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Exploring the Meanings of Leisure among Turkish University Students

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Abstract

Research about leisure and its meanings from cultural perspectives is receiving more and more attention. The purpose of this study is to explore the meanings of leisure and preferred recreational activities among Turkish students. A sample of 691 university students completed a survey about leisure meanings and preferred recreational activities. As a new concept in Turkey, leisure is found to be associated most with subscales related to work, perceived competence, social interaction, and perceived freedom. Particular activities are also associated with specific meanings subscales. Individuals participating in sports, social activities, and outdoor recreation are more likely to see perceived competence as important. Opportunities for active and passive activities are associated most often with sports, outdoor, cultural arts, and tourism activities. Results suggest that although broad meanings of leisure are important, specific activities may make the meanings more salient in a cultural context.

Key words: *academic interests; experiential paradigm; gender; recreation.*

Introduction

The study of leisure has been examined from dimensions such as satisfaction (i.e. contentment or fulfillment of a desire or need), motivation (i.e. stimulation, influence, or inducement for involvement), feelings (i.e. emotional states or emotional reactions), and attitudes (i.e. internally based ways of thinking). In addition, the definition of leisure as the significance of something with a distinct statement of meaning has been examined as has the idea of multiple meanings (Henderson, 1996, 2009; Parr &

Lashua, 2004). Researchers such as Mannell and Kleiber (1997) and Watkins (2000, 2010) suggested that leisure has many meanings based on the activities undertaken and the paradigms used to study leisure, respectively. Further, Watkins (2010) noted how leisure meanings may remain stable as well as change over time.

Measuring dimensions of leisure, however, has been criticized as having an ethnocentric bias (Roberts, 2011). In the early years of the 21st century, several researchers have called for more research that addresses cultural perspectives including those about leisure in Middle Eastern countries (e.g. Arab-Moghaddam, Henderson, & Sheikholeslami, 2007; Kay, 2006; Koca, Henderson, Aşçı, & Bulgu, 2009; Livengood & Stodolska, 2004; Roberts, 2011). Roberts suggested that more voices must join in the conversation and that possibilities exist for cross-cultural comparisons. However, these conversations must recognize that leisure may have numerous meanings and may be facilitated or constrained based on globalization and cultural perspectives (Samdahl, 2011). Furthermore, meanings may relate to how leisure is understood culturally as well as what particular activities signify.

The multiplicity of meanings as well as changing cultural contexts provided the basis for our study. The purpose of this study was to explore the meanings of leisure and preferred recreational activities among Turkish students. The focus was not on defining leisure but on understanding its significance from this cultural perspective. The theoretical foundation for this study was the experientialist paradigm described by Watkins (2000). This framework posits that meanings or the significance of an idea such as leisure emanates from an individual's experience within a broad context. This experience is gained through cultural perspectives and the participation opportunities that are available. As more information emerges about the cultural context of leisure, experientialism provides a way to interpret ideas about leisure's evolving significance.

Background Literature

Meanings

Meanings and definitions have been connected to the study of leisure for decades. A seminal discussion was provided by Howe and Rancourt (1990) who reviewed the challenges in the ways leisure had been defined as free time or activity up to that time. Some agreement that leisure was largely a social-psychological experience or a state of mind dominated much of the research, especially in the US during the last two decades of the 20th century (Mannell & Kleiber, 1997). However, concerns about this narrow depiction of leisure emerged from several perspectives. Hemingway (1990), for example, argued that a solely social psychological perspective often failed to consider social, economic, cultural, and political contexts. Nevertheless, much of the research about various related aspects of meanings such as motivations, satisfactions, and attitudes as well as constraints have continued to emanate from a social-psychological perspective. However, focus has shifted from trying to define leisure in a universal sense to attempting to understand its significance or meanings regardless of the

definition. Interests have also evolved toward uncovering the cultural influence on how people attach meanings to leisure.

Agreement exists that leisure is not one-dimensional, and that meanings may vary even though there exist some common ideas related to aspects such as time use, freedom and choice, escaping pressure, and achieving fulfillment (Watkins & Bond, 2007). Meanings of leisure have been explored by numerous researchers, such as Coalter (1997), Gunter (1987), Henderson (1996), Mannell and Kleiber (1997), Parr and Lashua (2007), Shaw (1984), and Witt and Ellis (1985), to name only a few. All these studies have provided useful information about leisure meanings, but additional theoretical and cultural underpinnings may be needed.

Epistemological theories about meanings of leisure were described by Watkins (2000). He contended that leisure meanings are learned behaviors and can be explored from behavioral, cognitive, individual constructionist, and social constructionist paradigms. Based on the strengths and limitations of these paradigmatic foundations, Watkins suggested that an experientialist framework might provide a means to build on the strengths of the theoretical possibilities. He contended that, "Individuals form a meaning of leisure from knowledge learned about the phenomenon, and individuals have the capacity to learn different leisure meanings" (p.93). This approach combined individual experience with *outer structuring*. In the case of our study, culture provided an example of an outer structuring. Later work by Schulz and Watkins (2007) and Watkins and Boyd (2007) emphasized multiple meanings that result from viewing leisure from this experientialist perspective. Schulz and Watkins, for example, elaborated on the importance of examining leisure meanings also by focusing on the context, intention, time, act or behavior, emotions, and outcomes. All these elements contribute to how an individual might experience the meanings of a phenomenon such as leisure and the behaviors that might reflect leisure.

Any study of meanings has had challenges to consider. First, a range of meanings exists and with psychometric scales in particular, assurance that the total range has been addressed must be considered. Meanings may also be associated with the perceptions that individuals have regarding what leisure is, which could vary. Furthermore, most of the research undertaken has been cross-sectional and little is known about how meanings are stable or changeable over time (Watkins, 2010). Moreover, much of the research has focused on socio-demographic variables related to meanings. Socio-demographic comparisons may be problematic because of the intra-individual differences that usually exist. In addition, the study of meanings of leisure has largely focused on the broad phenomenon of leisure. Little is known about how leisure meanings may change or differ related to specific recreational activity involvement.

A final challenge regarding leisure meanings relates to cultural considerations. Mannell and Kleiber claimed in 1997 that little was known about meanings from cultural perspectives. Since that time researchers have been more cognizant of potential

cultural implications, especially for social-psychological research (Mannell, 2005). Walker, Deng, and Dieser (2005) advocated for moving beyond cultural differences to examine how culture may influence attitudes and behaviors. They suggested that basic meanings of leisure may be similar across cultures, just as Liu, Yeh, Chick, & Zinn (2008) did, but that culture may shape behavior and functioning.

Cultural Issues and Turkish Perspectives

Leisure and culture as well as cultural consumption, therefore, are budding areas of study (Aydin, 2009). Culture concerns how people live their lives and also includes aspects related to language and religion. Although in today's world people seem to use their leisure time in similar ways (Roberts, 2011), differences based on culture may occur in perceptions of meanings, preferences, and behaviors. Chick and Dong (2005) also noted that culture can be enabling as well as constraining when considering leisure meanings and behaviors.

One understudied area of the world that is emerging as a context for understanding leisure is the Middle East with its primary Islamic culture. Turkey is located in the Middle East and has been traditionally Islamic. However, its history with a secular government as well as its location in both Europe and Asia has resulted in a situation where leisure is gaining rapid significance aside from the established association with sports. Secularization, in particular, has been occurring in Turkey for some time, although distinct cultural perspectives remain due to history, location, and traditions. Tourism has been explored to some extent, but Hacıoglu, Avcıkurt, İlban, and Sapar (2005) emphasized the need to balance and reconcile the demands of tourists and the needs and interests of the local people regarding leisure. The nature of leisure and recreation may reflect changing cultures, just as changing cultures have implications on leisure.

One aspect of any culture relates to language. Lui et al. (2008), for example, examined the etiology of Chinese words pertaining to dimensions of leisure. They described the common understandings of terms and concluded that some similar ideas related to "being free" and "being unoccupied." They suggested that the different shades of meaning in China were similar to some of the different shades of meaning in English. The language of leisure appears to be a relatively new idea in Turkey and it somewhat parallels the earlier development of recreation in the US with primary alignment associated with physical activity and sports. Leisure in Turkey was traditionally considered simply passing time or having *empty* time without concern for doing particular activities unless related to sports. The words associated with leisure are *bos zaman* (i.e. empty time) and *serbest zaman* (i.e. free time), but most people believe the words mean the same thing. Similar to the US, the Turkish word for recreation is *rekreasyon*, which translates as free time activity. Another interesting Turkish word meaning relates to *yapmak*, which means making or doing something. Thus, making and doing leisure are synonymous with *bos zaman* and *serbest zaman*.

Erkip (2009) and Aydın (2009) also noted that Turkish perspectives on leisure vary greatly with traditional patterns observed in rural areas and squatter settlements in suburban areas as contrasted to urban areas. The impact of globalization and Western ethnocentrism on changing learned behaviors seems to differ greatly within the country, which influences perspectives about recreation and leisure. Further, this discussion about Turkish perspectives may also reflect what Lui et al. (2008) concluded in that “leisure is a concern with no cultural boundaries” (p. 488). This lack of boundaries can refer to inter- as well as intra-cultural perceptions.

Culture also may be deeply seated in religion. Islam, similar to Christianity may be malleable in different economic, social, and political contexts (Roberts, 2011). Roberts suggested that as countries modernize, whether Christian or Islamic, greater separation begins to occur between religion and government, which allows for more individual freedom. As noted earlier, this notion of individual freedom has largely dominated the Western examination of leisure. Islam in Turkey, however, may be different than in other Islamic states in the Mideast. This difference largely relates to whether religion is considered an individual choice as in Turkey or is a central way of life. Islam, like all major religions, does focus on “free time” and considers it a “blessing” that should not be ignored or taken for granted (S. Jasmin, personal communication, May 7, 2011). This view of Islam also suggests that this free time should be used wisely to educate oneself and become a well-rounded person.

Because leisure is emerging and is important from Turkish perspectives, recent research about the leisure and recreation involvement of Turkish people has occurred in English and Turkish academic journals (e.g. Daşkapan, Tüzün, & Eker, 2006; Koca et al., 2009; Koçak, 2005). This literature has addressed general populations as well as convenience samples of university students. Similar to most other countries, for example, leisure in Turkey appears to be gendered (e.g. Erkip, 2009; Organization for Economic Co-operation and Development, OECD, 2009; Tekin, 2010). Although equal rights for men and women are the policy, many women experience leisure differently than men due to the polarization between Islamic cultural traditions and the secular philosophy (Koca et al., 2009). Koca et al., however, noted that the opportunities for and meanings of physical activity, in particular, for Turkish women appeared to be changing as a result of broader social transformations in Turkey. Particularly in cities, women from diverse backgrounds have become more active in sports and fitness.

The types of activities for most Turkish people, however, appear to be generally passive (Erkip, 2009; Gürbüz, Özdemir, Sarol, & Karaküçük, 2010; Hacıoğlu et al., 2005). A report by Organization for Economic Co-operation and Development (OECD, 2009) indicated that 40% of leisure among Turkish people including using the TV or radio at home contrasted to 2% who said they did sports. Koçak (2005) also found that less than 1% of the population was engaged in sports. Obesity issues and problems with physical inactivity, unfortunately, have greater valence in Turkey now than in the past. Overall, sports remain largely focused on spectators and fans

(Daşkapan et al., 2006). The OECD study also indicated that 34% of time was spent visiting or entertaining friends, which was the highest percent of all countries across the world that participated in this study. Involvement in leisure activities seems to be expanding but little is known about the significance of these activities for Turkish people.

Although the definition of leisure has been associated with free time, the most common activity associated with leisure or recreation in Turkey traditionally has been sports (e.g. Daşkapan et al., 2006; Göral, 2010; Koçak, 2005). Thus, although research has emerged about families (Aslan, 2009) and activity patterns (Erkip, 2009), little is known about the meanings or significance of most activities aside from sport.

Some of the recent research about leisure conducted in Turkey has focused on university students. This relatively convenient sample may not reflect the values of the masses. However, students in universities come from all across the country and also may be perceived as the future of the country. If, as Watkins (2000) suggested, the experience of leisure is something that is learned, then examining students from recreation-related majors might be of interest.

Based on this emerging literature, the purpose of this study was to explore the meanings of leisure and preferred recreation activities among Turkish students. More specific research questions included:

What were the meanings associated with leisure among Turkish students and how did they differ among students (e.g. gender, academic interest)?

What were the preferred recreation activities of Turkish students and how did they differ among students (e.g. gender, academic interest)?

What leisure meanings were associated with specific recreation activities among Turkish students?

Methods

To address these research questions, data were collected from Turkish University students using a survey modified from several sources. Data collection took place from September 2010 to February 2011.

Participants and Procedure

Study participants were university students in Ankara (i.e. capital city of Turkey). Ankara is the second most populous city in Turkey with 11 institutions of higher education. Every year many students come from rural and urban areas throughout Turkey to obtain a college education. Data were obtained through a self-administered questionnaire survey at four universities in Ankara that had a physical education, sport, or recreation unit (in some cases these were separate units and in others they were together in a single department).

The selected universities were contacted to obtain permission to conduct the research on their campuses. We contacted department administrators in the physical

education and sport (*PES*) and Recreation departments and asked to visit with the students at the end of available class periods. Respondents for the *Other* departments (i.e. units such as history, primary school teaching, physics, and business) were contacted in the same manner. Since understandings about leisure are a relative new idea in Turkey, we wished to examine differences in perspectives regarding meanings of leisure and recreation activities from the standpoints of academic interest as well as gender.

On the scheduled day, one of the research team members went to each classroom and asked for volunteers to stay after class for a few minutes (i.e. 8-10 minutes) to complete the questionnaire. The study was described as data collection to better understand the recreation and leisure of university students. Students were informed both verbally and on the questionnaire that leisure and recreation pertained to free time activities aside from school, work, or daily maintenance (e.g. sleeping, eating). Leisure was described to the students as time available to do whatever recreation activities one wanted within the context of doing something (i.e. leisure was *not* defined as “doing nothing” or “empty time”).

The purposive sample included 691 completed surveys. A response rate was not calculated due to the volunteer nature of the study. Data were collected from each university with samples of *PES*, Recreation and Other students. In addition, we aimed to represent men and women as equally as possible. Data collection continued until all universities and academic units were represented.

Measures

The survey consisted of three sections: the Turkish Meaning of Leisure Scale (T-MLS), preferred leisure and recreation activities areas, and selected demographic questions. A *Meaning of Leisure Scale* was developed by Esteve, Martin, and Lopez (1999) for the assessment of what individuals experienced when involved in leisure activities. Esteve et al. based their scale on the work of Witt and Ellis (1985). They focused on feelings about leisure experiences, which they termed meanings. The back-translation method was employed to develop the Turkish version of the scale (i.e. T-MLS).

The reliability and validity of the T-MLS were determined by Gürbüz, Özdemir and Karaküçük (2007). Principle component analysis with varimax rotation results supported an eight factor structure: a) *perceived freedom* (e.g. to do what one wants, to feel free to use time), b) *relation to work* (e.g. to do something different from daily duties), c) *social interaction* (e.g. to meet other people, to be in touch with other people), d) *discretionary time availability* (e.g. to forget about time, to enjoy without time pressure), e) *active-passive participation* (e.g. to do something, to feel excited), f) *goal-orientation* (e.g. to enjoy the preparations for the activity as much as activity itself, to have fun with the preliminaries of this activity as much as activity itself), g) *perceived competence* (e.g. to improve sense of competence, to feel fulfilled), and

h) *intrinsic motivation* (e.g. to do something just to have a good time with no other purpose, to do something just for fun). The 35 items in the scale explained 65% of the variance. The internal consistency (Cronbach's alpha) value for the entire scale was $\alpha = .90$. The eight subscales ranged from $\alpha = .69$ (active-passive participation) to $\alpha = .87$ (perceived freedom). Participants were asked to rate their responses on a six-point Likert scale with 1 = totally do not agree to 6 = totally agree.

Another section of the questionnaire included a preferred recreation activities list divided into six categories: *home-based* (i.e. watching television, do-it-yourself hobbies), *sports* (i.e. as participants or spectators), *social* (i.e. entertaining, eating out, visiting relatives), *cultural arts* (i.e. visiting concerts, exhibitions, attending non-vocational classes), *outdoors* (i.e. driving for pleasure, walking, picnics), and *tourism* (i.e. an overnight stay, long distance travel, weekend breaks). This section was modeled from the work of Baud-Bovy and Lawson (1998), who categorized activities into these areas. Respondents answered *yes* or *no* regarding their interest and/or preference for involvement in each of these six areas.

Two demographic questions were also included. One question asked about gender (i.e. *male* or *female*) and the other asked about academic interest (i.e. *PES*, *Recreation* or *Other*).

Data Analysis

All data were analyzed using SPSS for Windows. Descriptive statistics were used to overview the data. Independent sample t-tests were used to examine the main differences regarding gender compared to T-MLS subscales. T-tests along with Cohen's effect sizes were also used to examine the relationship between the T-MLS subscales and preferred recreational activities. Chi-square analysis was applied to examine whether preferences in activities differed based on gender and academic interest. One-way Analysis of Variance (ANOVA) compared the mean scores of the subscales of the T-MLS regarding the academic interest areas. A Bonferroni correction was applied to control for group-wise error.

Results

In addition to a summary of the sample, the data analyses addressed the three research questions identified. The average age of participants was 22.7 years ($SD = 2.14$) with a relatively equal division in gender with 335 males and 356 females totaling 691 university students. Two-hundred nine students had a PES academic interest, 251 were from Other departments, and 211 were students majoring in Recreation.

Meanings of Leisure

The first research question addressed the meanings of leisure and selected demographic comparisons. Descriptive statistics for the T-MLS subscales for all participants as well as gender and membership are presented in Table 1. The relation

to work subscale was rated highest. This subscale emphasized that leisure was dichotomized from work. The perceived competence subscale showed the second highest mean score followed by social interaction subscale. Active-passive was the least experienced subscale, indicating that leisure was not perceived to being associated solely with physical activity.

Table 1. Descriptive Summary and Comparison of T-MLS Subscales based on Gender and Academic Interest¹

Subscales	Gender		Academic Interest		
	Male N = 335	Female N = 356	PES N = 229	Other N = 251	Recreation N = 211
	M(SD)	M(SD)	M(SD)	M(SD)	M(SD)
Relation to work	4.64(.95)*	4.89(.79)*	4.81(.87)	4.77(.88)	4.71(.89)
Perceived competence	4.56(.88)	4.71(.92)	4.68(.90)	4.53(.91)	4.71(.91)
Social interaction	4.41(.95)*	4.66(.95)*	4.61(.94)*	4.41(.97)*	4.61(.95)*
Perceived freedom	4.25(1.14)*	4.69(.91)*	4.47(.97)	4.44(1.14)	4.52(1.03)
Goal-orientation	4.37(1.00)	4.49(.99)	4.46(.96)	4.38(1.04)	4.46(.97)
Intrinsic motivation	4.43(.75)*	4.51(1.03)*	4.43(.96)	4.42(1.09)	4.43(1.05)
Discretionary time availability	4.24(.96)*	4.47(.97)*	4.36(.89)	4.34(1.03)	4.37(1.00)
Active-passive participation	4.09(.95)	4.05(.83)	4.03(.91)	4.03(.87)	4.16(.88)

¹Likert scale with 1 = totally do not agree and 6 = totally agree

Overall, female participants had higher mean scores than the male participants on all T-MLS subscales except for the active-passive participation subscale (see Table 1). However, t-test analyses indicated statistically significant mean differences only on five subscales: social interaction, $t(691) = 3.43, p < .01, d = .26$, discretionary time availability, $t(689) = 3.04, p < .01, d = .24$, perceived freedom, $t(691) = 5.57, p < .01, d = .43$, intrinsic motivation, $t(689) = 2.27, p = .02, d = .08$, and relation to work, $t(689) = 3.77, p < .01, d = .29$, with women scoring higher than men in all these areas.

One way analysis of variance (ANOVA) was conducted to test the relationship between the three academic interest areas and T-MLS subscales as shown in Table 2. The results of ANOVA analyses and post hoc multiple comparisons revealed that the only statistically significant difference among the academic interests was found in social interaction, $F(2,688) = 3.75, p = .02, r = .10$. Individuals with PES or Recreation perceived the social interaction meanings of leisure to be greater than did students in Other academic interest areas.

Recreational Activity Preferences

Descriptive statistics and Chi-square analyses with Bonferroni corrections were used to examine the second research question related to preferences for recreational activities and how preferences differed based on gender and academic interest as shown in Table 2. The most common activities were home-based (80%), followed by 60% of the respondents who preferred sports and/or social activities. The preferences dropped greatly relative to the other three activity areas.

Table 2. Percentages of Preferred Recreation Activities for Gender, Membership, and Academic Interest

Category of activities	Response	%Total	Gender		Academic Interest		
			%Male	%Female	%PES	%Other	%Recreation
Home-based	Yes	80	78	83	84	77	81
	No	20	22	17	16	23	19
Sports	Yes	60	67	52	73	41	67
	No	40	33	48	27	59	33
Social	Yes	60	59	62	56	59	67
	No	40	41	38	44	41	33
Cultural Arts	Yes	34	25	42	28	38	36
	No	66	75	52	72	62	64
Outdoors	Yes	26	25	27	25	30	24
	No	74	75	73	75	70	76
Tourism	Yes	20	24	16	23	16	20
	No	80	76	84	77	84	80

The results showed significant differences in sport, cultural arts, and tourism based on gender (see Table 3). While males preferred sport and tourism more than did females, females were more likely to prefer cultural arts interests than males. In academic interest, the only statistically significant difference was found in sports. Sport activities were more preferred by PES and Recreation students compared to Others, as might be expected.

Table 3. Relationships of Preferred Recreation Activities to Gender, Membership, and Academic Interest

Category of Activities	Gender			Academic Interest		
	χ^2	df	p	χ^2	df	p
Home-based	3.36	1	.06	3.27	2	.20
Sports	15.93	1	.00*	57.33	2	.00*
Social	.52	1	.46	6.14	2	.04
Cultural Arts	20.93	1	.00*	6.54	2	.03
Outdoors	.55	1	.46	2.44	2	.30
Tourism	6.26	1	.01*	4.03	1	.13

Relationships between Recreational Activities and Meanings of Leisure

The third research question explored a topic not commonly explored in other studies related to meanings. The relationship between specific recreational activity preferences compared to the meanings of leisure subscales was examined. Independent samples t-test analyses were conducted to test the relationship between preferred recreational activities and T-MLS subscales (see Table 4). Analysis indicated significant differences between the individuals who preferred home-based activities and the others who did not prefer home-based activities in active-passive participation, $t(689) = 3.78, p < .01, d = .34$, subscales. Participants who preferred home-based activities had lower scores in active-passive participation subscales than the others.

Table 4. T-MLS Subscales¹ Compared to Preferred Recreation Activities

Category of activities	Response (N)	Relation to work	Perceived competence	Social interaction	Perceived freedom	Goal-orientation	Intrinsic motivation	Discretionary time availability	Active-passive participation
		M(SD)	M(SD)	M(SD)	M(SD)	M(SD)	M(SD)	M(SD)	M(SD)
Home-based	Yes(556)	4.73(.87)	4.64(.89)	4.52(.96)	4.51(.97)	4.40(.98)	4.44(1.02)	4.36(.96)	4.00(.85)*
	No(135)	4.88(.89)	4.64(.96)	4.60(.95)	4.30(1.33)	4.54(1.04)	4.36(1.09)	4.35(1.04)	4.32(1.00)*
Sports	Yes(411)	4.80(.89)	4.74(.90)*	4.57(.95)	4.43(1.11)	4.51(.99)*	4.46(.98)	4.35(.95)	4.15(.89)*
	No(280)	4.72(.86)	4.48(.89)*	4.50(.98)	4.55(.96)	4.31(1.00)*	4.37(1.10)	4.37(1.01)	3.95(.87)*
Social	Yes(418)	4.76(.88)	4.74(.89)*	4.61(1.00)*	4.54(.97)	4.44(1.00)	4.38(1.04)	4.38(.94)	4.09(.88)
	No(273)	4.77(.88)	4.48(.91)*	4.43(1.02)*	4.38(1.15)	4.41(1.00)	4.49(1.02)	4.32(1.03)	4.04(.90)
Cultural Arts	Yes(234)	4.78(.90)	4.71(.92)	4.55(1.06)	4.56(1.06)	4.49(1.03)	4.45(1.07)	4.36(1.06)	4.25(.86)*
	No(457)	4.76(.87)	4.60(.90)	4.53(.90)	4.35(.92)	4.40(.98)	4.41(1.01)	4.36(.92)	3.97(.88)*
Outdoors	Yes(180)	4.84(.90)	4.83(.94)*	4.52(1.06)	4.49(1.07)	4.49(1.03)	4.40(.97)	4.40(.98)	4.28(.92)*
	No(511)	4.74(.88)	4.57(.88)*	4.54(.92)	4.47(1.05)	4.41(.98)	4.43(1.06)	4.34(.97)	3.99(.86)*
Tourism	Yes(136)	4.91(.84)	4.63(.93)	4.54(.96)	4.31(1.29)	4.57(1.05)	4.38(1.02)	4.51(.85)	4.27(.92)*
	No(555)	4.73(.89)	4.64(.90)	4.54(.96)	4.52(.98)	4.40(.98)	4.43(1.04)	4.32(1.00)	4.01(.87)*

¹Likert scale with 1 = totally do not agree and 6 = totally agree

Participants who preferred sports had higher mean scores related to perceived competence, $t(689) = 3.80, p < .01, d = .29$, goal-orientation, $t(689) = 2.65, p < .01, d = .20$, and active-passive participation, $t(689) = 2.89, p < .01, d = .23$. Interestingly, participants who preferred social activities had higher scores in perceived competence, $t(689) = 3.61, p < .01, d = .29$, and social interaction, $t(689) = 2.35, p = .02, d = .18$, subscales than the non-participants.

Students who preferred to participate in cultural arts interests indicated the only significant mean difference was in the active-passive participation subscale, $t(689) = 4.00, p < .01, d = .32$. These arts participants saw having active and passive opportunities as more important than did others not interested in this activity.

Further, statistically significant mean differences were found between the individuals who preferred to participate in outdoor activities and individuals who did not prefer to participate in outdoor activities regarding perceived competence, $t(689) = 3.23, p < .01, d = .29$, and active-passive participation subscales, $t(689) = 3.74, p < .01, d = .33$. The participants who preferred outdoor activities had higher mean scores than the others in these two subscales. The results also showed that students who preferred tourism had statistically significant higher mean scores than the non-participants related to active-passive subscales, $t(689) = 3.23, p < .01, d = .29$.

Discussion

The purpose of this study was to explore the meanings of leisure and preferred recreational activities among Turkish students. The meanings of leisure overall were uncovered and individuals identified recreational activity interests and preferences,

which provided some understanding of the relationship of culture and leisure in Turkey. The examination of leisure meanings and specific recreational activity preferences also offered insight into the possible learned experiential aspects of leisure.

The overall meanings of leisure were important according to these Turkish students with all subscale means in the upper end of the agreement continuum. Although some variability existed, the scores were distributed normally. The most agreed upon meaning was that leisure was an antithesis to work. Perceived competence, social interaction, perceived freedom, goal orientation, intrinsic motivation, and discretionary time available had scores that were close to one another. The least agreed upon meaning was active-passive. This subscale leaned toward an association with leisure as providing opportunities for both active and passive activities.

Several interesting observations may be offered regarding the selected demographic variables and meanings. In general females had greater agreement than males for all subscales except perceived competence and goal orientation. This finding suggests that the female students surveyed in Turkey saw leisure as important. Because of traditional cultural expectations of society, women may have had fewer opportunities or were discouraged from leisure participation. Women often spend more time at home than males, and they may have less leisure time than the males (Karaca, Çağlar, & Cinemre, 2009). These university students, however, did not generally have home responsibilities. Perhaps these women perceived the importance of leisure more so because it was limited and was a sign of a changing society. Furthermore, presumably both males and females were learning about leisure opportunities and benefits (Watkins, 2000) through their experiences at the university.

We also might have predicted that PES and Recreation academic interests would perceive greater agreement about meanings since they were more familiar with leisure as an academic field. Students in Other academic areas would not have received any coursework about leisure. However, except for social interaction, no differences were found among the perceptions of meanings. This finding could also disconfirm the idea that meanings are a formally learned dimension. Perhaps also the opportunity to go to universities in a large city also provided more opportunities for all students. Regardless of academic knowledge, the feelings or perceptions about leisure were salient. The question is raised, however, regarding what the experiences were that contributed, or did not contribute, to these perceptions.

Although the metrics were somewhat different, the home-based preferences for activity along with the social opportunities reflected trends in other studies (e.g. Martin & Mason, 2003; OECD, 2009). A major exception was the preference for sports that was far lower in the Turkish population than in this study (Göral, 2010). Given the sample, however, the finding of greater sport interest because of the academic interest would hopefully be expected.

Outdoor recreational activities and tourism were the least preferred recreation activities among this student sample. This finding might also reflect the opportunities available. Not unexpectedly, males were more likely to prefer sports as well as tourism.

Females preferred cultural arts activities more than did males. Again, these findings may reflect some of the gender stereotyping that remains despite equity policies that exist in Turkey. Although international tourism is being promoted in Turkey, opportunities for tourism by Turkish citizens have not been promoted (Hacıoğlu et al., 2005). The common reasons are likely the higher price of tourism facilities especially for domestic tourists, but steps are being taken to focus more on domestic tourism by offering facilities with reasonable prices (Gökdeniz, Dinç, Aşık, Münger & Taşkı, 2009). Further, the culture of participating in tourism by citizens is only beginning to emerge. This sample may also be a limitation regarding tourism in respect to students. Many may have class schedules and lack the income that would enable them to do tourism activities at this stage in their lives.

The relationship between overall meanings of leisure and preferences for particular activities were of special interest in this study. We were interested in exploring whether meanings were stable across activities and whether individuals may choose particular activities because they are interested in the outcomes of particular experiences. The findings were not unexpected in most cases. Individuals preferring sports found the meanings of perceived competence, goal orientation, and active-passive different from non-sports individuals. Students preferring social activities had higher scores for social interaction, as also might be expected. However, these individuals interested in social activities also related perceived competence highly. Similar to sports, individuals interested in outdoor activities had higher perceived competence and active-passive subscale scores. The activities of cultural arts and tourism preferences both had higher results for active-passive meanings. These two activities do not seem to be physically active, but individuals remained interested in them more than those students who did not prefer these activities. The results of all these relationships raise questions about whether people choose these activities because they are looking for particular meanings or whether participation resulted from learning and recognizing these perceived meanings.

Implications for Theory and Cultural Considerations

The theoretical foundation for this inquiry was the experientialist paradigm proposed by Watkins (2000). Watkins suggested that leisure has many meanings based on the activities undertaken. Further, Watkins examined how leisure meanings may remain stable as well as change over time. The focus of our study was on meanings and their relationships to selected demographic characteristics and preferred activities. Watkins (2000) also suggested that leisure meanings may be learned through the ways that people experience leisure. Our study underlined the ways that different activities might be associated with particular meanings. However, how leisure meanings are learned remained highly speculative. More research is needed to ascertain how the *dose* or the amount of participation might further influence meanings. Our study reflected whether or not particular activities were of interest to the students. We

were not able to determine with this questionnaire what the actual experience was with these activities. However, the academic interest, which would presume learning about activities, was not associated except for social interaction. Thus, although this theoretical foundation provided a place to start in exploring meanings for this population, many additional questions were raised.

As noted earlier, the cultural implications of leisure have received greater discussion in the past two decades (e.g. Chick, 2009; Roberts, 2011; Samdahl, 2011; Sivan, 2011). This study was not cross-cultural and no specific comparisons can be made. However, the exploration of a scale developed to measure leisure meanings was another step toward developing more information to assist in moving beyond a Western ethnocentric perspective about leisure. Since leisure seems to be a relatively new concept in Turkey and since its association tends to be with “free time,” the exploration of recreation activities was a way to examine how meanings might be understood to a greater extent through identification with specific activities. Leisure remains abstract and misunderstood as a new and evolving concept in Turkey, so knowing how reliable and valid this questionnaire was requires further examination.

Further, researchers and government leaders might consider working together to define a common language about leisure and recreation concepts. In Turkey, for example, the Ministry of Education, General Directory of Youth and Sport, policy makers, and also city administrators may want to expand partnerships to reinforce the value of leisure in human life for youth as well as adults. However, an understanding of the concept likely will be slow to be understood by the public until a variety of options are available for involvement. In addition, the understanding of meanings of leisure for individuals may be important to encourage people’s persistence in leisure activities. In this way, knowing perceptions of leisure may allow leaders to evaluate and re-examine their methods and to use appropriate motivational strategies in undertaking program planning and promotion.

Limitations and Future Research

A number of limitations existed for this exploratory study. First, it was cross sectional and did not take into account possible changes over time. Second, the sample was university students who may not reflect the Turkish population in general. However, these students did provide a basis for exploring these research questions that had not previously been explored. As noted earlier, whether this instrument, although appearing valid and reliable, was the best one to use in exploring meanings remained a question which concerns cultural understandings. The data were only quantitative and we have much more to learn about the explanation of underlying reasons for the responses. Further, subscales for leisure meanings in this study may not have been totally exhaustive. More research is needed regarding different groups and the intra-cultural differences in meanings.

Many other opportunities exist for future research. This study was aimed not to be just another descriptive study of leisure meanings and recreation preferences from a

culture group that has been understudied. Rather, we hoped to provide some initial description but also examine further the relationship of leisure meanings to specific activities. Likely when individuals were thinking about the meanings of leisure, they had some activity in mind so these data may be somewhat confounded. However, they do provide some indication of how meanings may relate to activity preferences and interests. More research approaches to address these questions are warranted.

Additional work with different samples might confirm whether meanings should be attached to specific activities rather than in a general sense. As stated by Esteve et al. (1999) the effect of gender differences could be studied to explore whether the factor structure varies with respect to gender. Future studies should consider the limitations of this study and should continue to examine this new concept for Turkish culture with larger samples, on different age groups, and with general populations. We also suggest longitudinal studies to investigate the changes in the meanings of leisure over time. Since individuals' perceptions or feelings about leisure may change over time, an on-going process is necessary to explore changing attitudes, satisfactions, and feelings about leisure especially as cultural perspectives evolve.

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Istraživanje značenja pojma slobodnog vremena među turskim studentima

Sažetak

Istraživanje slobodnog vremena i njegovih značenja iz kulturalne perspektive dobiva sve više pozornosti. Svrha ove studije jest istražiti značenja slobodnog vremena i rekreacijskih aktivnosti među turskim studentima. Uzorak od 691 sveučilišnog studenta ispunio je istraživanje o značenjima slobodnog vremena i omiljenim rekreacijskim aktivnostima. Kao sasvim novi pojam u Turskoj, slobodno vrijeme najčešće se povezuje s podkategorijama vezanima uz posao, s dojmom o kompetencijama, društvenom interakcijom i dojmom o slobodi. I određene aktivnosti također se povezuju sa specifičnim značenjskim podkategorijama. Pojedinci koji se bave sportom i rekreacijom na otvorenom, te su uključeni u društvene aktivnosti, izglednije će doživljavati kompetencije kao nešto važno. Prilike za aktivne i pasivne aktivnosti ponajviše se povezuju sa sportom, umjetnošću i kulturom, turizmom i aktivnostima na otvorenom. Rezultati ukazuju na to da iako su šira značenja slobodnog vremena važna, specifične aktivnosti mogu obogatiti značenja u kulturalnom kontekstu.

Ključne riječi: akademski interesi; iskustvena paradigma; rekreacija; rod.

Uvod

Slobodno vrijeme dosad se proučavalo kroz dimenzije kao što su zadovoljstvo (odnosno ispunjavanje želje ili potrebe), motivacija (odnosno stimulacija, utjecaj ili poticaj na uključivanje), osjećaji (odnosno emocionalna stanja ili reakcije) i stavovi (odnosno unutarnji načini razmišljanja). Nadalje, definicija slobodnog vremena kao pridavanja značenja nečemu s izrazitom značenjskom izjavom proučavalo se kao ideja o višestrukim značenjima (Henderson, 1996, 2009; Parr i Lashua, 2004). Znanstvenici kao što su Mannell i Kleiber (1997) te Watkins (2000, 2010) iznijeli su stav da slobodno vrijeme može imati brojna značenja ovisno o poduzetim aktivnostima i paradigmi za proučavanje slobodnog vremena. Nadalje, Watkins (2010) primjećuje da značenje slobodnog vremena može ostati stabilno ili se s vremenom promijeniti.

Međutim, mjerenje dimenzija slobodnog vremena kritizirano je zbog etnocentrične sklonosti (Roberts, 2011). Početkom 21. stoljeća nekolicina je znanstvenika ukazala na

potrebu za dodatnim istraživanjima koja bi se pozabavila kulturalnim perspektivama, uključujući i one o pojmu slobodnog vremena u bliskoistočnim državama (na primjer Arab-Moghaddam, Henderson i Sheikholeslami, 2007; Kay, 2006; Koca, Henderson, Aşçı i Bulgu, 2009; Livengood i Stodolska, 2004; Roberts, 2011). Roberts ukazuje na potrebu da se više glasova uključi u raspravu i da postoje mogućnosti za transkulturalno proučavanje. Međutim, u tim raspravama valja imati na umu da pojam slobodnog vremena ima brojna značenja i da se može razvijati ili ograničiti uslijed globalizacije i kulturalnih stajališta (Samdahl, 2011). Nadalje, značenja se mogu odnositi na kulturalno shvaćanje pojma slobodnog vremena i značejske odrednice zasebnih aktivnosti.

Kao temelj za ovu studiju poslužili su značejska višestrukost i promjene u kulturalnom kontekstu. Svrha ove studije bila je istražiti značenja pojma slobodnog vremena i rekreacijskih aktivnosti kod turskih studenata. Nismo se usredotočili na definiciju pojma slobodnog vremena koliko na razumijevanje njegova značaja iz navedene kulturalne perspektive. Teorijska podloga za ovu studiju bila je iskustvena paradigma kakvu opisuje Watkins (2000). Takav okvir daje naslutiti da značenja ili značaj ideje poput slobodnog vremena potječe iz iskustva pojedinca u širokom kontekstu. To se iskustvo stječe kroz kulturalna stajališta i dostupne prilike za sudjelovanje. Kako se pojavljuje sve više informacija o kulturalnom kontekstu pojma slobodnog vremena, iskustvena paradigma uspostavlja se kao sve bolji način tumačenja ideja o sve većoj važnosti pojma slobodnog vremena.

Literatura

Značenje

Već desetljećima se uz proučavanje pojma slobodnog vremena vežu brojna značenja i definicije. Prijelomnu raspravu predstavili su Howe i Rancourt (1990) proučivši izazove u načinu definiranja pojma slobodnog vremena kao slobodnih aktivnosti. Konsenzus o tome da je slobodno vrijeme u velikoj mjeri društveno-psihološko iskustvo ili umno stanje dominiralo je većinom istraživanja, osobito u SAD-u u posljednja dva desetljeća 20. stoljeća (Mannell i Kleiber, 1997). Međutim, s nekoliko točki gledišta ta je uska definicija dovedena u pitanje. Primjerice, Hemingway (1990) tvrdi da isključivo društveno-psihološko stajalište propušta uzeti u obzir društveni, gospodarski, kulturalni i politički kontekst. Svejedno je veći dio istraživanja o različitim značejskim aspektima poput motivacije, zadovoljstva, stavova i ograničenja nastavio izvirati iz te društveno-psihološke perspektive. Međutim, sada se fokus preusmjerio s pokušaja definiranja pojma slobodnog vremena u univerzalnom smislu na shvaćanje njegove važnosti ili značenja bez obzira na definiciju. Također se razvio interes prema otkrivanju kulturalnih utjecaja na način kako ljudi pripisuju značenja slobodnom vremenu.

Postoji slaganje o tome da pojam slobodnog vremena nije jednodimenzionalan i da značenja mogu varirati premda postoje i neke zajedničke ideje vezane uz aspekte kao

što su upotreba vremena, sloboda i izbor, otklanjanje pritisaka i postizanje ispunjenja (Watkins i Bond, 2007). Značenja pojma slobodnog vremena proučavali su mnogi znanstvenici, na primjer Coalter (1997), Gunter (1987), Henderson (1996), Mannell i Kleiber (1997), Parr i Lashua (2007), Shaw (1984), Witt i Ellis (1985), da spomenemo najistaknutije. Sve njihove studije donijele su korisne informacije o značenjima pojma slobodnog vremena, no dodatna teorijska i kulturalna proučavanja mogla bi biti potrebna.

Epistemološkim teorijama o značenjima pojma slobodnog vremena pozabavio se Watkins (2000). On tvrdi da su značenja pojma slobodnog vremena naučeni oblici ponašanja koji se mogu proučavati sa stajališta bihevioralne, kognitivne, individualno konstruktivističke i socijalno konstruktivističke paradigme. Na temelju prednosti i mana tih paradigmatičkih temelja, Watkins predlaže iskustveni okvir kao sredstvo kojim će se ponajbolje iskoristiti prednosti teorijskih mogućnosti. Smatra da: „Pojedinci oblikuju značenja pojma slobodnog vremena iz znanja prikupljenih o tome fenomenu, a pojedinci imaju sposobnost usvojiti različita značenja pojma slobodnog vremena“ (str. 93). Taj pristup kombinira individualno iskustvo s *vanjskim strukturiranjem*. U ovoj studiji kultura je pružila primjer vanjskog strukturiranja. Kasnija djela Watkinsa i Schulza (2007) te Watkinsa i Boyda (2007) naglašavaju višestruka značenja koja su posljedica shvaćanja pojma slobodnog vremena iz te iskustvene perspektive. Primjerice, Schulz i Watkins razlažu važnost proučavanja pojma slobodnog vremena usredotočenjem na kontekst, namjeru, vrijeme, čin ili oblik ponašanja, emocije i ishode. Svi navedeni elementi doprinose načinu na koji pojedinac doživljava značenja fenomena kao što je slobodno vrijeme i ponašanja koja ga odražavaju.

Svaka studija značenja mora uzeti u obzir i izazove. Prvo, postoji cijeli niz značenja, a osobito kada je riječ o psihometrijskim skalama, mora se zajamčiti da je proučen cijeli niz. Značenja se također katkad vežu uz percepcije pojedinaca o tome što slobodno vrijeme jest, a koje se mogu znatno razlikovati. Nadalje, glavnina izvršenih istraživanja bila je kros-sekcijska, pa se vrlo malo zna o tome koliko su značenja stabilna ili se s vremenom mijenjaju (Watkins, 2010). Dalje, većina istraživanja usredotočila se na socijalno-demografske varijable povezane sa značenjima. Socio-demografske usporedbe katkad su problematične zbog intra-individualnih razlika koje vrlo često postoje. Također, istraživanja značenja pojma slobodnog vremena uglavnom su bila usmjerena na vrlo širok fenomen slobodnog vremena. Malo je poznato o tome kako se značenja pojma slobodnog vremena mijenjaju u vezi s točno određenim rekreacijskim aktivnostima.

Konačni izazov u pogledu značenja pojma slobodnog vremena odnosi se na kulturalna razmatranja. Mannell i Kleiber (1997) ustvrdili su da ne znamo dovoljno o značenjima iz kulturalne perspektive. Otad se znanstvenici više bave potencijalnim kulturalnim implikacijama, osobito u društveno-psihološkim istraživanjima (Mannell, 2005). Walker, Deng i Dieser (2005) zalažu se za otklon od kulturalnih razlika u cilju proučavanja toga kako kultura utječe na stavove i oblike ponašanja. Smatraju da je

osnovno značenje pojma slobodnog vremena u svim kulturama slično, baš kao i Liu, Yen, Chick i Zinn (2008), ali i da kultura oblikuje ponašanje i funkcioniranje.

Kulturalna pitanja i turska perspektiva

Dakle, slobodno vrijeme i kultura, kao i kulturalna potrošnja, nova su područja proučavanja u usponu (Aydın, 2009). Kultura podrazumijeva način na koji ljudi žive svoj život, ali i uključuje aspekte vezane uz jezik i religiju. Iako u suvremenom svijetu ljudi naizgled provode slobodno vrijeme na sličan način (Roberts, 2011), kulturalne razlike razvidne su u percepciji značenja, preferencija i oblika ponašanja. Chick i Dong (2005) naglašavaju da kada je riječ o značenjima i oblicima ponašanja, kultura može biti poticajan ili ograničavajuć faktor.

Jedno od nedovoljno proučenih područja u svijetu, a koje se počinje isticati kao važan kontekst za shvaćanje pojma slobodnog vremena, jest Bliski istok sa svojom primarno islamskom kulturom. Turska se nalazi na Bliskom istoku i po tradiciji je islamska zemlja. Međutim, njezina povijest sekularne vladavine, kao i prostor između Europe i Azije rezultirali su situacijom u kojoj pojam slobodnog vremena ubrzano dobiva na značenju izvan ustanovljenih poveznica sa sportom. Sekularizacija u Turskoj već se neko vrijeme odvija iako iz povijesnih, lokacijskih i tradicijskih razloga neke specifične kulturalne perspektive opstaju. Turizam se do određene mjere proučava, ali Hacıoğlu, Avcıkurt, İlban i Sapar (2005) naglašavaju potrebu za ravnotežom i pomirenjem zahtjeva turista s potrebama i interesima lokalnog stanovništva kada je riječ o slobodnom vremenu. Narav pojma slobodnog vremena i rekreacije možda odražava kulturalne promjene, baš kao što kulturalne promjene imaju implikacije za pojam slobodnog vremena.

Jedan aspekt svake kulture tiče se jezika. Lui i sur. (2008), na primjer, proučili su etimologiju kineskih riječi u vezi s dimenzijom pojma slobodnog vremena. Opisali su uobičajeno tumačenje termina i došli do zaključka da postoje sličnosti u koncepcijama „stanja slobode“ i „stanja nezauzetosti“. Tvrde da su određene nijanse značenja u kineskom slične drugačijim značenjskim nijansama u engleskom jeziku. Jezik povezan uz pojam slobodnog vremena u Turskoj je, čini se, razmjerno nov, pa je stoga uspoređan ranijem razvoju značenja rekreacije u SAD-u s primarnom povezanošću uz tjelesnu aktivnost i sport. Pojam slobodnog vremena u Turskoj po tradiciji se gleda kao na prolazak vremena, odnosno stanje *praznog* vremena, bez namjere obavljanja nekih aktivnosti osim ako su vezane uz sport. Riječi koje se vežu uz pojam slobodnog vremena su *bos zaman* (odnosno prazno vrijeme) i *serbest zaman* (odnosno slobodno vrijeme), ali većina ljudi smatra da te dvije leksičke jedinice imaju isto značenje. Slično kao u SAD-u, turska riječ za rekreaciju je *rekreasyon*, što u slobodnom prijevodu znači aktivnost u slobodno vrijeme. Još jedno zanimljivo značenje turske riječi jest ono leksičke jedinice *yapmak*, koja znači izrada nečega ili bavljenje nečim. Dakle, obavljanje slobodnog vremena istoznačnica je riječima *bos zaman* i *serbest zaman*.

Erkio (2009) i Aydın (2009) također su primijetili da tursko poimanje pojma slobodnog vremena značajno varira ovisno o tradicionalnim uzorcima prisutnima

u ruralnim područjima i naseljima u predgradskim područjima u odnosu na urbana područja. Utjecaj globalizacije i zapadnog etnocentrizma na promjenu naučenih obrazaca ponašanja unutar ove zemlje znatno varira, a to utječe na stajališta o rekreaciji i slobodnom vremenu. Štoviše, rasprava o turskim gledištima možda je odraz onoga što su Lui i sur. (2008) zaključili da je „slobodno vrijeme pojam koji prelazi kulturalne granice“ (str. 488). Navedeni nestanak granica odnosi se i na inter- i ina intra-kulturalne percepcije.

Kultura je katkad duboko ukorijenjena u religiji. Islam, kao i kršćanstvo, podoban je vrlo raznolikim ekonomskim, socijalnim i političkim modelima (Roberts, 2011). Roberts ukazuje na to da s modernizacijom države, bila ona kršćanska ili muslimanska, dolazi do značajnijeg odvajanja religije i vlasti, što pak omogućuje više sloboda pojedinca. Međutim, islam je u Turskoj drugačiji nego u ostalim islamskim državama Bliskog istoka. Razlika počiva u tome smatra li se religija pitanjem osobnog izbora kao u Turskoj ili je ona središnji način život. Islam se, poput svih velikih religija, također bavi „slobodnim vremenom“ i smatra ga „blagoslovom“ koji ne bi trebalo zanemariti niti uzimati zdravo za gotovo (S. Jasmin, *Osobna komunikacija*, 7. svibnja 2011.). Takav pogled na islam daje naslutiti da bi se slobodno vrijeme trebalo upotrebljavati mudro i iskoristiti ga za vlastito obrazovanje s ciljem da se postane u potpunosti zaokružena osoba.

S obzirom na to da pojam slobodnog vremena u posljednje vrijeme postaje sve važniji i iz turske perspektive, studije pojma slobodnog vremena i uključenosti u rekreacijske aktivnosti sve su brojnije kako u engleskim, tako i u turskim znanstvenim časopisima (primjerice Daşkapan, Tüzün i Eker, 2006; Koca i sur., 2009; Koçak, 2005). U toj literaturi obrađeno je opće stanovništvo, ali i određeni ogledni uzorak sveučilišnih studenata. Slično situaciji u većini drugih zemalja pojam slobodnog vremena i u Turskoj ovisi o rodnoj pripadnosti (na primjer Erkip, 2009; Organizacija za gospodarsku suradnju i razvoj, OECD, 2009; Tekin, 2010). Iako je ravnopravnost muškaraca i žena zajamčena zakonom, mnoge žene slobodno vrijeme doživljavaju drugačije od muškaraca zbog polarizacije prisutne između islamskih kulturalnih običaja i sekularne filozofije (Koca i sur., 2009). Koca i sur. primjećuju, međutim, da se mogućnosti i značenja tjelesne aktivnosti za Turkinje mijenjaju kao rezultat svekolike društvene transformacije Turske. Napose u gradovima žene vrlo raznolikog porijekla postaju sve aktivnije u sportu i fitnessu.

No tipovi aktivnosti za stanovnike Turske općenito se doimaju kao prilično pasivni (Erkip, 2009; Gürbüz, Özdemir, Sarol i Karaküçük, 2010; Hacıoğlu i sur., 2005). Prema izvještaju Organizacije za gospodarsku suradnju i razvoj (OECD, 2009) 40 posto slobodnog vremena Turci provode uz televizijske ili radijske prijamljivke kod kuće, za razliku od samo 2 posto koji se bave sportom. Koçak (2005) je također došao do rezultata da se manje od jedan posto stanovništva aktivno bavi sportskim aktivnostima. Nažalost, problemi s pretilošću i tjelesnom neaktivnošću u Turskoj su danas prisutniji nego prije. Općenito govoreći, kada se govori o sportu, misli se na

gledatelje i obožavatelje (Daşkapan i sur., 2006). Studija OECD-a isto tako ukazuje na to da se 34 posto vremena provodi u ugošćavanju ili posjećivanju prijatelja, što je najveći postotak od svih proučenih zemalja diljem svijeta koje su sudjelovale u spomenutom istraživanju. Čini se da se sudjelovanje u slobodnim aktivnostima širi, ali ne zna se dovoljno o značaju tih aktivnosti za stanovnike Turske.

Premda se definicija pojma slobodnog vremena povezuje s aktivnostima u slobodno vrijeme, najčešća aktivnost koja se u Turskoj veže uz slobodno vrijeme i rekreaciju jest sport (Daşkapan i sur., 2006; Göral, 2010; Koçak, 2005). Stoga se, iako postoji nekolicina istraživanja o obiteljima (Aslan, 2009) i obrascima aktivnosti (Erkip, 2009), malo toga zna o značenjima i značaju ostalih aktivnosti osim sporta.

Neka od najnovijih istraživanja slobodnog vremena provedena u Turskoj usredotočila su se na sveučilišne studente. Taj razmjerno pogodan uzorak možda doista ne predstavlja odraz vrijednosti mase. Međutim, studenti na sveučilištima potječu iz cijele zemlje i smatra ih se budućnošću zemlje. Kako Watkins (2000) tvrdi, iskustvo pojma slobodnog vremena nije naučeno, što znači da bi proučavanje studenata koji studiraju predmete povezane s rekreacijom moglo biti prilično zanimljivo.

Na temelju literature koja se tek počela pojavljivati, svrha ove studije bila je istražiti značenja slobodnog vremena i rekreacijskih aktivnosti kod turskih studenata posredstvom specifičnih pitanja:

Kakva se značenja povezuju uz pojam slobodnog vremena kod turskih studenata i kako se ona među njima razlikuju (po spolu, akademskim interesima)?

Koje su omiljene rekreacijske aktivnosti turskih studenata i kako se razlikuju među njima (po spolu, akademskim interesima)?

Koja značenja pojma slobodnog vremena se povezuju uz specifične rekreacijske aktivnosti turskih studenata?

Metode

S ciljem dobivanja odgovora na navedena istraživačka pitanja, prikupljeni su podaci studenata Turskog sveučilišta koristeći se istraživanjem prilagođenim iz nekoliko izvora. Prikupljanje podataka obavljeno je od rujna 2010. do veljače 2011.

Ispitanici i postupak

Ispitanici su bili sveučilišni studenti iz Ankare, turske prijestolnice. Ankara je drugi najmnogoljudniji grad u Turskoj s 11 institucija visokog obrazovanja. Svake godine onamo dolazi veliki broj studenata iz ruralnih i urbanih područja diljem Turske u želji da steknu fakultetsko obrazovanje. Podaci su prikupljeni upitnikom na četiri fakulteta u Ankari koji imaju odsjek za tjelesni odgoj, sport ili rekreaciju (u nekim slučajevima riječ je o zasebnim odsjecima, a u drugima su oni ujedinjeni u jednom odsjeku).

Od odabranih fakulteta dobiveno je dopuštenje za provođenje istraživanja u kampusu. Javili smo se voditeljima odsjeka za tjelesni odgoj i sport (PES) te rekreaciju i zamolili ih da nam omoguće posjet studentima na kraju obrazovnog razdoblja.

Kontakt osobe iz odsjeka označenih kao *Ostali* (to jest odsjeka za povijest, razrednu nastavu, fiziku i ekonomiju) na isti su način zamoljene za pristup studentima. Kako je shvaćanje pojma slobodnog vremena u Turskoj razmjerno nova ideja, željeli smo proučiti različitosti u stajalištima u pogledu značenja slobodnog vremena i rekreacijskih aktivnosti sa stajališta akademskih interesa i rodne pripadnosti.

Dogovorenog dana jedan od članova istraživačkog tima obišao je učionice i zamolio dobrovoljce da se zadrže nekoliko minuta (odnosno osam do deset minuta) radi ispunjavanja upitnika. Studija je opisana kao prikupljanje podataka s ciljem boljeg razumijevanja rekreacijskih aktivnosti i slobodnog vremena kod sveučilišnih studenata. Studenti su i usmenim i pisanim putem na samome upitniku upućeni na to da se slobodno vrijeme odnosi na aktivnosti u slobodno vrijeme koje nisu povezane s fakultetom, radom ili svakodnevnim potrebama (na primjer hrana, spavanje). Pojam slobodnog vremena studentima je opisan kao vrijeme koje imaju na raspolaganju za bavljenje bilo kakvim rekreacijskim aktivnostima u kontekstu istinskog bavljenja nečim (na primjer, pod slobodno vrijeme ne podrazumijeva se „ne raditi ništa“, to jest „prazno vrijeme“).

Svrshodan uzorak uključivao je 691 popunjeni upitnik. Stopa odaziva studenata nije izračunata s obzirom na dobrovoljnu prirodu studije. Podaci su prikupljeni sa svih fakulteta, odnosno odsjeka za tjelesni odgoj i sport, rekreaciju i dr. Osim toga, pokušali smo prikazati što ravnomjerniji odnos muškaraca i žena. Prikupljanje podataka trajalo je sve dok nismo imali zastupljene sve fakultete i akademske jedinice.

Mjerenja

Istraživanje se sastojalo od tri dijela: turska skala značenja pojma slobodnog vremena (T-MLS), omiljena područja slobodnog vremena i rekreacijskih aktivnosti te odabrana demografska pitanja. Skalu značenja pojma slobodnog vremena razvili su Esteve, Martin i Lopez (1999) za procjenu iskustvenih doživljaja pojedinaca za vrijeme bavljenja slobodnim aktivnostima. Esteve i sur. utemeljili su svoju skalu na radovima Witta i Ellisa (1985). Oni su se pak usredotočili na osjećaje vezane uz iskustva slobodnih aktivnosti koje su nazvali značenjima. Za razvoj turske inačice te skale (T-MLS) upotrijebljena je metoda dvostrukog prijevoda.

Pouzdanost i ispravnost skale T-MLS potvrdili su Gürbüz, Özdemir i Karaküçük (2007). Analiza glavnih sastavnica s VARIMAX rotacijskim rezultatima podržava strukturu od osam čimbenika: a) *percepcija slobode* (kada pojedinac čini što želi i slobodan je koristiti vrijeme kako želi), b) *odnos prema poslu* (raditi nešto drugačije od svakodnevnih dužnosti), c) *društvena interakcija* (sastajanje i kontakti s drugim ljudima), d) *diskrecijski pojam o vremenu* (zaboraviti na vrijeme, uživati bez vremenskog pritiska), e) *aktivno-pasivna participacija* (raditi nešto i pritom biti uzbuđen), f) *usmjerenost na cilj* (uživati u pripremama za aktivnost koliko i u samoj aktivnosti, zabavljati se pripremnim djelovanjem za aktivnost koliko i samom aktivnosti), g) *percepcija o kompetentnosti* (poboljšati dojam o kompetencijama, postići osjećaj

ispunjenosti) i h) *intrinzična motivacija* (bavljenje nekom aktivnosti radi zabave bez neke druge svrhe, isključivo radi zabave). 35 unosa na skali objašnjava 65 posto varijacija. Vrijednost interne konzistentnosti (Cronbachova alfa) za cijelu skalu bila je $\alpha = .90$. Osam podkategorija kretalo se od $\alpha = .69$ (aktivno-pasivna participacija) do $\alpha = .87$ (percepcija slobode). Sudionici su na pitanja odgovarali služeći se ljestvicom Lickertova tipa na kojoj je broj 1 označavao krajnje neslaganje, a broj 6 krajnje slaganje.

Drugi dio upitnika pozabavio se omiljenim rekreacijskim aktivnostima podijeljenima u šest kategorija: *kod kuće* (na primjer gledanje televizije, *uradi sam* hobiji), *sport* (kao sudionik ili kao gledatelj), *društvo* (druženje, posjećivanje restorana, posjet rodbini), *kultura i umjetnost* (odlazak na koncerte, izložbe, tečajeve), *na otvorenom* (vožnja, šetnja, piknik) i *turizam* (noćenje, daleka putovanja, vikend putovanja). Ovaj dio uobličen je po uzoru na rad Baud-Bovyja i Lawsons (1998), koji su kategorizirali aktivnosti u navedena područja. Ispitanici su na navedena pitanja odgovarali sa *da* ili *ne* ovisno o interesima i/ili preferencijama u pogledu uključenosti u svako od šest područja.

U upitnik su uključena i dva demografska pitanja. Jedno se ticalo rodne pripadnosti (je li osoba muškog ili ženskog spola), a drugo akademskih interesa (tjelesni odgoj i sport, rekreacija ili ostalo).

Analiza podataka

Svi podaci analizirani su uporabom SPSS za Windows. Za pregled podataka korištena je opisna statistika. Neovisni ogleđni t-testovi korišteni su za ispitivanje glavnih razlika u pogledu rodne pripadnosti u usporedbi s podkategorijama T-MLS. T-testovi uz Cohenove veličine također su korišteni za proučavanje odnosa između T-MLS podkategorija i omiljenih rekreacijskih aktivnosti. Analiza Hi-kvadrat unesena je radi utvrđivanja razlikuju li se preferencije u aktivnostima na temelju rodne pripadnosti ili akademskih interesa. Jednosmjernom analizom varijacija (ANOVA) uspoređeni su rezultati podkategorija T-MLS vezani uz područja akademskog interesa. Za kontrolu grešaka na razini grupe primijenjena je Bonferroni metoda ispravka.

Rezultati

Osim sažimanja uzorka analiza podataka ispitala je tri navedena istraživačka pitanja. Prosječna dob ispitanika bila je 22,7 godina ($SD = 2,14$), uz razmjerno ravnomjernu rodnu raspodjelu s 335 muškaraca i 356 žena, što ukupno čini 691 studenta. U pogledu akademskih interesa, 209 studenata bilo je s odsjeka za tjelesni odgoj i sport, 251 s ostalih odsjeka, a 211 s rekreacije.

Značenja pojma slobodnog vremena

Prvo istraživačko pitanje ticalo se značenja pojma slobodnog vremena i odabrane demografske usporedbe. Opisna statistika za T-MLS podkategorije svih ispitanika, kao i rodna pripadnost te članstvo, prikazani su u Tablici 1. Podkategorija odnosa prema poslu ocijenjena je najvišom ocjenom. Ta podkategorija, dakle, ističe da je pojam slobodnog vremena suprotstavljen pojmu posla. Podkategorija percipiranih

kompetencija ima drugi rezultat po visini, a slijedi je društvena interakcija. Aktivno-pasivna podkategorija bila je najmanje zastupljena, što daje naslutiti da se pojam slobodnog vremena ne shvaća kao povezan isključivo s tjelesnom aktivnošću.

Tablica 1.

Općenito su ispitanice imale više prosječne vrijednosti od ispitanika po svim T-MLS podkategorijama osim aktivno-pasivne participacije (vidi Tablicu 1). Međutim, analiza t-testom ukazuje na statistički značajne razlike samo u pet podkategorija: društvena interakcija $t(691) = 3,43, p < ,01, d = ,26$, diskrecijski pojam o vremenu $t(689) = 3,04, p < ,01, d = ,24$, percepcija slobode $t(691) = 5,57, p < ,01, d = ,43$, intrinzična motivacija $t(689) = 2,27, p = ,02, d = ,08$ i odnos prema poslu $t(689) = 3,77, p < ,01, d = ,29$, a u svim navedenim područjima žene su ostvarila viši rezultat od muškaraca.

Jednosmjernom analizom varijacija (ANOVA) ispitan je odnos između tri područja akademskog interesa i T-MLS podkategorija, što je prikazano u Tablici 2. Rezultati ANOVA analize i kasnijih usporedbi otkrivaju da statistički značajna razlika u akademskim interesima postoji samo na području društvene interakcije $F(2,688) = 3,75, p = ,02, r = ,10$. Naime pojedinci iz skupine PES, to jest Rekreacija, percipiraju značenje slobodnog vremena u smislu društvene interakcije kao veće od skupine studenata iz skupine Ostalih područja od akademskog interesa.

Preferencije u pogledu rekreacijskih aktivnosti

Opisna statistika i analiza HI-kvadrat uz Bonferroni ispravke korišteni su za ispitivanje drugog istraživačkog pitanja vezanog uz rekreacijske aktivnosti i to kako se preferencije razlikuju ovisno o rodnoj pripadnosti i akademskim interesima, što je prikazano u Tablici 2. Najčešće su bile aktivnosti kod kuće (80 posto), a za njima slijedi 60 posto ispitanika koji preferiraju sport i/ili društvene aktivnosti. Preferencije značajno padaju ovisno o ostalim trima područjima aktivnosti.

Tablica 2.

Rezultati ukazuju na značajne razlike u sportu, kulturi i umjetnosti te turizmu ovisno o spolu (vidi Tablicu 3). Dok muški ispitanici preferiraju sport i turizam više od ispitanica, one su sklonije kulturi i umjetnosti od ispitanika. U pogledu akademskih interesa, jedina statistički značajna razlika tiče se sporta. Naime studenti iz područja PES i Rekreacija preferiraju sportske aktivnosti više od studenata iz skupine Ostalih, što se moglo očekivati.

Tablica 3.

Odnos između rekreacijskih aktivnosti i značenja pojma slobodnog vremena

Treće istraživačko pitanje pozabavilo se temom koja se obično ne proučava u drugim studijama vezanima uz značenja. Naime, proučen je odnos specifičnih rekreacijskih

aktivnosti i preferencija u usporedbi s podkategorijama značenja pojma slobodnog vremena. Provedene su neovisne t-test analize radi ispitivanja odnosa između preferiranih rekreacijskih aktivnosti i T-MLS podkategorija (vidi Tablicu 4). Analize ukazuju na značajne razlike između pojedinaca koji preferiraju aktivnosti kod kuće i drugih koji ne preferiraju takve aktivnosti u smislu aktivno-pasivne participacije $t(689) = 3,78, p < ,01, d = ,34$. Sudionici koji preferiraju aktivnosti kod kuće ostvarili su niže rezultate u podkategoriji aktivno-pasivne participacije u usporedbi s ostalima.

Tablica 4.

Ispitanici koji preferiraju sport imali su više srednje vrijednosti u vezi s percipiranim kompetencijama $t(689) = 3,80, p < ,01, d = ,29$, usredotočenost na cilj $t(689) = 2,65, p < ,01, d = ,20$ i aktivno-pasivnu participaciju $t(689) = 2,89, p < ,01, d = ,23$. Zanimljivo je to što su ispitanici koji preferiraju društvene aktivnosti, ostvarili više rezultate na području percipiranih kompetencija $t(689) = 3,61, p < ,01, d = ,29$ i društvene interakcije $t(689) = 2,35, p = ,02, d = ,18$ od onih koji u njima ne sudjeluju.

Studenti koji preferiraju sudjelovanje u kulturno-umjetničkim aktivnostima ostvarili su značajnu razliku u odnosu na srednju vrijednost samo u podkategoriji aktivno-pasivne participacije $t(689) = 4,00, p < ,01, d = ,32$. Navedenoj skupini te su se aktivne i pasivne mogućnosti i prilike doimale puno važnijima nego ostalima nezainteresiranima za slične aktivnosti.

Nadalje, statistički značajne srednje vrijednosti utvrđene su između pojedinaca koji preferiraju aktivnosti na otvorenom i onih koji ne preferiraju aktivnosti na otvorenom u odnosu na percepciju kompetencija $t(689) = 3,23, p < ,01, d = ,29$ i aktivno-pasivnu participaciju $t(689) = 3,74, p < ,01, d = ,33$. Sudionici koji preferiraju aktivnosti na otvorenom ostvarili su više srednje vrijednosti u te dvije podkategorije. Iz rezultata je također vidljivo da studenti koji preferiraju turizam imaju statistički značajno više srednje vrijednosti u podkategoriji aktivno-pasivne participacije $t(689) = 3,23, p < ,01, d = ,29$.

Rasprava

Svrha ove studije bila je istražiti značenja pojma slobodnog vremena i preferencije u pogledu rekreacijskih aktivnosti kod turskih studenata. Otkrivena su općenita značenja pojma slobodnog vremena i utvrđene preferencije i interesi vezani uz rekreacijske aktivnosti, što omogućuje shvaćanje odnosa kulture i pojma slobodnog vremena u Turskoj. Proučavanje značenja pojma slobodnog vremena i pojedinačnih preferencija u pogledu rekreacijskih aktivnosti također omogućuje uvid u moguće naučene iskustvene aspekte pojma slobodnog vremena.

Općenita značenja pojma slobodnog vremena važna su ovim turskim studentima u svim podkategorijama na gornjem dijelu sporazumnog kontinuuma. Iako postoje određene varijacije, rezultati su bili raspoređeni kako je uobičajeno. Najraširenije značenje bilo je ono prema kojemu je slobodno vrijeme antiteza poslu. Podkategorije

percipiranih kompetencija, društvene interakcije, percepcije slobode, usredotočenosti na cilj, intrinzične motivacije i diskrecijskog pojma o vremenu imale su vrlo slične rezultate. Najveće diskrepancije uočene su u podkategoriji aktivno-pasivne participacije, koja naginje povezanosti sa slobodnim vremenom u smislu podjednakih prilika i za aktivne i za pasivne aktivnosti.

Nudi se nekoliko zanimljivih opservacija u vezi s odabranim demografskim varijablama i značenjima. Općenito su ispitanice ostvarile veći stupanj slaganja od ispitanika u svim podkategorijama osim percepcije kompetencija i usmjerenosti na cilj. Taj podatak ukazuje na to da ispitanice u Turskoj slobodno vrijeme smatraju važnim. Zbog tradicijskih kulturalnih društvenih očekivanja, žene možda imaju manje prilika za slobodne aktivnosti ili nisu ohrabrivane da u njima sudjeluju. Često provode vrijeme kod kuće više nego muškarci i imaju manje slobodnog vremena od muškaraca (Karaca, Çağlar i Cinemre, 2009). Međutim, ispitanice nisu imale kućanskih dužnosti. Možda percipiraju važnost slobodnog vremena upravo zato što je ono za žene ograničeno i znak promjena u društvu. Nadalje, može se naslutiti da i muški i ženski sudionici uče o prilikama i pogodnostima slobodnog vremena (Watkins, 2009) preko iskustava koja stječu prilikom studija.

Također se moglo predvidjeti da će akademski interesi PES i Rekreacija ostvariti više sklada u značenjima jer su bolje upoznati sa slobodnim vremenom kao akademskim područjem. Studenti ostalih akademskih polja nisu upoznati s pojmom slobodnog vremena u tijeku studija. Međutim, osim na području društvene interakcije nisu utvrđene razlike u percepciji značenja. Ovo otkriće poriče ideju da su značenja formalno naučena dimenzija. Možda prilika studiranja u velikom gradu pruža svim studentima više prilika. Neovisno o akademskoj upoznatosti s predmetom, osjećaji odnosno percepcije o pojmu slobodnog vremena bili su istaknuti. No postavlja se pitanje uslijed kakvih iskustava je do toga došlo i koja su iskustva doprinijela ili nisu doprinijela navedenim percepcijama.

Iako su mjerenja bila ponešto drugačija, preferencije u vezi aktivnosti kod kuće, kao i društvene prilike, slične su trendovima u drugim studijama (na primjer Martin i Mason, 2003; OECD, 2009). Glavna iznimka bilo je to što je preferencija za sport kod turske populacije bila znatno niža nego u ovoj studiji (Göral, 2010). Međutim, uzevši u obzir uzorak ispitanika, može se očekivati veći interes za sport, ponajviše zbog akademskih interesa.

U ovom uzorku studenata najmanje preferencija zadobile su aktivnosti vezane uz rekreaciju na otvorenom i turizam. Možda je to odraz prilika koje se pružaju studentima. Nije neočekivano da su muškarci preferirali sport i turizam, a žene kulturno-umjetničke aktivnosti. Dakle, navedena saznanja odražavaju rodne stereotipe koji opstaju usprkos politici ravnopravnosti u Turskoj. Iako se međunarodni turizam u Turskoj promiče, prilike za putovanja kod stanovnika ove zemlje se ne promiču u istoj mjeri (Hacıoğlu i sur., 2005). Najčešći su razlozi najvjerojatnije visoka cijena turističkih ustanova, osobito za domaće turiste, ali poduzimaju se koraci prema većoj

usmjerenosti na domaći turizam ponudama s razumnim cijenama (Gökdeniz, Dinç, Aşık, Münger i Taşkı, 2009). Nadalje, u Turskoj se kultura sudjelovanja u turističkim aktivnostima tek počela pojavljivati. Ovaj uzorak ispitanika možda je u tom smislu ograničavajuć jer se radilo o studentima od kojih mnogi imaju raspored predavanja i nemaju prihoda kojima bi si u ovom razdoblju priuštiti putovanja.

Odnos između općenitih značenja pojma slobodnog vremena i preferencija za određene aktivnosti bili su područje od posebnog značaja za ovu studiju. Cilj nam je bio doznati jesu li značenja stabilna u nizu aktivnosti i biraju li pojedinci aktivnosti prema tome koliko ih zanimaju ishodi određenih iskustava. U većini slučajeva naša saznanja nisu bila neočekivana. Pojedinci koji preferiraju sport imali su različito shvaćanje percipiranih kompetencija, usmjerenosti na cilj i aktivno-pasivne participacije od onih koji se ne bave sportom. Studenti koji preferiraju društvene aktivnosti ostvarili su više rezultate u području društvene interakcije, što je također očekivano. Međutim ti su pojedinci zainteresirani za društvene aktivnosti također visoku ocjenu dodijelili percepciji o kompetencijama. Slično onima koji se bave sportom, pojedinci koji se bave aktivnostima na otvorenom zabilježili su visoke rezultate na ljestvici percepcije o kompetencijama i aktivno-pasivne participacije. Preferencije za kulturno-umjetničke aktivnosti i turizam podrazumijevaju više rezultate za aktivno-pasivna značenja. Te dvije aktivnosti naizgled nisu fizičke, ali pojedinci su za njih više zainteresirani od onih koji ne preferiraju takve aktivnosti. Rezultati svih tih odnosa potiču pitanja o tome biraju li pojedinci te aktivnosti jer traže određena značenja ili participacija rezultira iz učenja i shvaćanja tih percipiranih značenja.

Implikacije na teorijska i kulturalna razmatranja

Teorijska osnova za ovo istraživanje bila je Watkinsova (2000) iskustvena paradigma. Watkins tvrdi da pojam slobodnog vremena ima mnoga značenja ovisno o aktivnostima. Nadalje, Watkins proučava kako značenja pojma ostaju stabilna ili se mijenjaju s prolaskom vremena. Naša studija usredotočila se na značenja i njihove odnose s odabranim demografskim obilježjima i preferiranim aktivnostima. Watkins (2000) također tvrdi da se značenja pojma slobodnog vremena mogu naučiti kroz načine na koje ljudi doživljavaju slobodno vrijeme. Naše istraživanje potvrdilo je da su različite aktivnosti vjerojatno povezane s točno određenim značenjima. Međutim, i dalje nije jasno kako se značenja slobodnog vremena usvajaju. Potrebna su dodatna istraživanja kako bi se potvrdilo kako količina sudjelovanja u određenoj aktivnosti utječe na značenja. Naša studija otkrila je jesu li određene aktivnosti zanimljive studentima, no ovim upitnikom nismo uspjeli utvrditi kakvo je stvarno iskustvo s tim aktivnostima. No akademski interesi koji pretpostavljaju učenje o aktivnostima nisu se pokazali kao presudan čimbenik osim u slučaju društvene interakcije. Stoga, iako je ova teorijska osnova dobar temelj za istraživanje značenja u ovoj skupini stanovnika, iz nje izvire brojna dodatna pitanja.

Kako smo već primijetili, kulturalne implikacije pojma slobodnog vremena u posljednja dva desetljeća sve su prisutnije u raspravama (na primjer Chick, 2009;

Roberts, 2011; Samdahl, 2011, Sivan; 2011). Ovo istraživanje nije bilo kros-kulturalno pa se ne mogu izvesti usporedbe. Međutim, proučavanje skale za mjerenje značenja pojma slobodnog vremena bio je još jedan korak prema razvoju dodatnih informacija koje će doprinijeti kretanju s druge strane zapadnjačke etnocentrične perspektive o slobodnom vremenu. S obzirom na to da je pojam slobodnog vremena u Turskoj razmjerno nov, akademski koncept koji se povezuje sa slobodnim vremenom, istraživanje rekreacijskih aktivnosti bio je način proučavanja kako ta značenja bolje razumjeti preko povezanosti sa specifičnim aktivnostima. Pojam slobodnog vremena i dalje je apstraktan i pogrešno shvaćen kao novi koncept u razvoju u Turskoj, zbog čega treba dodatno istražiti koliko je upitnik bio pouzdan u tom kontekstu.

Nadalje, znanstvenici i državni čelnici trebali bi razmotriti mogućnost suradnje na definiciji zajedničkog jezika vezanoga uz slobodno vrijeme i rekreaciju. Primjerice, tvorcima politika turske Uprave za mlade i sport pri Ministarstvu obrazovanja, kao i gradski čelnici, trebali bi razmotriti mogućnost jačanja partnerstva kako bi mladima, kao i odraslima, istaknuli vrijednost ljudskog života. No shvaćanje tog koncepta vjerojatno će teći vrlo sporo, presporo za shvaćanje u široj javnosti sve dok ne postane dostupno niz mogućnosti za uključenost. Osim toga, razumijevanje značenja pojma slobodnog vremena za pojedince važno je i za ustrajnost u bavljenju slobodnim aktivnostima. Na taj način bi poznavanje percepcija slobodnog vremena omogućilo čelnicima procjenu i reviziju metoda i uporabu prikladnih motivacijskih strategija kod planiranja i promocije programa.

Ograničenja i buduća istraživanja

U ovoj studiji postojao je cijeli niz ograničenja. Prvo, ono je bilo kros-sekcijsko i nije uzelo u obzir moguće promjene koje se s vremenom javljaju. Drugo, uzorak ispitanika sastojao se od studenata koji ne odražavaju presjek turskog stanovništva. No ti su studenti poslužili kao temelj za istraživanje pitanja koja prije nisu proučena. Kao što smo primijetili, ostaje upitno, s obzirom na kulturalno shvaćanje, je li ovaj naizgled valjan i pouzdan instrument bio najpogodniji za proučavanje značenja. Podaci su bili samo kvantitativni pa imamo još puno toga naučiti o objašnjenju razloga za dane odgovore. Nadalje, podkategorije značenja slobodnog vremena u ovoj studiji nisu krajnje iscrpne. Potrebna su dodatna istraživanja u drugačijim skupinama, kao i unutar-kulturalne značajske razlike.

Postoje brojne prilike za daljnja istraživanja. Ovo istraživanje nije imalo za cilj biti još jedna opisna studija značenja pojma slobodnog vremena i rekreacijskih preferencija kulturalne skupine koja nije dovoljno proučena. Umjesto toga nadali smo se pružiti inicijalni opis, ali i dublje istražiti odnos značenja pojma slobodnog vremena i specifičnih aktivnosti. Baš kao što pojedinci razmišljaju o značenjima slobodnog vremena, na umu imaju i određene aktivnosti pa su podaci možda pomalo zapleteni. Usprkos tome daju naznake o tome kako se značenja povezuju s preferencijama i interesima u pogledu aktivnosti. Pozivamo na nove istraživačke pristupe koji će se pozabaviti tim pitanjima.

Novi radovi na novom uzorku ispitanika možda će uspjeti potvrditi trebaju li se značenja vezati uz specifične aktivnosti, a ne uz općenit dojam. Prema Eseteve i sur. (1999), mogao bi se proučiti učinak rodne pripadnosti, što bi otkrilo varira li struktura čimbenika prema rodu. Buduće studije trebale bi uzeti u obzir ograničenja ove studije i nastaviti istraživati ovaj novi koncept u turskoj kulturi na većim uzorcima ispitanika, u različitim dobnim skupinama i u općoj populaciji. Također predlažemo longitudinalne studije kojima bi se ispitale mijene u značenjima pojma slobodnog vremena. Naime, s obzirom na to da se percepcija i osjećaji pojedinaca o slobodnom vremenu mijenjaju, potrebno je trajno istraživanje promjene stavova, zadovoljstva i osjećaja u pogledu slobodnog vremena, osobito u kontekstu razvoja kulturalnih perspektiva.