008), and traveling solo (Jordan & Aitchison, 2008). Henderson and Gibson (2013) stated, "in many of these studies, leisure was empowering because women were resisting traditional norms and gendered opportunities for leisure" (p. 123).

Feminism and leisure. Not all studies focusing on women fall under a feminist framework (Henderson & Gibson, 2013). Feminism is distinguished by highlighting inequality and using findings to argue for social justice (Henderson et al., 2002). Feminism has been an epistemological foundation for research on women's and men's leisure (Henderson & Gibson, 2013). Foley, Holzman, and Wearing (2007) employed a feminist perspective to explore how adolescent women negotiated constraints to using public space by carrying cell phones. A feminist framework was also used in an exploration of hegemonic masculinity among gay men in a country-western bar (Johnson, 2008; Johnson & Samdahl, 2005).

Social justice. The basis of social justice is to rectify institutional conditions that prevent equal opportunities for marginal groups (Young, 1990). Such institutionally based inequality may be present even if there is no conscious racism, sexism, ageism, or ableism (Young, 1990). Allison (2000) discussed the viability of a social justice paradigm in leisure research. She defined injustice as "the extent to which the pursuit of leisure [is] inhibited by the oppressive institutional constraints and barriers that inhibit self-determination and growth" (Allison, 2000, p. 2). She continued by stating, "contemporary notions of justice and injustice thus move . . . toward uncovering the more covert and systemic properties of injustice that are embedded in everyday interaction" (Allison, 2000, p. 3). In describing the idea of social justice, Young (1990) stated, "Some groups suffer as a consequence of often unconscious assumptions and reactions of well-meaning people in ordinary interactions, media and cultural stereotypes, and structural features of bureaucratic hierarchies and market mechanism—in short, the normal processes of everyday life" (p. 41).

Leisure constraints women perceive may differ because of the differences in social policy and institutional conditions, thus certain injustices for women may differ between cultures, yet other constraints may be universal. Having an idea of the typical constraints experienced by women will enable researchers to know if the constraints experienced by Ugandan women are universal, if they are probable, and if they are the result of specific institutional constraints or culture unique to Uganda.

Hierarchical constraints model. Originally, the basic premise of leisure constraints theory stated leisure constraints existed in three categories: (a) structural, (b) interpersonal, and (c) intrapersonal, and the presence of leisure constraints led to nonparticipation (Jackson & Rucks, 1995). The theory has evolved to surmise how individuals react to leisure constraints by devising negotiation strategies, and nonparticipation is simply a negotiation strategy rather than the definitive outcome of leisure constraints (Jackson & Rucks, 1995; Jun & Kyle, 2011).

Leisure constraints have been studied in various populations, and some of the major leisure constraints that have been thematic in the literature on women's leisure include lack of time, an ethic of care, housework, family, lack of money, body image, and fear of violence (Brown et al., 2001; Dattilo, Dattilo, Samdahl, & Kleiber, 1994; Little, 2002; Miller & Brown, 2005; Palmer & Leberman, 2009; Shaw, 1994).

Lack of time. Lack of time has emerged in almost every study on leisure constraints. Although men and women both claim they lack time, for women, time is often a scarce commodity because of housework, family responsibilities, or an ethic of care, especially for mothers of young children (Bialeschki & Michener, 1994; Brown et al., 2001).

Money. In a study with high-school students, Raymore et al. (1994) found adolescents from higher SES backgrounds reported fewer perceived structural constraints than adolescents of a lower SES status. Fewer intrapersonal constraints were also statistically significantly correlated to higher SES (Raymore et al., 1994). SES was also associated with fewer perceived constraints to volunteering (Chang, Fang, Ling, & Tsai, 2011).

Body image. Body image, or fear of looking dumb, is a commonly cited constraint, especially regarding active leisure (Fredrick & Shaw, 1995; James, 2000; Lee & Funk, 2011; Liechty, Freeman, & Zabriskie, 2006). For example, James (2000) studied adolescent girls and swimming, and found many did not participate in swimming because of poor body image. Others participated, but negotiated the constraint by swimming at times when boys were less likely to be present, wearing additional clothing—or even deciding that they “just [didn’t] care” (p. 272). Fredrick and Shaw (1995) delved into the experiences of young women in aerobics classes and found body image could prevent them from enjoying participation and constrain them from participating because of pressure to lose weight. Liechty et al. (2006) studied the relationship between mothers’ and daughters’ body images. Liechty et al.’s (2006) findings suggested there was a correlation between mothers’ body image and their daughters’ body image, and body image had an effect on the leisure activities women chose to pursue. Similar to the findings of Fredrick and Shaw (1995), Liechty et al. (2006) found women often did not participate in activities because of their weight, yet some felt obligated to participate in activities, such as running to maintain weight, even though they had little interest in the activity itself. Among Muslim women, body image was often cited as a constraint, but it was more an issue of concern for modesty than concern over weight (Lee & Funk, 2011). Although body image has

different mechanisms for becoming a constraint (e.g., constraint ‘to’ versus constraint ‘from’), it clearly influences participation and satisfaction gained from leisure activities.

Fear of violence. Fear of violence is a constraint that is seemingly specific to women (Arnold & Shiness, 1998; Henderson & Bialeschki, 1991; Henderson & Winn, 1996; Shores, Scott & Floyd, 2007). Arnold and Shiness (1998) found women often did not frequent parks because of fear of violence. Henderson and Bialeschki (1993) found even when women participated in leisure activities, and despite the fear of violence, the quality of the women’s experiences was often compromised because of the fear women experienced during the activity.

Uganda

Most literature on leisure in Uganda has focused on sports participation (Chappell, 2008; Kahrs & Sentumbwe, 1999). Chappell (2008) found sports are a popular leisure activity for both men and women among the wealthier people of Uganda. Studies have also been conducted examining the leisure of street children (van Blerk, 2005), visual impairment as a leisure constraint for Ugandan athletes’ (Kahrs & Sentumbwe, 1999) family leisure practices (Adams et al., 2010), and the idea of a school-based family for vulnerable youth (Warren et al., 2012). No studies, however, have looked at the relationship between gender and leisure orientations in Uganda.

The 2002 Ugandan census reported the main sources of livelihood for households are subsistence farming (68.1%), employed income (21.7%) and other (10%) (Ugandan Bureau of Statistics, 2002). Employment encompasses those who hold professional positions, as well as those engaged in cottage industry and business enterprises (Ugandan Bureau of Statistics, 2002). The religions represented in the population of Uganda are composed of Protestant (42%), Roman

Catholic (41.9%), Muslim (12%), other (3.1%) and only 0.9% have no religion (Uganda Demographics Profile, 2013).

Conclusion

In response to Iwasaki, Nishino, Onda, & Bowling's (2007) call for more leisure research on nonWestern cultures, there has been an increase in the number of leisure studies conducted outside of developed Western nations (Arab-Moghaddam et al., 2007; Chang et al., 2011; Henderson & Gibson, 2013). There has also been an increased interest in gender and leisure; however, no research has evaluated women's leisure in Uganda. Because personal values and social institutions differ across cultures, we cannot assume the leisure inequalities and constraints women face in North America and Europe will necessarily be the same as those faced by women in Uganda. Therefore, the purpose of the study is to add insight to current leisure studies' literature on women's perceptions of leisure constraints and negotiation strategies in a culture previously unexplored.

Chapter 3

Methods

The purpose of the study is to examine the way Ugandan women perceive leisure, the leisure constraints they perceive, and the manner in which they negotiate those constraints. This chapter outlines the structure and methods of the study. The following areas are discussed: (a) selection of subjects, (b) instrumentation, (c) collection of data, (d) data analysis, and (e) trustworthiness.

Selection of Subjects

Subjects will be a convenience sample of 30 adult women ($n = 30$). Among the adult women, we will be studying three different religions and three different forms of livelihood. Using a fractional factorial design, we determined conducting 18 interviews allows us to interview two different women within each combination of variables. Potential participants will be obtained through snowball sampling, beginning with the connections we have in Uganda. Individuals of various ages, religions, and occupations will be contacted to initiate the snowball sample. Details about who we will contact and when we will contact them will be outlined later in the methods section. During the selection of subjects, the researchers will account for variances in age, religion, occupation, and place of residence.

Timeline. July 1–July 7, 2013. For those whom we have information, we will contact them to set appointments to visit ($n = 10$). Referrals will be asked for, and if possible, interview appointments will be set up at this time. Dr. Steven Hite will contact Yusuf Nsubuga the director of basic education, a female professor, a male professor, an adult, a Christian woman who engages in the cottage industry, a Muslim woman who engages in the cottage industry, and the

owners of two schools where we will be interviewing adolescents. Dr. Stacy Taniguchi will contact an adult professionally employed woman from Mukono and a subsistence provider from Jinja. Emilie will contact an adult professionally employed woman from Entebbe. After these contacts have been made with potential research aides and assistants, the following timeline will be revised.

Day 1

- Researchers will arrive in Entebbe and travel to Mukono.

Day 2

- Visit the woman who is Muslim and engages in the cottage industry whom Dr. Hite contacted prior to traveling.
- Visit the woman who is Christian and engages in the cottage industry who was contacted prior to traveling.
- Visit two referrals who were contacted prior to traveling (a professionally employed Christian, and a subsistence provider Muslim).
- The PI will transcribe interviews, enter field notes in NVivo, and begin initial coding of interviews.

Day 3

- Visit the professionally employed woman who was contacted prior to traveling.
- Visit Mukono Training Academy
- The PI will transcribe interviews, enter field notes in NVivo, and begin initial coding of interviews.

Days 4 & 5

- Researchers will take a break over the weekend.

Day 6

- Conduct six interviews at a secondary school in Mukono.
- The PI will transcribe interviews, enter field notes in NVivo, and begin initial coding of interviews.

Day 7

- Interview referrals in Mukono.
- The PI will transcribe interviews, enter field notes in NVivo, and begin initial coding of interviews.

Day 8

- Finish interviews in Mukono.
- Dr. Hite flies back to Salt Lake City.
- Dr. Taniguchi, Emilie Adams, and research assistant drive to Jinja.
- The PI will transcribe interviews, enter field notes in NVivo, and begin initial coding of interviews.

Day 9

- Visit the woman from Jinja who was contacted prior to traveling; ask for referrals.
- Visit rural secondary school.
- The PI will transcribe interviews, enter field notes in NVivo, and begin initial coding of interviews.

Day 10

- Conduct six interviews with adolescent females at a secondary school.

- The PI will transcribe interviews, enter field notes in NVivo, and begin initial coding of interviews.

Days 11 & 12

- Researchers will take a break over the weekend.

Day 13

- Finish interviews in Jinja.
- Drive to Entebbe.
- The PI will transcribe interviews, enter field notes in NVivo, and begin initial coding of interviews.

Day 14

- Return vehicle, wrap up loose ends, and fly out of Entebbe.

Protection of Subjects

Data collection procedures will be institutional review board (IRB) approved, and all participants will complete a consent form (See Appendix A-2). The names of individuals will be changed to protect their anonymity. In addition, data files will be password protected, stored on a password-protected computer, and only the primary researcher and committee members will have access to original data.

Instrumentation

The researcher will use semi-structured interviews to discuss perceptions of leisure, leisure constraints, and constraint negotiation. The interview questions (see Appendix A-4) have been adapted from Koca et al.'s (2009) qualitative study on leisure constraints in Turkish women. The interview questions were used with Muslim women in Turkey. In a pilot study

conducted in April 2013, Ugandan women reported the language used was understandable, and the questions evoked applicable responses.

Interview questions were designed to incorporate all five types of questions outlined by Flick's (2008) criteria for question triangulation. Flick's (2008) different question types are as follows: (a) situation narratives, or personal perceptions of focused events; (b) repisodes, or regularly reoccurring situations; (c) examples, including metaphors and/or actual experiences; (d) subjective definitions, which are personal perceptions of specific terms or constructs; and (e) argumentative–theoretical statements or explanations of concepts and their relationships. The following sample interview questions illustrate the criteria discussed by Flick (2008).

- What does the word leisure mean to you? (Subjective definition)
- Describe your experience . . . (Situational narrative)
- How do your friends or family feel about you participating in . . . ? (Argumentative–theoretical statement)
- Describe your typical daily schedule. (Repisode)
- Can you give me an example of challenges you have faced when it comes to participating in . . . ? (Examples)

Collection of Data

Data collection will occur over a 2-week period during October 2013. All data will be collected on site either at schools or in participants' homes. The investigators will audio record interviews and take ethnographic field notes and memos to document observations such as body language. A debriefing will take place each night between the PI, a research assistant from Makerere University, and research committee members present. With the assistance of committee members, the PI will go over data each evening, making additional notes, and noting

if additional questions need to be asked of the participants. This nightly preliminary analysis will facilitate member checking because the PI can return to participants to verify if interpretations were correct.

Data Analysis

This study will analyze data using a qualitative data analysis (QDA) approach as described by Strauss and Corbin (1998). After initial data scrubbing and analysis during the two weeks of field work, the PI will continue to analyze the data through the fall semester. NVivo software will be utilized to store information and leave a clear auditing trail. The data will first be analyzed line by line through open coding to look for emergent themes. Next, axial coding will be used to identify developing patterns and relationships relevant to the research questions. Finally, selective coding will be conducted to find models and variables that tie into the core research questions. Throughout the analysis, constant comparison will be utilized, meaning when a new variable is found, all interviews will be read line by line to look for content supporting the newfound theme.

Validity Plan for Establishing Trustworthiness

Establishing trustworthiness in qualitative research demonstrates the researcher's ability to persuade the audience that research and findings are worthy of attention (Lincoln & Guba, 1985). According to Lincoln & Guba (1985), trustworthiness consists of four elements, (a) credibility, (b) transferability, (c) dependability, and (d) confirmability.

Credibility. Lincoln and Guba (1985) defined credibility as the "confidence in the 'truth' of the findings of a particular inquiry" (p. 290). Triangulation is a well-established form of increasing credibility and allows researchers to validate individuals' pieces of information

against at least one other source (Lincoln & Guba, 1985). Triangulation will be used throughout the study, and member checking will be utilized throughout the data collection process. If the subject has an e-mail or a phone number, contact information will be collected in case questions arise later in the data analysis process. An external auditor who is familiar with the culture and with qualitative research will read the codebook and confirm or refute interpretation of the data.

Transferability. Transferability is similar to the idea of external validity. Lincoln and Guba, (1985) described transferability as “the extent to which [an inquiry’s] findings can be applied to other contexts or with other respondents” (Lincoln & Guba, 1985, p. 290). Accumulation of thick rich description is the primary way of ensuring typification (Lincoln & Guba, 1985). Ensuring our examples have as much detail as possible, and asking questions that are structured according to Flick’s (2008) criteria will enable other individuals to determine if our findings might apply to their situations or populations. To reduce constraints that may only apply to a certain subculture, a purposive sample representative of the Ugandan population will be used to “maximize the range of specific information that can be obtained from and about [this] context” (Erlandson, Harris, Skipper & Allen, 1993, p. 33).

Dependability. “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” (Adams et al., 2010). Providing an audit trail is the key to assuring dependability (Erlandson et al., 1993). The PI will provide an audit trail by taking detailed field notes, recording memos, and a keeping a research journal throughout the research process. All this information as well as the interview transcriptions will be managed in NVivo. A Ugandan female who has had no part in the data collection will serve as the external auditor.

Confirmability. Confirmability is described as “the degree to which [an inquiry’s] findings are the product of the focus of its inquiry and not of the biases of the research” (Lincoln & Guba, 1985, p. 290). A pilot study will be conducted in April 2013 with native East Africans living in Utah.

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Appendix A-1: Demographic Questions

Demographic Questions

1. Name: _____ 2. Age: _____
3. Where were you born? _____ 4. Which district?
5. Where is your house now? _____
6. How long have you stayed there? _____
7. Marital status: Single _____ Married _____ Divorced _____ Widowed _____
8. Does your husband stay with your family? _____
9. How many children/grandchildren are you responsible for? _____
10. Describe your house. _____
11. How much land do you have? _____
12. How do you bring/help bring income into your family? _____
13. Are you employed? Y/N 14. What is your occupation? _____
15. Do you have enough for your basic needs? Y/N
 - a. Do you have extra? Y/N
 - b. Do you have enough for some, many or most things you want? _____
16. What is the highest level of education or vocational training you completed? _____
17. How is your health? _____
 - a. To what extent does your sickness make it difficult to do the things you want to do? _____
18. How do you obtain most of your food, do you grow it or buy it?
19. What is your religion?

Appendix A-2: Interview Questions

Interview Schedule

1. Please describe what you do on a typical day, from when you wake up to when you go to bed.
2. Do you have time to do things that you enjoy? Yes>3, No>4
3. Tell me about things that you enjoy doing.
 - a. How often do you...?
 - b. Why isenjoyable for you?
 - c. What helps make it possible to...?
 - d. Is there anything that prevents you from...?
4. No: what would you like to do that you don't?
 - a. No: what prevents you from....?
 - b. No: What would help make it possible to...?
5. If you magically had one extra day each week with nothing you had to do, what would you choose to do during that time?
6. What would you call time where you are able to do things you enjoy?

Appendix A-3: Informed Consent Form

Consent to be a Research Subject

Introduction

This research study is being conducted by Emilie Adams, at Brigham Young University, to determine the leisure experiences of women in Uganda. You were invited to participate because you have lived in Uganda for over 5 years.

Procedures

If you agree to participate in this research study, the following will occur:

- you will be interviewed for approximately thirty (30) minutes about your leisure
- the interview will be audio recorded to ensure accuracy in reporting your statements
- the interview will take place at a time and location convenient for you
- the researcher may contact you later to clarify your interview answers for approximately fifteen (15) minutes.
- total time commitment will be 45 minutes

Risks/Discomforts

There are minimal risks for participation in this study. You may, however, feel some discomfort when answering questions about personal beliefs or when being audio recorded. In focus groups, it is possible that you may feel embarrassed when talking in front of others. If you feel embarrassed about answering a particular question, you may choose to decline or excuse yourself from the study.

Confidentiality

The research data will be kept on a password protected computer and only the researcher will have access to the data. At the conclusion of the study, all identifying information will be removed and the data will be kept in the researcher's locked office.

Participation

Participation in this research study is voluntary. You have the right to withdraw at any time or refuse to participate entirely.

Questions about the Research

If you have questions regarding this study, you may contact Emilie Adams at 801-372-5491 or emilie.adams@gmail.com for further information.

Questions about Your Rights as Research Participants

If you have questions regarding your rights as a research participant contact Christopher Mugimu.

Statement of Consent

I have read, understood, and received a copy of the above consent and desire of my own free will to participate in this study.

Name (Printed): _____ Signature _____ Date _____