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The Meaning of Physical Activity from the Perspective of Indonesian Immigrant Youth

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UNIVERSITY OF NORTHERN COLORADO

Greeley, Colorado

The Graduate School

THE MEANING OF PHYSICAL ACTIVITY FROM THE
PERSPECTIVE OF INDONESIAN
IMMIGRANT YOUTH

A Dissertation Submitted in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Philosophy

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Sport Pedagogy

December 2015

This Dissertation by: Caly Setiawan

Entitled: *The Meaning of Physical Activity from the Perspective of Indonesian Immigrant Youth*

has been approved as meeting the requirement for the Degree of Doctor of Philosophy in College of Natural and Health Sciences in School of Sport and Exercise Science, Program of Sport Pedagogy

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ABSTRACT

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The purpose of this phenomenological study was to examine what constitutes the *experience* of physical activity for Indonesian immigrant youth. Fifteen Indonesian young people aged 13 to 18 participated in the study. Data were collected through two sets of interviews. During the first set of interviews, data were gathered about physical activity experiences and the meanings that the youth ascribed to their participation. A second set of interviews were conducted to collect information about the participants' strategies for engaging Indonesian immigrants in physical activity. Seven purposefully selected participants were the respondents in these interviews. Data were analyzed using a three step phenomenological data analysis process: horizontalization, textural and structural descriptions, and the essence of physical activity experience (Moustakas, 1994). Results indicated that the meanings of physical activity included the moving body anchored in naturalistic views of the body. Participants also identified the institutionalized forms of physical culture, along with their forms, purposes, and significance in their lives. These meanings were ascribed to their actual physical activity experiences which partly reflected acculturation processes. Results also revealed facilitators of, and barriers to, physical activity participation which were relatively similar to other groups of young people. However, the enabling factors might ineffectively facilitate participation and the

hindering factors emerged as more powerful obstacles. Finally, results identified strategies to engage Indonesian immigrant youth in physical activity from the participants' perspectives. These strategies included proactive outreach efforts by agencies providing physical activity programs. Participants' voices and aspirations demonstrated that their cultural uniqueness might not immediately constitute the cultural capital to engage with major institutionalized forms of physical culture, especially among those who recently arrived in the United States.

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DEDICATION

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CHAPTER I

INTRODUCTION

Upon arriving in the United States, I immediately moved into the first story unit of a distressed Victorian house. Conveniently located right across from the downtown campus of the University at Albany, I shared the home with Grandma Lesley, who had lived in the upstairs unit for more than a quarter-century. The attic of the house was occupied by a single mother finishing her dissertation. On most mornings, I ran into this graduate student as we headed to the school. When returning home in the evening, I frequently met Lesley, who was off to work as a janitor at a nearby public school. I always greeted my neighbors with “Where are you going?” Lesley did not seem to be pleasant when answering my greetings. My neighboring student gave the same response several times until one day she carefully asked me why I kept on asking such a question. I naively explained that it was a manner of addressing people I knew. Then I saw her friendliest smile for the first time. She went on to inform me of some expressions I could use to greet people in America.

As time passed, I gradually learned why I, as a Javanese, greeted people differently than most Americans. In the United States, individuality is essential. People say “hi” by asking how one is doing because her/his situation is mainly located within her/himself as an individual. In contrast, the culture I belonged to valued “home” as pivotal. For Javanese people, home provides its residents with harmony, certainty, safety,

and protection. Leaving home for whatever purpose meant that we are walking away from the center of our life. In other words, the distance between the current position and home determines our perceived situation. The farther from home, the more we are exposed to risk. Shopping in a nearby market will just be fine, but going out of town could place someone in jeopardy. Therefore, we greet each other by asking where one is headed. This is our embodiment.

In light of this Javanese cultural belief, I also ascribed the meaning of going-away-from-home to my outdoor-adventure experiences. Leaving the center of life is already an adventure. I did not only travel away from home, but I also engaged in an enterprise filled with physical danger and psychological risk. As I grew up in a Ring of Fire region, I rock climbed volcanoes and beach cliffs along the island of Java, far away from the area in which I resided. Rock climbing, to me, meant a magnified adventure. It was an embodied experience generated by the interplay of my world view (home distance) and the hazard of my ascending/descending body (physical activity).

As I began my life in the United States, I learned to negotiate my cultural beliefs in many ways, from greeting people to participating in physical activity. I understood that the meaning I previously ascribed to rock climbing had transformed as I interacted with a new culture of climbers. My bodily practices remained similar. I climbed the same sandstone with the same safety procedures, gear, and body movement. The meaning-making of the activity had, however, been altered so that it was no longer as much about traveling away from the center of life. Rock climbing was now meaningful because my knowledge and skills necessary to perform the activity had constantly been challenged. I was an experienced rock climber. But in this post-immigration period, I experienced

incompetence and vulnerability when exposed to new, abundant climbing routes, various grades, strict climbers' rules and regulations, and my aging body. I felt emptiness in my capacity as a climber. So in order to rock climb, my empowerment relied on how I, as an individual, was capable of stepping into the new territory. Self-reliance, independence, willpower, and bodily fitness were visible tones within my meaning of physical activity.

From my own experience of engaging with physical activity in the immigration context, my curiosity continued to grow as to whether other immigrants also shared similar experiences with me. It has been through these cultural experiences that I have found myself interested in investigating the phenomena of physical activity among immigrant youth. More specifically, I worked with Indonesian immigrant young people by listening to their voices, admitting their concerns, and attending their experience of physical activity as they grew up in the new home culture.

Scholars have long paid attention to youth physical activity in the United States. With regard to immigrant youth populations, the existing literature has also documented adequate information about their prevalence, patterns, and determinants of physical activity. In general, the ethnic/immigrant youth populations are showed to have high-inactivity patterns in comparison to non-immigrants (Singh, Yu, Siahpush, & Kogan, 2008). Although physical inactivity and sedentary behaviors varied across ethnic groups (Gordon-Larsen, Adair, & Popkin, 2001), Asian youth were less likely to be physically active than peers in other ethnic groups. This was especially notable among Asian girls (Gordon-Larsen, McMurray, & Popkin, 1999) and Asian first-generation youth (Allen et al., 2007). The Asian youth population includes Indonesian immigrant young people who may or may not be similar to the rest of the Asian population.

In addition, research indicates that there is a complex interplay of factors that determine immigrant youth physical activity; these include psychological, social, and environmental factors. While some factors present barriers for all young people (Welk, 1999), Martinez, Arredondo, Ayala, and Elder (2008) argued “these forces are especially powerful in immigrant populations living in disadvantaged communities” (p. 456). Moreover, unique factors associated with immigrant young people such as immigration experiences and acculturation can also influence participation in physical activity. Gerber, Barker, and Pühse (2012) systematically reviewed 44 studies pertaining to acculturation and physical activity among immigrants. Most of the studies supported the concept that physical inactivity tends to occur in immigrant populations with low acculturation, which was especially apparent among recent immigrants (Gerber et al., 2012).

Recently arrived immigrants are particularly concerned with adjustment and adaptation to the new culture (Portes & Rivas, 2011). Stodolska and Alexandris (2004), for example, investigated first-generation immigrants who had resettled in the metro areas of Chicago and Urbana-Champaign. They found that during the early post-arrival stages, respondents had low levels of recreational physical activity as they struggled to find financial stability. Stodolska and Alexandris also reported that females and working class families were more likely to be affected by first post-settlement adaptation. More specifically, they might be unable to afford time and other resources to be physically active.

Immigration studies have shown that as immigrants stay longer, greater acculturation can take place (Portes & Rivas, 2011). Some studies have reported that

physical activity among immigrants increased when contact with mainstream culture leads to greater acculturation (e.g., Abraído-Lanza, Chao, & Florez, 2005; Dawson, Sundquist, & Johansson, 2005). Yet, despite the fact that participation rates might increase as time of residence lengthens, immigrant groups still tended to have lower physical activity levels when compared to non-immigrants (Dogra, Meisner, & Ardern, 2010). The participation rates may be due, in part, to yet other acculturation issues affecting some immigrant youth's lives. Some, for example, grow up in lower income families, immigrant populated neighborhoods, and language isolation areas. The demographic characteristics have been associated with low acculturation which could heighten the likelihood of lower physical activity (Gordon-Larsen, Harris, Ward, & Popkin, 2003; Liu, Probst, Harun, Bennett, & Torres, 2009; Unger et al., 2004).

The description of immigrant youth physical activity has been documented in the literature. However, the research was similar to the major youth physical activity, which was dominated by epidemiological studies conceptualizing physical activity from an instrumental perspective (Wright & MacDonald, 2010). The instrumental perspective considers physical activity as “any bodily movement produced by skeletal muscles that results in energy expenditure” (Caspersen, Powell, & Christenson, 1985, p. 126). The instrumental concept of physical activity is indeed salient because it provides a clear and measurable variable. The results of studies guided by an instrumental definition of physical activity can also be helpful in informing health-related policy making, program development, and practices among health professionals.

Nonetheless, when studying the experience and meaning of physical activity from the perspective of immigrant youth, the instrumental approach could easily limit what

they might impart with regard to physical activity and its attributed values. The use of narrow concepts of physical activity can also contribute to their “self-doubt around ‘appropriate’ physical activity” (Wright & MacDonald, 2010, p. 6). In other words, by limiting the concept of physical activity to simply amount and types of physical activity, physically active young people may feel doubtful about whether or not their participation in the study is useful. The doubtfulness may even be intensified among those who participate in recreational and non-organized physical activity. In addition, the studies using an instrumental approach often compare immigrant youth’s physical activity participation with non-immigrant youth’s physical activity participation (e.g., Allen et al., 2007; Singh et al., 2008). By comparing far less participation rates among immigrant youth with the participation rates among non-immigrant youth immigrant young people might be identified as, what Wright, MacDonald, and Groom (2003) called, a “problem” (p. 18). In other words, their presence in the receiving society can be identified as a problem because their physical activity participation is likely to be low.

Therefore, this study employed a broader definition of physical activity that equates it with young people’s physical culture. Physical culture is “concerned with the maintenance, representation and regulation of the body through institutionalized forms of physical activity” (Wright et al., 2003, p. 18). Examples of physical culture practices include young people’s use of media to access information about sport/physical health/exercise/recreation pursuits and discourse about sport.

In addition to the pervasive use of a narrow concept, much of the literature depicting immigrant youth physical activity has been driven by static views of youth. Hunt, Moloney, and Evans (2011) articulate that the static view of youth underlies many

studies investigating how aspects such as acculturation, adaptation, and immigration status have shaped immigrant young people's lives including physical activity participation. Static views depict youth as unchanging, passive, unitary, and fixed. Granted, studies underpinned by static views provide rich knowledge about immigrant youth physical activity. However, such studies also risk missing important information that can be derived from young people's perspectives. Thus, in order to uncover the essence of physical activity from the perspective of immigrant youth, the study favored a social constructionist view. Constructionists argue that youth are not only passively shaped by external entities and forces, but they also actively construct meaning about their experiences (e.g., physical activity) through interaction within and outside their community (Hunt et al., 2011).

The present study also considered young people as more than simply an age categorization. In much of epidemiological literature, youth has been operationally defined as individuals who are, for example, 6 to 18 years old (e.g., Gordon-Larsen et al., 2003; Liu et al., 2009; Singh et al., 2008; Unger et al., 2004). The research limited the age of young people between 13 and 18 due to their increased experience and their anticipated ability to express experiences in interviews. However, this study also considered youth beyond age categorization. The reason was clear, that is, seeing youth not merely as age categorization could help to better understand the realities of youth's lives, and fully grasp the significance and experience of youth (Wyn & White, 1997). It was important to understand childhood and adolescent in terms of a wider social process which takes into consideration the variation of experiences across historical periods and

social and cultural groups (Wyn & White, 1997); a point of view which could help to underscore the uniqueness of immigrant youth's experiences.

This study focused on Indonesian immigrant young people residing in a midwest metropolitan city and their experiences with physical activity. The reason for focusing on an Indonesian population was its three unique characteristics including small size, fairly rapid growth, and recent immigration to the local geographic area. First, Indonesian immigrants are few in number making them demographically and culturally more invisible than other larger immigrant groups. In addition, the majority of Indonesians in the United States are recent immigrants who were born abroad (first-generation). The demographic characteristics are substantiated by a large influx of Indonesian immigrants after the 1960s and the ensuing growth from 30,085 in 1990 to 95,270 in 2010 (U.S. Census Bureau, 2010b). The small number and recent arrival status of Indonesian immigrants can make their presence unnoticed and, therefore, could be neglected by scholars interested in immigrant populations.

Second, the majority of Indonesian immigrants have tended to reside in larger cities such as Los Angeles, San Francisco, Houston, New York, and Chicago (Yang, 2000). But, due to job competitiveness during the recent American economic crisis, many Indonesian immigrants moved to relatively smaller cities. For many immigrant families, Democratic-controlled states have been preferable due to a more pronounced acceptance of immigrants (Fillindra, Blanding, & Coll, 2011). Immigrant friendliness might appeal to Indonesian immigrants and has contributed to significant growth of an Indonesian population in Colorado (which has been under Democratic control since 2008) in which the research took place. Given the circumstances, policies, programs, and practices

regarding immigrant populations and physical activity may benefit from more information about the meaning of physical activity according to young people from sub-populations such as Indonesians.

Purpose of the Study

The purpose of study was to examine what constitutes the *experience* of physical activity for Indonesian immigrant young people. Using tenets of phenomenological research, four questions guided the study. (1) What are Indonesian immigrant youth's opinions about physical activity? (2) How do Indonesian immigrant youth describe their experiences of physical activity? (3) What influences or barriers are perceived as important for Indonesian youth's involvement in physical activity? (4) What are effective strategies from the vantage point of the participants for engaging Indonesian immigrant youth in physical activity?

Significance of the Study

The research can contribute to the literature in at least two areas: immigration studies and physical activity. First, there has been a growing interest in studying physical activity associated with immigration experiences and acculturation (e.g., Allen et al., 2007; Gordon-Larsen et al., 2003; Singh et al., 2008; Stodolska & Alexandris, 2004). Many existing studies provide invaluable knowledge about physical activity participation among immigrant populations, notably recent Mexican and Chinese immigrants (e.g., Chen & Wu, 2008; Gordon-Larsen et al., 1999; Springer et al., 2010). Less attention, however, has been paid to the less visible immigrant communities such as Indonesians. The study can be an addition to the literature in a way that it presents specific information on the meanings and experiences of young Indonesian immigrants about physical

activity, including strategies deemed to be important to engage other Indonesian immigrant youth.

Second, it is well documented that immigrant youth are less likely to be physically active than their non-immigrant peers. It also has been demonstrated that external factors such as acculturation, adaptation, and immigration status can shape physical activity participation among immigrant young people. Although scholars have begun to focus on young people's point of views about physical activity (e.g., Tannehill, MacPhail, Walsh, & Woods, 2013; Wright et al. 2003), the perspectives of young immigrants is still largely unknown. In addition, literature regarding immigrant youth physical activity has been driven almost exclusively by epidemiological studies that employ quantitative methods (Wright & MacDonald, 2010; Wright et al., 2003). While quantitative studies provide important knowledge about youth's participation in physical activity, more qualitative studies may be needed to reveal youth's insights into physical activity and its significance in their lives. The investigation was a qualitative, phenomenological study that focused on the meaning of physical activity as viewed through Indonesian immigrant youth's experiences. The results of this inquiry enrich the literature on youth physical activity which thus far has been driven by a static view of youth and dominated by quantitative methods.

CHAPTER II

REVIEW OF LITERATURE

Immigrant young people are less likely to participate in physical activity (Singh et al., 2008). Scholarly evidence provides information about the prevalence, patterns, and factors associated with immigrant youth physical activity. However, little is known about physical activity as it is constructed by the youth. The study focused on Indonesian immigrant youth's experiences with physical activity. More specifically, it looks at the meaning of physical activity from the young people's perspective.

A description of the pertinent literature for the study is included in this chapter. The literature being reviewed includes who immigrant young people are and what their situation is in an American context. The next section is a review on physical activity, which includes review of the definition of physical activity and physical culture. Research on youth physical activity in general and immigrant youth physical activity in particular will also be reviewed. The studies being reviewed vary in terms of their theoretical underpinnings, methods, and geographical locations. However, it is noteworthy that much of the literature on youth physical activity is predominantly driven by epidemiological studies and quantitative methods, and has been conducted by U.S. researchers. The review tries to include some available studies that departed from different theoretical approaches (i.e., critical theory), methods (i.e., qualitative research), and locations (i.e., Canada, Australia, and Ireland).

The Definition of Youth

The term youth is generally associated with biological processes of development and aging. Merriam-Webster Dictionary defines youth as “the time of life when one is young; especially the period between childhood and maturity” (www.merriam-webster.com). Holt (2008) underlined that youth is a stage of transition between childhood and adulthood. For institutional and policy purposes, the concept of youth is often about age categorization despite a lack of consensus about the specific age range among some organizations. For example, United Nations Educational, Scientific and Cultural Organization (UNESCO) stated that the youth age range is from 15 to 24 years (UNESCO, n.d.). This age range is also advocated by World Bank (World Bank, n.d.). Commonwealth Youth Programme (CYP) defined youth as those who are between 15 and 29 years (CYP, n.d.). In addition, National Highway Traffic Safety Administration (NHTSA) define young people as those individuals who are under 21 years of age. More specifically, youth includes those who are between 8 to 15 years and young adults are between 16 to 20 years (NHTSA, 2004). Understanding youth based on age categorization is useful for researchers, policy makers, program developers, and practitioners working with young people. It gives, at least, a clear orientation toward the targeted populations with whom they work.

Delgado (2002) underscored that some researchers, policy makers, program developers, and practitioners conceptualize youth further beyond age categorization. Their definitions vary according to their unique theories, policies, programs, and practices. Although the operational definition of youth in this study referred to Indonesian immigrants aged between 13 and 18 years, there was also an attempt to

understand the perspective of youth beyond this age range. Enlarging frameworks and multiplying perspectives about youth can better illustrate the realities of youth's lives, and fully grasp the significance and experience of youth (Wyn & White, 1997).

The concept of youth as a social process also informed the understanding of youth in this study. This concept depicts that the meaning and experience of transition to adulthood is socially mediated and “subject to historical and cultural process” (Wyn & White, 1997, p. 10). Therefore, the concept of youth also contains social meanings. However, the meanings are not uniform and depend on the social, cultural, and political situations in which young people live. As a result, a social process perspective focuses on particular elements (e.g., social status, cultural formation, unequal opportunities, multiple dimensions) rather than on universal elements (e.g., age status, compulsory schooling, adolescent development, youth as deficient) in the concept of youth (Wyn & White, 1997). Since this study took such concepts into account, consideration of the immigrant young people might have different meanings about the process of aging than other youth groups given their unique experiences of crossing cultural borders and resettling in a new culture.

In addition, redefining youth that goes beyond age categorization was, in part, motivated by the profoundness of “the institutionalized powerlessness of youths” (Tyyskä, 2009). One way to institutionalize powerlessness is through research. Many scholarly observations on youth and physical activity are from epidemiological studies representing empirical information about the low status of youth physical activity and its consequent increases in the risk to young people's health. In epidemiological studies, their voices about physical activity were rarely heard (Tannehill et al., 2013). According

to Kirk (1999), the epidemiologists' knowledge of youth physical activity has, in turn, encouraged adult-led social institutions (e.g., government offices, schools, and families) to set rules and boundaries that regulate young people's bodies and their embodied actions.

Unlike epidemiological studies examining the status of youth's participation, this study focused on young people's understanding of physical activity from their own perspective. Focusing on youth's own perspective requires efforts to consider young people as agents in which they are independently and autonomously capable of defining what physical activity means to them. In other words, the study was informed by a constructivists' perspective by which young people actively construct the meaning of their experiences. Constructionists see that young people are not only passively shaped by external entities and forces, but they also actively construct meaning about experiences through interaction within and outside their community (Hunt et al., 2011).

Immigrant Youth

In order to move toward the definition of immigrant youth, an overarching definition of immigration serves as the foreground of the purpose. According to the Oxford Dictionaries, immigration is the action of people who move and permanently settle in a country to which they are not native (www.oxforddictionaries.com). In conducting a study with an immigrant population, however, there is a need for a more specific definition. Furthermore, since immigration is first and foremost under the realm of a legal domain, the definition that includes legal perspectives often underpins some studies (e.g., Hofer, Rytina, & Baker, 2010).

Immigration includes people's residence in a foreign country. Since the United States grants citizenship by birth place, immigrants can also be defined as all foreign-born people. Their presence in a new location can be legal as they have been granted lawful permanent residence (Hofer et al., 2010). Some of the examples include asylum grantees, refugees, and migrants for a temporary stay. In contrast, some immigrants are not authorized to stay because they "either entered the United States without inspection or were admitted temporarily and stayed beyond the date they were required to leave" (Hofer et al., 2010, p. 1). For example, some immigrants arrive in the United States without inspection through the U.S.-Mexican and U.S.-Canadian borders. Another example includes Asian immigrants coming from countries that have no border lands with the United States. The immigrants obtain visas for business or tourist travel and temporary work then overstay and illegally reside in the United States.

Although being born in the United States can determine a person's citizenship, many studies on immigrant youth have moved beyond the birth place in defining immigrant young people (Passel, 2011; Portes & Rivas, 2011). Passel (2011) stated that immigrant youth include "children under the age eighteen who are either foreign-born or U.S.-born to immigrant parents" (p. 19). Furthermore, immigrant youth population is characterized by several generations on the basis of nativity. The first generation is those who were born outside the United States. The second generation includes U.S.-born children with at least one immigrant parent. The third generation is children born in the United States to U.S.-born immigrant parents (Passel, 2011). Portes and Rivas identified the first population as immigrant children and the last two generations as children of immigrants. In addition, some immigrant parents also brought their very young foreign-

born children with them. Being raised in the United States, the young people are socially and culturally closer to second generation and, therefore, they are called 1.5 generation (Portes & Rivas, 2011).

In 2009, the number of all immigrants in the United States under eighteen was about 17 million, or one-fourth of all children in the nation (Passel, 2011). The 2009 data portray the latest dramatic growth of immigrant children since 1960. Among these children, adolescent-aged immigrants accounted for upwards of 5 million. Most of the immigrant young people were third and higher generation (78.5%), followed by second generation (15.6%). The small number of first generation (5.9%) has made this population a minority within a minority.

Furthermore, the population of Asian immigrant children was 2.7 million (Passel, 2011). In contrast to the characteristics of all immigrant children, first-generation (21.1%) and second-generation immigrants (63.9%) were the majority, indicating that people coming from Asia are recent immigrants (Passel, 2011). As recently arrived, Asian immigrants might currently be struggling with adaptation, assimilation, and acculturation. Hunt et al. (2011) argued that immigration issues are often intermingled when studying Asian-American ethnicity and identities.

Passel (2011) indicated that there were over 1.3 million minors who either lived in the United States with unauthorized status (1.5%) or who were born to unauthorized parents (5.4%). Approximately 1 in 10 Asian children was an unauthorized immigrant. The first-generation of Asian children made up 3.7% of total unauthorized immigrant children. Furthermore, Asian unauthorized adults have had more than 80,000 second-generation children.

Situating Immigrant Youth in American Context

In this section, literature pertaining to the context of immigrant youth including family, school, and community will be examined. The first context includes family context. Fortuny, Capps, Simms, and Chaudry (2009) investigated the characteristics of immigrant children at state and national levels. One of the immigrant groups to be identified included those from Southeast Asian countries. Although the researchers did not specifically break down all Southeast Asian countries, the statistics of Indonesian immigrants were among this population. By using data from the 2005-2006 U.S. Census Bureau, the researchers identified that the number of immigrants from Southeast Asian was approximately 691,000, the smallest racial group of immigrants. In addition, most of the Southeastern Asian children (72%) grew up with at least one parent whose English proficiency was low. In fact, Asian immigrants were the second largest group of immigrants with limited English after Mexican immigrants. Although some Asian immigrants are considered well educated and highly skilled, the majority of Southeast Asian parents immigrated to the United States with only a high school diploma. Moreover, while 28% of these immigrants attained four-year college degrees or more education, an additional 22% of the Southeast Asian population had less than a high school education. With regard to physical activity, language use and parental education have been associated with the likelihood of immigrant youth's participation in physical activity (e.g., Liu et al., 2009; Wolin, Colditz, Stoddard, Emmons, & Sorensen, 2006).

Borjas (2011) investigated the effects of being exposed to a disadvantaged background on immigrant and native children. He found that immigrant children were likely to live in families whose incomes were significantly below the poverty threshold.

Moreover, higher poverty rates were more apparent among children raised in families with two immigrant parents, particularly foreign-born children. In addition to living in poverty, immigrant families also had a higher rate of welfare program participation than native families. Since the eligibility of public assistance programs for non-citizen children is limited, U.S.-born children from immigrant families had the highest program participation rate. Borjas argued that program participation in public assistance is important to consider because some of the assistance is intended to lower the measured poverty rate in immigrant families. Further, despite the fact that public assistance may lead to welfare dependency, some of the benefits included long-term human capital investment. Borjas illustrated the role of Medicaid in shaping “healthier and more favorable health and economic outcomes as the children grow up” (p. 252). Having no access to Medicaid hinders immigrant families in affording regular physician visits. If health care is needed, it may be too late and medical expenses become unaffordable, leading to serious family financial instability, as well damaging the children’s well-being.

Although immigrant children tend to be poor and underserved, Asian immigrants in particular have a high level of marriage and family commitment. Oropesa and Landale (1997) argued that immigrant children were more likely to live in two-parent families than their native counterparts. There are certainly advantages for children living with both biological parents, including that they “fare better economically than single-parent families ... [and they are] less likely to experience a range of cognitive, emotional, and social problems that have long-term consequences for their well-being” (Landale, Thomas, & Van Hook, 2011, p. 45). The advantages of living with two biological parents can be important provisions for social integration and economic life in the host society.

Second, schools serve as an important context in looking at immigrant youth. As in family situations, immigrant youth were under-resourced and underserved in the school context. More specifically, secondary students might suffer more from lack of resources and support than elementary students. Ruiz-de-Velasco and Mix (2000) argued that, despite that the number of immigrant young people enrolled in high schools was almost doubled compared to elementary students, elementary education received more language resources. The lack of language resources makes learning at the secondary level more challenging for newly arrived immigrant young people. Furthermore, language acquisition might indirectly help immigrant students participate in physical activity (Wolin et al., 2006).

Scholars frequently describe Asian students as “an immigrant paradox” (e.g., Berry, Phinney, Sam, & Vedder, 2006, p. 325). Immigrant paradox represents the contrast between living in poverty, invisibility, and discrimination on one hand, and performing well in school on the other. Crosnoe and Turley (2011) noted that immigrant students often academically outperformed their peers. More specifically, children of East Asian and African immigrants performed better than other ethnic groups, including native ones. Additionally, high academic achievement was more consistent in secondary school than in elementary school. Crosnoe and Turley argued that pre-immigration conditions partially help to determine school success. For example, Asian immigrants tend to be socioeconomically advantaged prior to their arrival in the United States. The pre-immigration experience could be an important resource to support student learning.

The third context includes the lives of immigrants in their new community. Fillindra et al. (2011) investigated the relationship between state public policy and

politics and the high school graduation of first- and second-generation immigrant young people, and presented three key findings. The first is that there was a positive association between access to the welfare system and graduation rates. Clearly, state governments varied in their generousities toward immigrants as measured by non-citizens' eligibility for Temporary Assistance for Needy Families (TANF), food assistance, and Supplemental Security Income (SSI) (Passel, 2011). Fillindra et al. indicated that generous states welcomed immigrants with inclusive services. Welcoming signals from state authorities may increase the sense of belonging, root setting, and trust development in American institutions, which in turn can affect immigrant children's attitude toward education. The second revealed a negative association between multicultural policies, such as English as Second Language (ESL) programs and graduation rates. The negative association could be from a potential impact of the poor implementation and funding issues that determine the effectiveness of a multicultural program. The third finding revealed a strong association between graduation rates and a political party controlling the state. In Democratic controlled states, the graduation rates of immigrant students showed little difference from the one of their citizen peers. The researchers argued that people who are Democrats might be more likely to invest in pro-immigrant policies and programs than their Republican counterparts. Getting benefits from state governments can help immigrant families to be more well-integrated into their host society. In turn, immigrant integration into the mainstream society could be an important provision to physical activity.

In their receiving community, immigrant young people can experience victimization. Peguero (2009) investigated victimization experienced by Latino and

Asian immigrant students revealed that there was a relationship between generational status and victimization. The specific findings on Asian-American students showed that first- and second-generation children were more likely to be victimized. They frequently experienced harassment, put-downs, and discrimination. As a result, Asian students might commonly feel invisible and alienated. Other studies might follow up Peguero's study by focusing on how victimization discourage immigrant young people from participating in physical activity.

Furthermore, a project called Civic and Political Health of the Nation Survey (CPHS) described civic engagement among immigrant young people and natives (Lopez & Marcelo, 2008). Lopez and Marcelo interviewed 1,700 young people aged between 15 and 25 years. Participants were demographically categorized into three nativities: foreign-born children born to only foreign-born parents (immigrants), U.S.-born residents born to at least one parent born abroad (children of immigrants), and U.S.-born children born to only U.S.-born parents (natives). The findings showed that immigrant young people had lower levels of wide range civic engagement in comparison to the children of immigrants or natives. However, when demographic factors were controlled, many differences in engagement activities were observed. Lopez and Marcelo indicated that the differences were not determined by nativity status. Instead, they might be explained by other factors such as a socioeconomic background.

Jensen (2008) interviewed first-generation parents and second-generation young immigrants and found that cultural identities served as an important catalyst for civic activities. The importance of cultural identity was especially true for immigration-related activities such as interpreting, translating, advocating, and filling out documents. The

cultural motives included cultural remembrance, tradition of service, welfare of immigrant or cultural communities, assistance to country of origin, bridging communities, building a new social network, and appreciation of American democracy (Jensen, 2008). According to Jensen, culture-related activities may become the arena in which unauthorized young people could be civically active.

Definition of Physical Activity

The term physical activity refers to bodily movement that requires the use of energy. Caspersen et al. (1985) defined that physical activity includes “any bodily movement produced by skeletal muscles that results in energy expenditure” (p. 126). According to Marshall and Welk (2008), the definition has been widely used in studies pertaining to physical activity. The forms of physical activity include, but are not limited to, sports, physical recreation, and exercise.

Sports can be defined as “an activity involving physical exertion, skill and/or eye-hand coordination as the primary focus of the activity, with elements of competition where rules and patterns of behavior governing the activity exist formally through organization” (Pink cited in Wright & MacDonald, 2010, p. 6). Sports are a form of physical activity that is largely practiced and well-supported. In sports, physical activities such as football, basketball, biking, running, and swimming feature highly developed techniques and strategies, organized competition, and specialized facilities (Kirk, 1999).

Physical recreation refers to a human’s “ability to recreate or regenerate through activities that are alternatives to work, whether this be the domestic work of running the home or wage labour” (Kirk, 1999, p. 66). Examples of physical recreation range from outdoor pursuits to backyard games, from skateboarding to horseback riding. Some

physical recreation activities also share some attributes and nature with sports. The activities are not called sports because organized competition is not central. Examples include pick-up soccer, recreational surfing, and playground basketball.

Exercise is “physical activity that is planned, structured, repetitive, and purposive in the sense that improvement or maintenance of one or more components of physical fitness is an objective” (Caspersen et al., 1985, p. 128). Physical fitness refers to people’s physical attributes that relate to the ability to perform physical activity. Physical fitness components consist of physical strength, muscular endurance, flexibility, speed, cardiorespiratory fitness, and body composition. Examples of exercise are aerobic exercise, walking, running, biking, and swimming.

The three forms of physical activities are not exhaustively demarcated. They are complex and relational in nature (Kirk, 1999). In terms of purpose, for example, one form of physical activity overlaps another. Some people may use sports as an exercise activity while others may aim at recreational purposes. Recreational purposes may also motivate some people to exercise. Therefore, this study admitted the complex and relational characteristics of physical activity forms.

In addition to the description of physical activity, this study considered the concept of physical culture. It refers to “a range of discourse concerned with the maintenance, representation and regulation of the body through institutionalized forms of physical activity” (Wright et al., 2003, p. 18). The generic idea of discourse is “the ways in which people communicate their own and other activities and events in the world around them” (Kirk, 1999). More specifically, discourse used in the concept of physical

culture refers to all meaning-making activity about bodily practices ranging from surgery to tattoo, from body art to physical activity.

Considering physical culture in conceptualizing physical activity helps to indicate the location of physical activity among other bodily practices. It is also useful because people's participation in sports, physical recreation, and exercise may be informed by physical culture (Kirk, 1999). In a study on physical activity involving young people, Wright et al. (2003) stated that placing physical activity within the concept of physical culture can avoid the narrow understanding of physical activity. Avoiding narrow understanding of physical activity is especially salient for a study looking at information regarding the place of physical activity in young people's lives.

Youth Physical Activity

Youth Physical Activity Determinants and Patterns

A large body of literature has abundantly provided information about determinants and patterns of youth physical activity. Scholars have paid attention to factors such as demography, biology, psychology, socio-culture, and environment. The section includes reviews on some of those factors and their association with youth physical activity patterns.

Kahn et al. (2008) focused on how several factors can change patterns in youth physical activity. More specifically, the researchers studied longitudinal trends in adolescent physical activity and its determinants on physical activity levels and rates of changes. The study involved 12,812 young people aged between 10 and 18 years and looked at their trajectories of physical activities from 1997 to 1999. The findings showed that boys spent 7.3 to 11.6 hours per week on physical activity on average while girls

spent 8.0 to 11.2 hours per week. The amounts of time increased with age but declined after age 13 in both genders. In addition, the researchers also indicated factors that determined physical activity levels including age, body mass index, psychosocial variables, personal and perceived peer attitudes about body shape, parental attitudes about physical activity, parental physical activity, and environmental barriers to physical activity. Among all of the factors, the only determinant that could predict change in physical activity over time was age. Kahn et al. concluded that programs and interventions related to youth physical activity may be more effective if targeted to pre-adolescence groups.

The determinants of physical activity could vary among young people from various racial backgrounds depending on the confounding factors such as socioeconomic and residence. Gordon-Larsen, McMurray, and Popkin (2000) conducted a study to investigate environmental and demographic determinants of physical activity and inactivity patterns among U.S. young people. A total number of 17,766 middle and high school students participated in the study. The participants of the research were youth subpopulations including non-Hispanic blacks, Hispanics, and Asians. Questionnaires were administered to collect data about hours/week of inactivity and times/week of moderate to vigorous physical activity. The researchers found that non-Hispanic blacks and Hispanics tended to have lower moderate and vigorous physical activity and higher inactivity. The same young people also had low levels of participation in school physical education. The participants who came from low income families were also likely to decrease the levels of physical activity and to increase inactivity. In addition, high rate crime in the neighborhood was also associated with the lower likelihood of these youth

participating in moderate to vigorous physical activity. The researchers concluded that there are different determinants of youth physical activity and inactivity patterns.

Environmental factors might be the most influential in determining physical activity, while sociodemographic factors might determine youth inactivity (Gordon-Larsen et al., 2000). Finally, the study focused on U.S. young people from various racial and ethnic backgrounds who might also have immigration experiences.

Access to physical activity environments (i.e., parks) has been deemed important to promote youth physical activity. Babey, Hastert, Yu, and Brown (2008) investigated if youth's sociodemographic, housing and neighborhood characteristics could determine physical activity and access to parks. Telephone surveys were employed to collect data from 4,010 young people from various racial backgrounds. The results indicated that young people living in urban areas who had access to a safe park were more likely to be physically active and less likely to be inactive. The likelihood of being physically inactive was not for those from rural areas. Although living in apartment buildings, unsafe neighborhoods, and low income families might be constraints, the young people in the study might be more likely to be physically active if they have access to a safe park. The researchers suggested that expanding park access and safety is central to promoting youth physical activity, particularly for those living in urban areas.

Qualitative Studies on Youth Physical Activity

The studies being reviewed in this section investigated the meaning of physical activity from young people's perspective and factors promoting or impeding their participation. Some studies (e.g., Tannehill et al., 2013; Wright et al., 2003) clearly advocated the broader conceptualization of youth and physical activity. Wright et al.

underlined a critical perspective as their theoretical underpinning. Yungblut, Schinke, and McGannon (2012) used phenomenology in their study. The majority of the studies employed focus group discussions in data collection.

Tannehill et al. (2013) conducted a study to inquire about youth participation in physical activity, physical education, and sports. Participants included 124 boys and girls aged between 10 and 18 years who were recruited from 18 schools across Ireland to participate in 18 focus group discussions. The researchers found that the young people who participated in the study had a positive attitude toward physical activity although their activity decreased as they grew older. The discussions also revealed five themes including ‘being with friends’, ‘variety in activity content’, ‘experiencing fun’, ‘time constraints’, and ‘opportunity to be outside’. Tannehill et al. concluded that young people are complex learners with various needs and aspirations for participating in physical activity. The study could be replicated with different approaches such as ethnography to capture more in-depth perspectives as physical culture may play out in young people’s voice of physical activity.

In the literature, early adolescence was portrayed as a turning point for being physically active. This turning point was the rationale for Yungblut et al. (2012) to conduct a phenomenological study focusing on early adolescent girls’ views of physical activity. A total number of 35 young female participants were divided into two cohorts: 15 participants of early adolescents and 20 participants of mid-to-late adolescents. Each cohort equally represented physically active and non-active participants. Data were collected through focus group discussions and individual interviews. Five themes emerged from the data including (1) friends or don’t know anyone, (2) good or not good

enough, (3) fun or not fun, (4) good feeling or gross, and (5) peer support or peer pressure.

Yungblut et al. (2012) further explored that the theme “friends or don’t know anyone” relates to participants’ indication of the significance of peers to facilitate their participation in physical activity (p. 43). Most of the young females in the study agreed that they were less worried about their skills being judged when they did physical activities with people they knew well. The participants also enjoyed the activities more when they were with friends rather than with people they did not know. In addition, the “good or not good enough” theme provides insight on how early adolescents were concerned about not being good enough in physical activity (Yungblut et al., 2012, p. 44). The concerns were profound in the participants’ construction of physical activity meaning and experiences.

Another theme includes “fun or not fun” alluding reasons to participate in physical activity (Yungblut et al., 2012, p. 45). Female participants who were physically less active considered that physical activity was to have no fun, and therefore there was no compelling reason to engage in physical activity. The reason for not being physically active is in contrast to those who participated in regular physical activity stating that their reasons were focused on having fun.

Furthermore, the theme “good feeling or gross” informs that female participants started to focus on what girls should look like in order to impress others (Yungblut et al., 2012, p. 45). Some of the participants were aware of maintaining feminine ideals. Unfortunately, the ideals often discouraged the girls in the study from being physically active. They considered that physical activity made them look aggressive and sweaty.

The last theme was “peer support or peer pressure” (Yungblut et al., 2012, p. 46). The theme provides information on how youth participated in the study were concerned about peer pressure. There were fears of being judged on their performance in physical activity settings. Additionally, the young females also considered that peer support such as compliments and encouragement did not so much comfort if they were from people outside their circle of friends. Yungblut et al. have provided important information from the vantage of young females. However, richer information may be needed from multiple points of view including females from rural areas, boys, government officials, and parents.

Furthermore, Ries, Voorhees, Gittelsohn, Roche, and Astone (2008) studied African-American young people and their perceptions of environmental factors influencing physical activity. By employing concept mapping, the study was participatory in nature, in which 50 young people were involved in small group discussions to generate (e.g., listing), structure (e.g., sorting and rating), and represent and interpret the environmental influences on physical activity. The researchers indicated seven factors that were influential to physical activity. The factors include (1) physical activity settings, (2) social supports, (3) negative social influences, (4) parental control, (5) negative environmental influences, (6) transportation and technology issues, and (7) financial issues. The study represents how young people generated ideas about social and environment characteristics that can affect their participation. The identified characteristics can be referred to when developing measurable variables for future large scale research.

From this paragraph on, the section will include reviews of research on factors promoting and barriers limiting youth physical activity. Gordon-Larsen et al. (2004) conducted a qualitative study investigating perceptions of sedentary behaviors, barriers to and facilitators of physical activity, and directions for intervention. The researchers interviewed 12 African-American girls and their 11 primary caregivers. The findings highlighted that the girls who participated in the study preferred sedentary behaviors, especially TV watching. The caregivers might indirectly support sedentary behaviors by focusing on controlling what the girls watched instead of how much they could watch. Moreover, most of the caregivers were not aware of the quantity of TV that their daughters watched. In addition, Gordon-Larsen et al. also indicated barriers to physical activity. The barriers included access to recreational resources and poor parental role models for being physically active. In order to promote physical activity, the participants needed more affordable and accessible facilities. The study is limited to only one gender and racial background. Future investigation may focus on other races/ethnicities as they might have different parental styles anchored in their ethnic backgrounds. Other research may also be conducted on both genders.

In addition to the access and parental influence, Moore et al. (2010) documented young people's and parents' reports about socioecological barriers and facilitators for physical activity. Forty one urban and rural middle school students and 50 parents residing in eastern North Carolina participated in 13 focus group discussions. The participants signified proximity, cost, unsafe neighborhoods, and television as the primary barriers to physical activity. The participants discussed that school policy related to physical activity was also a significant barrier. For example, some of the young people

wanted to have a daily physical education every semester. However, the school placed physical education in one semester and health education in the other semester. The youth agreed that physical activity can primarily be facilitated by social outlets and access to facilities. From parents' accounts, the most pertinent facilitators of physical activity include peer influences, available facilities, and parental role models. Although urban and rural participants identified similar barriers to and facilitating factors of physical activity, they might perceive and interact differently with physical activity environments. Researchers may replicate the study by looking at other geographical locations other than rural and urban areas. The geographical locations include coasts, mountains, islands, countries, and continents.

A large body of literature has noted that socioeconomic status (SES) is associated with youth's participation in physical activity. Humbert et al. (2006) illuminated factors that young people from low- and high-SES considered to be crucial in promoting youth physical activity. A hundred and sixty young people aged 12 to 18 years participated in a series of small focus group discussions. The participants who came from low-income families indicated that environmental factors such as proximity, cost, available facilities, and safety were important to promote physical activity participation. In contrast, the high-SES young people discussed that type of activity (e.g., seasonal programming and diverse choices) were salient environmental factors. In addition, participants from both socioeconomic statuses considered intrapersonal factors (e.g., skill, competence, time) and social factors (e.g., peers, family supports) to be influential in ensuring physical activity promotion among young people. The study provides knowledge on what factors may play out in physical activity participation among young people from various SES

backgrounds. While the study is insightful, there is a need for future study that employs various data collection techniques to gain richer information.

Furthermore, schools can also provide physical opportunities for young people. Bauer, Yang, and Austin (2004) focused on how factors in school environments could facilitate or impede programs and policies intended to improve student physical activity. Forty nine participants (i.e., 26 students and 23 faculty and staff members) from two New England suburban schools took a part in the study. Data were collected through focus group discussions and individual interviews. The results showed major barriers that prevented students from being physically active in physical education and before and after school sports teams. The barriers included the apparent competitive features in physical activity programs offered by the schools. Students also feared being teased and bullied if they did not do well in physical activity. The feeling of worrisome was especially profound among female students. In addition, the students participating in the research indicated that they preferred modes of transportation to schools that required physical activity such as walking and biking. However, the students' preference was prevented by concerns such as traffic safety (e.g., lack of crossing guards) and morning rush hours (e.g., parents' feelings about comfortably dropping off their students). Educators may need to design inclusive school-based physical activity programs that welcome every student. Local government officials may also consider neighborhood development planning that can encourage students to be physically active when accessing schools.

Finally, Wright et al. (2003) worked with Australian youth to understand physical activity from their perspectives and its location in their lives. The researchers interviewed

18 female and 34 male high school students. The study provides information on youth's engagement in physical activity and its influential factors (e.g., location, family, and school). More specifically, the researchers found that geographical location was salient to youth physical activity as part of cultural practices. Although the participants used similar cultural resources (e.g., branded sport jerseys), they differently constructed their lives with regard to physical activity and physical culture. In addition, the researchers also paid attention to how structural relations of power might play out in youth's choices of their physical activities. Some young people participating in the study indicated that their choices were highly constrained by poverty and family commitments including the negotiation of emotionally difficult family relationships. The statement is not to say that participants from affluence and privileged families did not experience constraints in their choices of physical activities. Indeed, the youth had greater range of physical activities from which to choose. However, the researchers indicated that their involvement was culturally constrained by "the ways in which certain sports were valued as contributing to the ethos of the school and the school's purpose of producing particular kinds of citizens" (Wright et al., 2003, p. 31). Wright et al.'s work is a large longitudinal study that may need to be followed up by another inquiry on a smaller cohort of the participants. Focusing on a smaller cohort of participants would gain deeper insight on how these youth make decisions about physical activity and engage with physical culture.

Immigrant Youth Physical Activity

Socioeconomic and behavior characteristics have been associated with physical activity and inactivity. Singh et al. (2008) conducted a large survey study involving 68,288 young immigrant people aged 6 to 17 years old. The researchers examined

various socioeconomic and behavioral characteristics and their influence on physical activity and inactivity. Socioeconomic characteristics included age, gender, race/ethnicity, household composition, place of residence, language spoken at home, parental education, family incomes, social capital, and neighborhood safety. The behavioral characteristics were television watching, sleep behaviors, and parental exercise. The findings suggested that physical activity varied by socioeconomic and behavior characteristics. However, higher inactivity and lower physical activity levels were more likely to happen among those who were older children, female, non-English speaking, metropolitan children, low income, and living in an unsafe neighborhood. Furthermore, immigrant young people in general had lower participation levels compared to their non-immigrant counterparts. In some cases, the results could mislead research consumers (e.g., government officials and program developers) to view immigrant young people, particularly female and low-income youth, as a problem.

In addition, Yan and McCullach (2004) investigated the differences in motivation for participating in physical activity among Chinese, American-born Chinese, and American children. Four hundred and twenty four children aged 12 to 16 years old participated in the study by responding to a physical activity questionnaire. The results indicated that competition and skill development were the prevalent motivations for participating in physical activity among American children. In contrast, most Chinese children were likely to be motivated by social affiliation and wellness. The second generation Chinese immigrant youth tended to have motivation related to travel, equipment use, and having fun in their participation in physical activity. The researchers discussed that the connection of motivation to participation in physical activity and the

youth's cultural roots might be more complex. However, the sharp contrast in the motivation for participating in physical activity between Chinese children and American children could take into account factors such as living standards and the place and the value of sports in each society. The fact that living standards in China were lower than the ones in the United States might make Chinese families focus less on investment in competitive sports. In China, additionally, the outcomes of competitive physical activity in terms of economic revenue were considered rather uncertain. The uncertainty might discourage some families from supporting their adolescent children in taking pathways leading to professional sports. The researchers also further argued that the home country culture back on the China mainland might influence first and second generation Chinese immigrants' motivation through parental mechanism as some of the parents might carry over their home culture to the United States. Although Chinese immigrants showed different motivation from Chinese children, they share similar motivation in a way that competition and skill development motivation were less likely to be central. The conclusion accentuates Bauer et al.'s (2004) work about how competitive features in physical activity programs can demotivate young people to participate.

Acculturation and Physical Activity

Much of literature on immigrant youth physical activity focuses heavily on acculturation aspects and how they relate to physical activity. Before moving toward a review on acculturation, however, the definition of acculturation will be presented. In addition, literature on immigrant youth's acculturation experiences and the degree to which they are acculturated will be reviewed.

Acculturation refers to the “the process of cultural and psychological change that follows intercultural contact” (Berry et al., 2006, p. 305). Acculturation is also a broad concept involving complex, multidimensional, and multidirectional processes. Researchers interested in the acculturation process might have difficulty capturing all elements of it, especially those who employ quantitative methods (Wolin et al., 2006). As a result, some researchers have developed and validated several scales to measure some aspects of acculturation. For example, immigrant acculturation is commonly captured by language use and immigration generations (e.g., Liu et al., 2009; Singh et al., 2008; Springer et al., 2010; Wolin et al., 2006). Few exceptions include some scholars taking into account aspects such as biculturalism, country of origin orientation, and marginalization (e.g., Unger et al., 2004).

Hanvey (1976) indicated four levels of acculturation process. The first level includes cross cultural awareness in which young immigrants consider culture in a stereotyped way. The second level begins when the youngsters increase their experience with the new culture. Then, culture shock occurs as they become aware of the complexity of the targeted culture. Culture shock can be frustrating for immigrant youth as a result of inability to function normally. However, the young people’s positive attitude toward the new culture is crucial to move to the third level. In the third level young people find behavior and custom of the new culture acceptable and non-intimidating. Finally, the last level includes not only the increased ability to function normally but also their deep immersion in the targeted culture. However, the process of acculturation is not necessarily in a linear pattern. It can fluctuate between levels as cultural behavior is dynamic in nature.

Kennedy and MacNeela (2013) conducted a meta-ethnographical study on immigrant youth acculturation. The researchers synthesized nine published qualitative studies on youth's experiences in engaging with the process of acculturation. Seven of these studies took place in North America. The findings identified four themes: (1) negotiating the changing family context, (2) finding a place at school, (3) negotiating group boundaries in peer relationships, (4) positioning the self in terms of the past and the future. In other words, the findings indicate that acculturation experiences for young immigrants were "an ongoing process of negotiating identity and belonging across different life domains at school, among peers, and in the family" (Kennedy & MacNeela, 2013, p. 11). The research provides synthesized information on how youth acculturate in their new culture. However, the researchers acknowledged the limitation of the study as it only involved a small combination of immigrant national origins with predominantly Mexicans. In turn, the small combination may limit the transferability of the findings.

Berry et al. (2006) conducted a large international study of the acculturation and adaptation of immigrant youth. Their project involved 5,366 immigrant young people aged 13 to 18 years from 13 societies as well as a number of 2,631 young people of the host countries. Structured questionnaires were administered to the youth to inquire the process of acculturation, their adaptation, and the relationship between the acculturation process and their adaptation. The study revealed acculturation process involving four profiles such as (1) ethnicity characterized by orientation toward ethnic identity, (2) nationality featured by orientation toward the host country, (3) integration showed by involvement in both national and ethnic cultures, and (4) diffusion shown by a lack of involvement in both cultures. The majority of the immigrant samples acculturated in

ways that the youth maintained their cultural heritage either by integrating their home and host cultures (e.g., integration profile was 36.4%), or by being oriented toward their ethnic groups (ethnic profile was 22.5%). On the contrary, the smallest number of the immigrant samples tended to represent their identity based on their host countries (e.g., national profile was 18.7%). Furthermore, striking data showed that some 22.4% of the youth fell under the diffuse profile suggesting that about the same number of those under ethnic profile were the youth who experienced unclear “orientation and appear to be marginal and confused” (Berry et al., 2006, p. 324). The study can provide important information to those who work with immigrant population. More specifically, programs for immigrant youth should encourage the youth to maintain their ethnic cultural identity while establishing close connection with mainstream culture.

With regard to physical activity, the concept of physical activity is also narrowly framed in many acculturation studies, especially those under the realm of epidemiological paradigms. On Wright and MacDonald’s (2010) account, epidemiological paradigms tend to take an instrumental view of physical activity. The instrumental view focuses on physical activity as a measurable variable including minimum amount of energy used, frequency, intensity, and duration (e.g., Liu et al., 2009; Gordon-Larsen et al., 2003; Singh et al., 2008; Springer et al., 2010; Unger et al., 2004; Wolin et al., 2006). For example, Singh et al. operationally defined physical activity as frequencies of a child’s physical activity in a week and an amount of at least 20 minutes of activities that made him/her sweat and breathe hard. In other words, the operational definition of physical activity refers to moderate to vigorous physical activity. The following paragraphs are reviews of the studies pertaining to acculturation and physical activity. It is noteworthy

that all of the studies being reviewed utilized the narrow concepts of acculturation and physical activity.

Language acquisition is a key indicator of acculturation among other acquisitions such as values, beliefs, cultural practices, and lifestyles. Studies support a positive relationship between language use at home and immigrant youth physical activity. Liu et al. (2009) studied the influence of acculturation on Hispanic immigrant youth physical activity. The results showed that the participants who spoke a language other than English at home were more likely to fail to meet physical activity recommendations (Liu et al., 2009). In addition, Springer et al. (2010) conducted a survey of 23,190 students in grades 4, 8, and 11 in Texas. The findings suggested that young immigrants coming from families whose primary language was not English were unlikely to participate in physical activity. More specifically, immigrant youth were still likely to be physically active if they spoke English to their parents even if parental language use was non-English. The finding suggests that youth's English acquisition might help the youth navigate themselves in the mainstream physical culture leading to their engagement with physical activity. Wolin et al. (2006) also suggested that immigrants whose English is limited might have smaller social networks that could help immigrant families access and participate in physical activity.

It is well-documented in the literature that adults in the household might be influential in youth's participation in physical activity. Immigrant families might value other forms of physical activity that could influence their children's physical activity. Wolin et al. (2006) conducted a study on the relationship between low-income immigrant adults' acculturation and occupational physical activity and leisure-time physical activity.

The researchers found that immigrant adults who spoke non-English might not participate in leisure-time physical activity. However, the adults in the study were working class immigrants whose occupations might involve considerable physical activity. In fact, the researchers found that those who did not speak English tended to have higher occupational physical activity. Therefore, some ethnic groups might value physical activity differently in one way or another. Wolin et al. concluded that immigrant adults might not consider leisure-time physical activity as desirable given their activity load at the work place. At this point, immigrant adults might influence their children about occupational physical activity. Occupational physical activity is worth considering in further research as a form of physical activity valued by some immigrant families.

Another variable widely used to measure acculturation is immigration generations including first-, second-, and third-generations and more. First-generation immigrants are foreign-born people. Second-generation refers to first generations' children who were born in United States. Third generation immigrants include children of second generation immigrants. The immigrant generations indicate the length of contact time with mainstream culture. In a study with multiple generations of 4,704 Hispanic youth, Liu et al. (2009) found that generations were associated with physical activity. First-generation youth were most unlikely to achieve recommended physical activity. Second-generations had a higher possibility for not obtaining physical activity level recommendations compared to third-generation immigrants. The findings are also accentuated by Singh et al. (2008). They reported that "immigrant children were significantly more likely to be physically inactive and less likely to engage in regular physical activity and participate in

sports than U.S.-born children with both parents” (Singh et al., 2008, p. 758). Therefore, generations matter in looking at physical activity among immigrant young people.

Gordon-Larsen et al. (2003) focused on overweight prevalence among the large subgroups of Hispanics (Mexicans, Puerto Rican, and Cuban). More specifically, the researchers examined how structural characteristics (i.e., neighborhood safety, family incomes, maternal education) and acculturation-related characteristics (i.e., language isolation, generation, ethnicity, and language preference) may explain overweight differentials across generations. The result showed that there was clear structural and acculturation differences between first- and second-generation youth. More specifically, first-generation youth had “lower income and maternal education and lived in urban areas of higher crime, higher linguistic isolation, higher ethnic dispersion, and higher minority population” (Gordon-Larsen et al., 2003, p. 2006). Furthermore, one proximate determinant of being overweight included physical activity. Results with regard to the patterns of physical activity suggested that first-generation immigrant youth tended to have low physical activity but it would increase across generations. The next stage of the study may include qualitative examination on first-generation immigrants looking at culturally referred beliefs and constraints that may affect their participation in physical activity.

In addition to the language use and generations, another variable to measure acculturation includes aspects such as biculturalism, country of origin orientation, and marginalization. Unger et al. (2004) conducted a study on the relationship between acculturation and obesity related-behaviors including physical activity and fast-food consumption. The survey involved 619 Asian-Americans and 1,385 Hispanic students in

grades 6 and 7. Unger et al. (2004) used the acculturation scale called the AHIMSA (the Acculturation, Habits, and Interests Multicultural Scale for Adolescents). The scale was developed to measure acculturation aspects such as United States orientation (assimilation), other country orientation (separation), both countries orientation (integration), and neither country orientation (marginalization). More specifically, the AHIMSA items include identification of youth's social networks and capitals, religious practices, food preferences, TV shows, and ways of life. By using the AHIMSA, the researchers were able to portray more aspects of the acculturation process. The results indicated that acculturation was associated with a lower frequency of physical activity. The study was in contrast to the major research conclusion that lower acculturation might result in the possibility of immigrant youth being physically active. Unger et al. (2004) explained that the immigrant youth in their study might prefer activities that were considered to be American such as sedentary behaviors. The immigrant youth's life style preference might especially be unavoidable for the youth living in an urban environment containing environmental factors that could increase physical inactivity.

Qualitative Studies on Immigrant Youth Physical Activity

Investigations on immigrant youth physical activity employing qualitative methods are relatively uncommon. Exceptions include Shea and Beausoleil (2012) who looked at barriers to physical activity among newly arrived immigrants. Shea and Beausoleil looked at barriers to health and fitness faced by immigrant young people living in St. John, Canada. The participants included 15 recent immigrants aged 12 to 17 years from various countries of origin. All of the participants were first-generation, having resided in Canada less than 5 years at the time of the study. Data were collected

through focus groups and individual journals. The researchers found that immigrant youth shared similar barriers to health and fitness with other non-immigrant youth. The barriers included the high cost of participation in sports and physical activities, unsupportive environments and inadequate neighborhoods, and bad weather.

Additionally, Shea and Beausoleil (2012) indicated barriers that were uniquely tied to the youth's immigration experiences. They were the stresses of immigration, gender, and weight concerns. Clearly, the youth in the study indicated that the stresses of immigration were apparent as they were physically separated from their country, family, and friends. The stresses also related to the adaptation and adjustment to a culture that was totally new to them. In addition, some of the youth also came from societies in which men and women are kept physically apart. As a result, several female participants felt discomfort when performing physically with male students in physical education class. The feeling of discomfort was especially apparent in some of the girls holding traditional feminine values. With regard to being overweight as a barrier, the youth's concerns of excess weight can be tied to their acculturation. They might already be exposed to Western body discourse in which the thin body cult is central. Some of the youth discussed that being overweight can be a barrier to health although they believed that it should not prevent people from being physically active. Finally, the study involved participants who immigrated from various countries for different reasons. Future studies may need to focus on young immigrants from one single country of origin to capture in greater depth the barriers tied to their specific immigration experiences and cultural beliefs.

CHAPTER III

METHODS

The present study employed a phenomenological framework with a focus on exploring the meaning of physical activity from the perspective of Indonesian immigrant young people. The chapter is structured around Crotty's (1998) framework for social science research and outlines important research components under the sub-headings of Epistemology, Theoretical Framework, Methodology, and Methods. Each subsection connects the framework with the purpose of the study.

Epistemology

The epistemological stance for this study is anchored in constructionism. The very nature of knowledge according to constructionism is that the meanings of reality are not discovered, but are constructed by human beings (Crotty, 1998). The construction of meaning requires active engagement in the world. For constructionists, the process of meaning construction always involves intentionality and human consciousness (Crotty). In other words, the process refers to meaning construction intended toward a certain object and operated consciously. The justification of meaning/truth was an umbrella concept. The specific epistemological concept underpinning this study was social constructionism. Social constructionism focuses on social and historical interaction in which people negotiate meaning (Creswell, 2007). Epistemologically, social constructionists believe that the truth is reproduced through human interaction with

realities. Within the understanding of knowledge as socially constructed, it is clear that “different people may construct meaning in different ways, even in relation to the same phenomenon” (Crotty, 1998, p. 9). Particularly, the epistemology of social constructionism considers human beings as actors who define their situation, and therefore focuses on “how social actors recognize, produce, and reproduce social actions and how they come to share an intersubjective understanding of specific life circumstances” (Schwandt, 2007, p. 39). In the current study, youth were viewed as social agents which historically and socially interacted to reproduce the meanings of physical activity.

Theoretical Perspective

Using social constructionism as the bedrock, the theoretical perspective was interpretivism. Interpretivism assumes that human actions embody meaning and that the investigators’ responsibility is to uncover such meaning (Schwandt, 2007). Unlike post-positivists arguing that the role of theory is to explain human action, the central focus of interpretivists is to understand it by looking for “culturally derived and historically situated interpretations of the social life-world” (Crotty, 1998, p. 67). Furthermore, within interpretivism, Crotty identified three prominent philosophical traditions including symbolic interactionism, phenomenology, and hermeneutics. The current research favored phenomenology since it examined the meaning of physical activity as a phenomenon.

Methodology

The methodology of this study was phenomenology, assuming that phenomena become objective realities because of the conscious nature of human beings (Crotty,

1998). In other words, phenomena emerge as meaningful experiences since human understandings actively make sense of them. In qualitative inquiry, phenomenology seeks to understand these conscious, everyday experiences and depict the essence of them (Crotty, 1998; Merriam, 2009; Schwandt, 2007). A phenomenological study focuses on the meaning of a phenomenon as it is socially constructed by individuals (Creswell, 2007). Merriam (2009) detailed that such studies demand a careful depiction of textural description in order to accomplish a structural description. Textural description refers to what appears to be the phenomenon just as it is, while structural description is concerned with the meaning of that phenomenon. Methodologically speaking, bracketing is pivotal in order to move toward a structural description. Bracketing is a way to put researchers' experiences and perspectives aside from the phenomenon under investigation (Creswell, 2007). For Crotty, researchers' knowledge and assumptions need to be bracketed so that they do not contaminate the data and prejudice the experiences. The present study used two bracketing strategies. The first strategy was by "surfacing preconception prior to undertaking research the research project" through the writing of researcher's personal experiences with regard to the phenomena (Tufford & Newman, 2010, p. 85). The researcher used the introductory paragraphs of chapter 1 (pp. 1-3) and researcher reflexivity section within chapter 3 (pp. 57-60) as ways to surface preconception about the topic under investigation. The second bracketing strategy included an ongoing process throughout the study conducted by keeping and maintaining a researcher journal.

Methods

The methods of the study are introduced in 5 sub-sections: Setting, Participants, Data Collection, Data Analysis and Representation, and Trustworthiness and Authenticity

Criteria. The components were designed to accomplish the purpose of the study while utilizing a phenomenological framework.

Setting

The setting of this study was a metropolitan area located in the Rocky Mountain region of the United States of America. The area consisted of 10 counties. According to the U.S. Census Bureau, in 2010 the area was home to 2.5 million people, approximately half of the total state population (U.S. Census, 2010a). Based on the American Community Survey, the U.S. Census Bureau (2012) estimated that the population in 2013 was 2,645,209. The majority of the population was White (70%). Hispanics and Latinos constituted approximately 19%, making them the majority within reported minority classifications. The rest of the minority groups included Black or African American (5%), Asian (3%), and other races (3%). Indonesians represented 1.3% of the estimated Asian population (1,155 individuals) in 2012.

Participants and Recruitment

The participants for this research were immigrants who experienced the phenomenon under investigation, which was physical activity (Creswell, 2007; Langdridge, 2007). For the purpose of this study, 15 Indonesian immigrants aged between 13 and 18 years old were recruited. Seven of the participants were born in Indonesia. Fourteen of them were also from families with two first generation parents.

Further, phenomenological research methodologists suggest considering how a phenomenon is experienced at the level of “immediate experience,” during which the participants experience the phenomenon in a deep engagement (Langdridge, 2007, p. 16). In order to satisfy the immediate quality of the experience, participants who had had

experiences with institutionalized forms of physical culture, such as physical activity were recruited. Physical activity experiences included organized and purposeful (e.g., physical education, sport club, school sports), recreational (e.g., pick-up sports, backyard games), or for exercise (e.g., aerobic exercise, walking, running). Participants who engaged in or with other forms of physical culture such as consuming sports media and information, regularly reading health magazines, and browsing physical activity-related websites were also accounted for in participant selection. Langdridge recommended maximizing variation in terms of demography. By recruiting participants by different gender (8 females, 7 males), sub-race/sub-ethnicity (11 Javanese, 2 Chinese descents, 1 Balinese, 1 Sumatran), and religion (10 Muslims, 4 Christians, 1 Hindu), maximum variation was sorted.

As an insider to the Indonesian community, I had known the parents of the participants for, at a minimum, two years. I also had contact with participants and participants' families at community gatherings. Therefore, my status as an insider acted as an important key in gaining access to an often guarded and even locked community. In recruiting the participants, parents' referrals were considered, in addition to identifying parents who had children aged between 13 and 18 years old. Once the potential participants had been identified, participants' parents were contacted by phone or personal home visits to discuss the research project (see Appendix A for Parent Phone Script). After discussing the project, informed consent were formally sought by having parents give permission by signing the parental consent document.

Once parental consent had been given, youth assent was requested (see Appendix D for the form samples). To begin, I explained to the parents that their child's

participation was also voluntary. In other words, the participants decided independently whether or not they were interested in participating in the study or having their dependent participate in the study.

Parents were asked to facilitate a meeting between the researcher and the child. In the meeting with the participants, I discussed the study and asked if they were interested in participating. If the participants indicated their interest, I explained the voluntary nature of their participation and sought their assent. Youth assent was acquired separately from their parents to limit parental influences on the assent process. Both parent informed consent and youth assent were available in English and in Bahasa Indonesia. The participants and their parents retained copies of the respective document for their personal records.

Data Collection

In phenomenological research, data collection relies heavily on interviews, although other techniques should be considered (Creswell, 2007; Langdrige, 2007; Merriam, 2009). In this study, individual interviews were the primary data source. Additionally, the researcher's journal was considered as supplementary data. The remainder of this section will detail the data gathering process.

Individual interviews. The study employed individual interviews with each participant who had completed the informed consent and assent process. In-depth interviews are the most recommended data collection technique used in phenomenological research (e.g., Creswell, 2007; Giorgi & Giorgi, 2003; Merriam, 2009). Johnson (2001) argued that interviews are advantageous because data are usually related to personal matters including lived experiences. Phenomenological researchers also take advantage of interviews, since such techniques possess the potential to elicit

multiple meanings of human actions (Johnson, 2001). Moustakas (1994) suggested that the way to conduct phenomenological interviews includes informality and interactive processes.

Prior to the actual interviews, pilot interviews were conducted to practice interview protocol and testing questions. The pilot interviews involved two parents (1 male and 1 female) and three participants (2 boys and 1 girl) from different families. Each pilot interview was recorded with a digital audio recorder. The pilot interviews conducted with parents were not transcribed or incorporated into the study for any further purpose beyond practicing the interview (see Appendix B for Pilot Plan).

For the purpose of the study two different interviews protocols were conducted. First, all participants were involved in individual interviews, which focused on gathering data about their physical activity experiences along with the context and situations influencing their personal experiences (Creswell, 2007). The context and situations included the participants' opinions regarding their physical activity, descriptions of physical activity experiences, and identification of facilitators and barriers. Moustakas' (1994) recommendations to use open-ended interviews for phenomenological research were also employed (see Appendix C for Data Collection Guides). Broad questions enable the interviewer to address important components of the phenomenon, and also allow opportunities for further exploration toward obtaining rich and meaningful descriptions of experiences.

The second stage of data collection, involved interviews designed to serve two purposes: (1) conduct member checking and (2) explore ideas about engaging Indonesian immigrants in physical activity. The questions for the second interview were constructed

from findings from the first interviews. Seven participants were selected from the first interviews through purposeful sampling techniques and to additional criteria: amount of information provided in the previous interviews and the young person's willingness to provide more information in the second round of interviews.

Procedurally, after gaining informed parental consent and agreement from the young people the participants were asked to determine the date and the location of the first interview. The interviews with female participants were observed by a female observer. I offered the participants the opportunity to determine if the interviews would be conducted either in English or Bahasa Indonesia. All of the participants selected English. Participants also gave permission to record the interview using a digital audio recording device. All interviews were transcribed by the researcher for subsequent analysis. Although the interviews varied in length (22 to 42 minutes), an average interview lasted for approximately 28 minutes. The total length of all interviews was 10 hours and 16 minutes.

Data Analysis and Representation

Despite a wide array of analysis procedures in phenomenological research (Angrosino, 2003), the majority of the traditional processes include steps to look for significant statements and meaning units, to construct textural and structural description, and to describe the essence of experience (Creswell, 2007). It was anticipated that the data collected in the from participant interviews would provide an appropriate platform to utilize a data analysis procedure suggested by Moustakas (1994), which consisted of three steps.

In the first step of analysis, significant statements and meaning units were determined by performing horizontalization. The idea of horizontalization is that a phenomenological researcher should treat each phenomenon with equal value (Moustakas, 1994). The horizontalization process began by obtaining verbatim transcripts of the interviews and reading each transcript to gain a sense of overall content (Giorgi & Giorgi, 2003) as well as emotional tones (Angrosino, 2003). Next, a coding manual was developed from the interview questions and the transcripts (see Appendix F for Coding Manual and Coding Process). Transcripts were then reread to specifically look for statements related to the description of experience guided by the coding manual. Once completed, the list of statements were reviewed the researcher to determine and remove repetitive and overlapping statements. The result of the procedure was a list of statements which Moustakas called the invariant meaning units of the experience (see Appendix F for the Invariant Meaning Units). Invariant meaning units are then clustered into themes followed by synthesizing the meaning units and themes with verbatim examples (see Appendix G for Theme Diagraming).

The second step in analysis was to construct the description of participants' experience both texturally and structurally. Textural description refers to "the 'what' of the appearing phenomenon...nothing is omitted; every dimension or phase granted equal attention and included" (Moustakas, 1994, p. 78). Textural descriptions were developed by writing up the participants' experiences just as they described them. Furthermore, if textural description relates to what appears to be the phenomenon, structural description depicts how research participants experience it. Structural description, according to Moustakas (1994), "involves conscious acts of thinking and judging, imagining, and

recollecting, in order to arrive at the core structural meanings” (p. 79). In order to begin the construction of the structural description, the textural description of participants' experiences were analyzed in terms of how participants experienced their physical activity participation. In the structural description of the experience, the vignettes about the context of participants' experiences were included.

The last step included the procedure to describe the essence of experience by synthesizing textural and structural descriptions of an individual's experience. The construction of a textural-structural description provides synthesized meanings and essences (Moustakas, 1994). This step is also “the culminating aspects of a phenomenological study” (Creswell, 2007, p. 159). In describing the essence of participant's experience, what it was and how it was experienced from multiple perspectives and reference points were described.

Trustworthiness and Authenticity Criteria

To ensure the quality, two sets of criteria were used, trustworthiness and authenticity. The trustworthiness criteria included credibility, dependability and confirmability, and transferability (Lincoln & Guba, 1986). The authenticity criteria involves a reevaluation of the trustworthiness criteria by focusing on fairness, ontological, educative, catalytic, and tactical authenticities (Guba & Lincoln, 2005; Schwandt, 2007). The following paragraphs describe the strategies to achieve the quality of the study using both sets of criteria.

Despite now being conventional, trustworthiness criteria remain as the major principles for judging the rigor of qualitative research (Ely, 1991; Merriam, 2009; Shenton, 2004). The first criterion was credibility and deals with how research findings

represent reality (Schwandt, 2007). Strategies employed to enhance credibility included triangulation, prolonged engagement in data collection, and researcher's reflexivity (Lincoln & Guba, 1986; Merriam, 2009). Triangulation refers to a procedure of corroborating evidence from other sources to illuminate themes or perspectives (Creswell, 2007). To triangulate, an investigator can use multiple methods, multiple sources of data, multiple researchers, and multiple theoretical perspectives. Specific to the current study, multiple sources of data, from two stages of interviews, were compared with the researcher's journal used to crosscheck generated findings (see Appendix E for researcher's journal example).

The next strategy was prolonged engagement. The idea framing the notion of prolonged engagement is that the researchers will have adequate time to get acquainted with the participants and their understanding of the phenomena under investigation (Merriam, 2009). Merriam suggested that time spent in the field is adequate when researchers accomplish saturated data. Depending on a particular research method, an ethnographer may need years to collect the data while a phenomenological researcher may spend several months to get to data saturation. As an insider in the Indonesian community, I knew the parents and had contact with most of the participants on a number of occasions. I considered that the researcher-participant relationship had not only been formed prior to the study but it had also been engaging long enough for a phenomenological study. Being an insider helps a researcher gain access, acceptance, rapport, and genuine relationships with the participants (Dwyer & Buckle, 2009). The last strategy for credibility was researcher's reflexivity which is included as a section below (pp. 57-61).

The second criterion was dependability which is often equated with reliability. The concept of reliability, however, is not applicable in the current study because human behaviors are dynamic and therefore they become problematic in qualitative research (Lincoln & Guba, 1986). Dependability can be accomplished by ensuring that the process of the investigation is “logical, traceable, and documented” (Schwandt, 2007, p. 299). Similarly, confirmability relates to the quality in which the study is not contaminated by the researchers’ imagination. Dependability and confirmability were established by maintaining an audit trail as in Appendix E (Merriam, 2009) and ensuring the quality of recordings and verbatim transcriptions (Creswell, 2007).

Third, there was a focus on transferability, which refers to the degree to which the results are transferable to other situations (Schwandt, 2007). In enhancing transferability, the task of the researchers is to provide the readers with rich information for the purpose of describing the connection between the phenomena under investigation and the context in which the results may be applied. Following Lincoln and Guba (1986), I enhanced the transferability of the study by making data presentation as descriptive as possible.

The term authenticity, coined by Guba and Lincoln (2008), is anchored in the assumptions of the constructionist paradigm. Authenticity criteria include fairness, ontological and educative authenticities, and catalytic and tactical authenticities (Guba & Lincoln, 2008). The idea of fairness was to ensure “a quality of balance” (Guba & Lincoln, 2008, p. 274). In a qualitative study claiming value-bond, multiple values exist to bring about various and sometimes contradictory constructions of phenomena (Lincoln & Guba, 1986). Therefore, during analysis it was critical to make sure that the researcher neither marginalized nor advanced certain values held by the participants. The

horizontalization technique employed in data analysis helped to ensure participants' perspectives, voices, and representations were treated with the necessary balance and fairness. Another technique to achieve fairness was to obtain informed consent from the participants. According to Lincoln and Guba, obtaining informed consent is not done only through formal, written accounts of the consent given prior to the study, but can be an informal, non-verbal, and continuous effort throughout the study. Ongoing informed consent should be "renegotiated and reaffirmed through the establishment and maintenance of trust and integrity between parties" involved in the study (Lincoln & Guba, 1986, p. 80).

The next criteria included ontological and educative authenticities which refer to "criteria for determining a raised level of awareness" as a result of participating in the study (Guba & Lincoln, 2008, p. 274). The ontological authenticity indicates an increased self-awareness and the educative authenticity emphasizes an enhanced awareness of the position of others (Wilson & Clissett, 2010). Some of the participants became aware of the position of self (ontological authenticity) as they engaged in the interviews. For example, some of the interview questions caused the participants to re-assess their experience with physical activity. Some other participants might take advantage of the interviews to reflect on their engagement with physical activity and talk about significant issues, challenges, and barriers to physical activity. Furthermore, the awareness of others (educative authenticity) was enhanced through the second stage of the interviews where participants had the opportunity to learn about the emerging findings and then know the meaning of physical activity from a broader group perspective.

The last criteria were the catalytic and tactical authenticities which related to the capacity of a research project to inspire action (Guba & Lincoln, 2008). The former focuses on encouraging participants to take action by promoting the possibility for change; the latter refers to facilitating the action to actually be taken (Wilson & Clissett, 2010). Clearly, during the research process the promotion of participants' actions were not an intended outcome. However, it might have encouraged participants to take action (catalytic authenticity). For example, in the second stage of interviews the participants were asked about effective practical strategies for engaging Indonesian immigrant youth in physical activity. Exploring such practical strategies potentially encouraged the participants to try the strategies out, at least for themselves. Furthermore, given limited time and study design, it was difficult to assess the tactical criterion of the study. Following Wilson and Clissett (2010) the results of this study could benefit future research, policy development, and practice associated with immigrant youth.

Researcher Reflexivity

As noted above, it is important that qualitative researchers explore a specific phenomenon and interpret and disclose their own experiences, beliefs, and values related to the topic being studied. For the purpose of the study the term researcher reflexivity will be used to describe and represent the researchers' perspectives in relation to the phenomenon being studied. For the remainder of this chapter my own researcher reflexivity is described.

Like many children in Indonesia, I engaged in various forms of physical activity. I knew I did not look like a physically gifted person, but I always picked sports-related programs for my after school activities. I joined sports teams, such as volleyball and

soccer. These sport required certain physical attributes and abilities in order the participation to be more meaningful. Since I was thin, short, and fragile looking, I was often underestimated by teammates and coaches. In fact, my lower skills in both games inhibited me from being considered as a “real” player. When we had matches, I spent most of the time on the substitute bench watching my friends playing the games. Indeed, I was invisible, but I did not quit. I persistently stayed because my friends were there and I always wanted to be around them.

That was my early sports journey until high school. When I started 10th grade, it was marked as a turning point from sports participation to outdoor-adventure activities. My teenage years were filled up with high-spirit, excessive energy, curiosity, and bravery. I was a delinquent teenager involved in gang activity, alcohol and illegal drug use, vandalism, and fighting. But I attribute my success in getting through all of this youthful crisis to outdoor-adventure education.

In my secondary school, it was culturally prescribed that the outdoor-adventure pursuit organization was a home for troublemakers. I was one of the most enthusiastic participants and served as the chair during 12th grade. Outdoor-adventure pursuit and its educational values helped me to articulate my youthful bravery and courage, my sense of survival, and my adventurous spirit as rich resources for learning about taking risks, making decisions, developing leadership skills, and expanding overall experiences. I also developed a great deal of personal and social responsibility. Physical activity, like outdoor-adventure pursuit, was the salvation of my youth. In turn, the notion of providing education for young people through physical activity always comes to play in my mind.

After high school graduation, I decided to be a professional rock climber. I competed at the local and national levels and won some championships. During my athletic periods, I had been exposed to such values as “doing my best” and “pushing my limits.” After the dream of educating young people had intensively recurred in my mind, I was able to transfer my athletic values into a determination to go to college. In the next academic year, I was admitted to a local state university and attended a physical education teacher program. However, I did not stop my education and went to the United States for post-graduate education. In my PhD program, I have developed capacities to think more rigorously and independently, to critically examine theories, to conduct research, and to contribute to the literature in the field of sport and physical education.

The intention to reflect on my historical events aligns with Foucault’s concept on “technologies of the self” (as cited in McCabe & Holmes, 2009, p. 1522). By examining myself, I have become aware of my multi-layered identities shaped by social conditions such as being involved in sports teams, having dealt with my troubled youth periods, being saved by outdoor-adventure education, and earning privileges in academe and education. I acknowledge that these conditions have helped to trigger the inquiry in this study. In addition, I understand that this research is not value free. In other words, I recognize that I possess values, preferences, prejudices, and powers which cannot be made irrelevant to this study.

Furthermore, Mertens (2009) stated that a study should involve evaluation of power differences. In being reflexive, I try to safely acknowledge and accommodate power differences between the youth and I. I also acknowledge how I work “at the hyphens”: exploring the power dynamic within self-other, and me-the youth (Fine, 1994,

p. 70). For example, being an adult and positioned in higher education can be a source of power in research-related social interaction. In an adult-controlled world, my age infers more opportunities, mobility, and authority than in the case during the adolescence.

In addition, power also relates to privilege so that people with privilege usually have power over others. I possess some privilege that the participants may lack, especially those related to racial/ethnic identities. The multi-cultural/racial characteristics of Indonesian society are also reflected in the population of this study. The study participants consist of young people whose ancestors have Chinese, Malay, Arabic, Australoid, and Javanese origins. The youth also speak different ethnic languages at home, have ethnic food preferences, and practice different religions. Despite the diversity, I represent dominant groups back in Indonesian society. I was born to Javanese parents and grew up as a Muslim on the island of Java. Within the nation with the largest Muslim population in the world, Javanese is the major ethnic group (Phillips, 2005) and holds central roles in modern Indonesian politics, economy, and culture. I acknowledge my ethnic and religious backgrounds as sources of privilege as well as sources of power. I understand that I should not let the frequent ethnic tension and minority intolerance in Indonesia play out to generate power differentials between me and the young participants in this study. I should be able to show the youth that my social identity can be a source of productive power in our interactions.

Finally, my privilege in academe situates me at the center of knowledge reproduction. In Foucault's idea, the existence of power relies on knowledge reproduction and its use in various discourses (McCabe & Holmes, 2009). At this point, my knowledge about young people, physical education, physical activity content and

pedagogy, and research methodology are also sources of power that have potential for justifying and substantiating control over individuals and groups. I do not deny these facts. Instead, I should be able to navigate them, following McCabe and Holmes, toward the productive aspect of power.

CHAPTER IV

RESULTS

The purpose of this study is to examine what constitutes the *experience* of physical activity for Indonesian immigrant youth. More specifically, the study focuses on (1) opinion about physical activity among Indonesian immigrant young people, (2) their experiences with physical activity, (3) external influential factors of and barriers to physical activity participation, and (4) effective strategies from the vantage point of the participants for engaging Indonesian immigrant young people in physical activity. Using tenets of phenomenological research, analysis revealed four major meaning units/themes including: meanings of physical activity; physical activity experiences; influences and barriers; and strategies. This chapter describes the meaning units/themes through the representation of the product of horizontalization, textural and structural descriptions, and the essence of physical activity experiences.

Horizontalization: Meaning Units for Physical Activity Experiences

The product of the horizontalization process was the construction of meaning units or themes. In this section, the presentation of the meaning units will be in a simple format. Chenail (1995) recommended that data presentation in qualitative research should range from most simple to most complex. The following table describes the meaning units (themes and sub-themes) along with verbatim examples from the interviews.

Table 1

Meaning Units and Significant Statements for Participants' Physical Activity Experiences

Meaning Units		Verbatim Examples of Significant Statements
Themes	Sub-themes	
Meanings of physical activity	Opinions	Going out, you're moving you're healthier. <i>Indonesian context:</i> going outside, moving.
	Forms	It's to workout, to exercise, sport is physical activity <i>Indonesian context:</i> bike around, walk outside, PE
	Purposes	To lose a little of weight, have fun. <i>Indonesian context:</i> not really thought about health
	Significance	Important to keep a good of exercise but not priority.
Physical activity experiences	The outset	It's self-motivated, to have fun, my friends. <i>Indonesian context:</i> I started climbing trees.
	The experiences	Go fishing after school, we play some basketball. <i>Indonesian context:</i> a gym class, swim a lot, soccer.
	The likes	It's fun, feel good, it wasn't hot, competition.
	The dislikes	Conditioning just kinda inert me, we got third place.
	Continuity	I run in America, I still climb trees here.
	Discontinuity	My growth, I'm older, technology, no beaches.
Influences and barriers	The influences	My friends asked me if I wanted to join, my mom could come to my games, my coach.
	The barriers	Mostly physical, when I need to babysit, homework.
The Strategies	Community outreach	Have a gathering, talk to the parents, they know what they like/dislike.
	Outreach tools	Talk to them, make a flyer, internet's really big.
	Program features	Community wise, to be appropriate enough, language.

Textural Description of the Physical Activity Experiences

Derived from the horizontalization product, the data representation further depicts meaning units/themes in more detail. The participants' physical activity experiences will be described texturally. The data representation will also include their experiences prior to immigration in order to represent a more complete description. The following paragraphs are the textural description of the experiences.

The Meanings of Physical Activity within the American Context

One aspect of the study was immigrant young people's opinions about physical activity (Research Question #1). Most second generation participants had spent much of their lives in the United States. The length of residency varied from 6 to 16 years for first generation participants, but on average they had stayed for 10.5 years. In their new home country, they had participated in physical activity, providing contact with American culture. They also created *the meanings* ascribed to their participation. The meaning of physical activity consists of five sub-themes: "opinions," "forms," "purposes," and "significance" of physical activity.

Opinions. One fundamental element of participants' opinions about physical activity included their view of corporeal bodies. They considered material aspects of the body as essential in the construction of the meaning of physical activity. More specifically, the elements of corporeal bodies, such as moving the body and situating it in outdoor settings, were described when discussing the meaning of physical activity with all the participants.

The participants reported that physical activity was about using and moving the body. Bintang shared her idea that “physical activity to me means it’s like use and move your body.” Kasil noted that physical activity “means to me that when actually use your body. Let say that you go running, jogging, basketball, swimming, anything like that. Really, when you use your legs, arms, and brain. That is what I think physical activity pretty much.” In addition to using and moving the body, Unggul valued intensity and practicality when ascribing meaning to her physical activity. She said, “Physical activity means to me getting physical and getting heart rate up. Something you do hands-on.” For Hadiyah, the intense body movement meant energy expenditure: “It requires energy to do it.”

Although one can technically participate in indoor physical activities, most of the participants referred to physical activity as getting the body outdoors. Kawruh said, “Physical activity just means to go out and be outside and not be inside, just exercising being outdoor.” When conducting a member check, further inquiries were made into why getting outside was central to the meaning of physical activity. The participants again responded that physical activity should be done outside the house. The majority of participants lived in apartments, mobile homes, or rented small houses in which indoor physical activity is restricted. This was especially true for major sports, as Serbu mentioned:

I don’t think your mom lets you dribble the ball or kick like the soccer ball around like practice time baseball inside. So all those people play main sports they have to be outside to practice cause some time your mom just yell at them for doing it inside.

Moreover, they perceived their housing conditions as restraining not only physically, but also psychologically. Serbu described, “If you’re inside, you’re like dumb. It’s like

you're surrounded by the wall." Kasil shared his family environment: "This is the strict household. When my dad says no, I can't go out." In contrast, they felt that being outside the house environment was liberating, especially when doing physical activity. Kerang said, "It's more open space and more freedom."

The core of physical activity, focusing on the moving body, as determined by the participants, essentially involved the corporeal body. When discussing the body during the interviews, the participants tended to refer it to flesh, bone, and heart rate. In other words, they viewed the body from a naturalistic perspective. Furthermore, there appears to be a clear connection for them that physical activity is a bodily practice which takes place outside the home. Homes might physically (surrounded by the walls) and psychologically (strict household) restrict these young people, so physical activity was an important outlet to what they called "freedom" from those restrictions.

Forms. The forms of physical activity included sports, exercise, and physically active recreation. The participants were aware of the many forms of physical activity. Linciah considered that physical activity could range from non-organized to organized activities.

You can do stretches, yoga and that could be considered physical activity. And then like if you're at school also you play sport and that's considered physical activity cause you're moving your body and you're doing activity that includes moving your body and that could be counted as physical activity.

Hakeem suggested that the forms of physical activity could also include unstructured play, sports, and exercise: "Being physically active really from just playing in the park or doing sport or really working out." He also underlined that to be physically active did not always require participation in organized and fee-based physical activities.

Like if you don't go to the gym, you can just go out playing touch football with your friends during recess or playing basketball for fun with your friends or just going out, taking a hike enjoying the beautiful country or jog into the neighborhood, you know, stuff like that. You know, you don't have to go out and spend thousands of dollars to play with a competitive travel team to get physical activity...I think just going out and being active is what physical activity is.

The nature of the participants' opinions about the forms of physical activity was typically generic but appeared genuine. In other words, they might identify the forms of physical activity through an intuitive process. This way of identifying suggested that the narrowed forms of physical activity pervasively mediated by health discourses might not significantly impact the participants' everyday experience.

Purposes. The participants aimed their physical activity participation at two overarching purposes: physicality and psychosocial outcomes. Physicality includes skill development, health improvement and maintenance, and ideal body shape. Psychosocial outcomes are enjoyment, socialization, and value transfer.

With regard to physicality, those who participated in competitive physical activities tended to have skill development as their major factor. For example, Unggul shared her experience of joining the school team. At first, she played basketball during recess until the basketball coach saw her playing and asked if she would like to join the team. Unggul accepted his offer because she wanted to play at a level beyond pick-up basketball. She detailed her story:

He was outside when I played. And he would always watch me and encourage me to shoot more. And he did that he said, 'Hey, you should join the team.' And I was like, 'What team?' And he said, 'You're great.' And I said, 'No, I'm not.' 'But you are. You should go join the team, Farmland team.' And so he put me on the team. And he gave the jersey and he said, 'Come to practice tonight.' And I kinda practiced and that's how I got in the team.

For the participants who did not participate in competitive sports, physical activities tended to be aimed at health improvement and maintenance. Omar tried to be physically active when the flu season began. He intended for his physical activity to improve his health: “When it comes to stamina and just like probably preventing cold cause I’ll have a stronger immune system.” As long as the weather permitted, Joy biked to school as his way of “staying healthy.” Rarity shared a similar story about maintaining health through physical activity:

For me it’s just to keep healthy and like because I know it’s like really important. Especially in science we learn about it and stuff and how important physical activity is. So, I think on a health aspect to make sure that I’m like active that’s very important so that I’m healthy and it’s beneficial for my health.

Ideal body shape was another stated purpose for being physically active. Grace began her participation when she developed feelings of being perceived as overweight. She said, “I start working out more. Because I’m very out of shape person.” Damai was also aware of his body shape. He occasionally went to a nearby gym because “I wanna stay in shape, build my muscle since I’m really skinny.” As a student athlete, Hakeem understood the important of having the ideal body shape for the sport he played:

I’m a short guy. I’m 5’6”. So, when you’re trying to play sport with people who are 6 foot or so it’s kinda hard to compete. Try to match what they can do, especially with hitting the balls as hard as I do, throwing as hard as I do. So, I think I wanna go to the gym and workout and get big.

In addition, several participants discussed their participation as fulfilling their psychosocial needs. They considered participation in physical activity to be potentially joyful. Kawruh participated in intramural physical activity to have fun, and said, “I did it mostly for fun cause, like, the intramural in my school is very laid back so it’s nothing like too serious but it’s still fun.” The participants enjoyed physical activity as a way to

temporarily discharge themselves from academic commitment. Bintang shared her reason why she participated in physical activity:

It's like a break time for me. That's what I mean. I just play around with my brothers cause about the stressful like tests and things from school. Now you have a break and I can get things out of mind and just have fun and play. That's what it means to me.

Participants who participated in outdoor activities aimed their participation at having nature and wilderness experiences. Kawruh noted, "I like snowboarding because it's out, it's out in the mountain and I can enjoy the view and stuff, playing snow." Hadiyah, who arrived in the United States about a year ago, described her enjoyment of hiking:

You got to see like the view from top, from up top, you know, cause we were really up there and people were down there. And it's really cool. And you got to see glacier and I haven't seen glacier before in my life because there is no glacier in Indonesia. I mean there is but it's all the way in Papua (the only island that has a mountain with snowcaps). But yeah, it was pretty cool and then we got to see like trees and lake and stuff like that.

Another psychosocial aspect of physical activity included the need to connect with peers. Kerang considered her participation to be meaningless without her friends. To her, physical activity "means getting active, getting up like with other people." Damai used indoor rock climbing to socialize: "I get to play with my friends to see like who can race to the top, the fastest." Kawruh noted that having a social connection with seniors was important. He used his intramural activity as a method of peer connection:

How you can meet a bunch of other kids from the school because usually like in a school of 5000 you can't, you don't really see a lot of people like, you see a lot of different people but like, I don't know how to explain it. If you play against seniors and juniors and usually you don't have the opportunity to talk to like upper class men so then yeah. There is a chance to stay interact with upper class more.

Participants also noted that their participation enabled them to learn values embedded in physical activity. They explained how they were able to transfer such values to other

parts of their lives. Murni believed that physical activity could potentially instill values of time management and being a team member. She shared:

I think it has to be a component in everyone's lifestyle. You have to be, it teaches you to be motivated and time management teaches you a lot of may be if it's a team sport teaches you how to be a team player and how to contribute to a team. Hmm, it teaches you a lot, I think, that you can apply outside of physical activity into or like schools or anything.

Murni also described how she had been able to transfer learned values of teamwork from physical activity participation into school projects.

When you're working they put you into teams to work on a project. So each member has to bring something to the table and hmm...bring something to the table so I mean experiences just like in team sport can be applied to this situation. I've done team projects at school. So I know that each member has a paramount role into play. So, I wanted to contribute the projects.

Serbu aimed his participation at gaining the value of competitiveness. He argued that competition could facilitate his development as an individual. It is noteworthy that the participants had different purposes for the same form of physical activity. Having multiple purposes for one activity indicated that youth recognize the multiple benefits of physical activity.

Significance. Despite all participants having physical activity experiences, the significance of those experiences varied across individuals. Significance has been categorized into two groups: important and less important. The participants who took part in more organized and competitive physical activities tended to see physical activity as vital. Those who enjoyed more informal, non-organized physical activity would likely consider it as less substantial.

The participants reported that physical activity was central in their lives because of its embedded values such as competition and teamwork. Others considered their

participation as a means to fight against racism and gender bias. Serbu described his idea that adolescent life was filled with competition, and that physical activity had helped him become a competitive person.

I think competition is important to me because like, I think kids are at age right now all about competition. Like if you couldn't do something and another person can. You have to, like you're trying to see if you can beat that person or that person's gonna beat you. Cause in their mind they're like. 'oh I'm gonna beat you today, I'm gonna beat you today.' Like, 'I wanna score better, I'm gonna like outrun you' or something. Then in your mind, you're like, 'I'm gonna beat you today and I'm gonna score a lot more point. I'm gonna beat that person and strive for your next score.'

After giving up other physical activities he had previously participated in, Kasil started to become engrossed with basketball. He shared his feeling of how basketball became priority in his life when he said,

I have a feeling in my gut that I can make basketball my number one thing, number one priority. As long as I have a basketball in my hands, not in my hands at this moment, but as long as I actually know the basic of basketball and I just know that. I'm all good.

Physical activity was also essential for Lincah because of the perceived benefits of being a team member. She identified that team work allowed mutual support and interdependent work to happen. She detailed:

Physical activity is meaningful in my life because it's like a part of my life. I'm a part of my team that I play on and then it's like with my team members and it's just a team that I'm on that I can rely on my members and everything. It's really a part of my life kind of.

Kerang considered physical activity to be important to her because it could be a vehicle to fight against gender and racial discriminations. She reported that discrimination existed in competitive sports at her school. She said that she saw student athlete recruitment based on race. She also shared her experience of witnessing a group of female students propose a girls' lacrosse team to her school's physical activity leaders and then seeing it

be rejected without a clear-cut explanation. In Kerang's account, physical activity could be an important vehicle to establish respect and to prove ability with regard to gender and race:

I guess it's about the fun. And it's also about respect and working together, helping other people, and not just sticking out with your friends but with other people who are in your team. Participating in other activities and proving to those people that you can do something that what other can't do.

In contrast, about half of the participants considered physical activity to be less important. They participated in non-organized physical activity on an occasional basis.

Omar shared his opinion about the place occupied by physical activity in his life:

Well, personally, physical activity doesn't really, isn't really big part of my life. Hmm, I always kinda hated it and tried to get away from it in my classes and well that's my personal opinion. But I think that is a big part of a lot of people's life and it also keeps you healthy but I don't really believe in doing it a lot.

Bintang had tried a couple physical activities in the past. She felt that it was too demanding to commit to physical activity, especially the competitive ones.

To tell you the truth, when it comes to physical activity like sports, athletics or hobbies, I don't find myself in those places because I just, I can't, it's just too much work. Cause like you also have to do homework and you have to prompt the next schedule, OK? When I get home, I have to go softball or like volleyball practice and then I was like, 'oh my gosh I came home at 8 o'clock' and you haven't even done your homework. So, I think doing something like athletic is very hard to maintain with all the classes I do, especially in high school. Because like, I mean I know it's high school and everyone's like it's easy but I mean it's high school. Are you going toward college? So, it's kind of you put a lot of pressure and then you just kinda like wanna try to do it. Like I don't know if I can do it. It's kinda I don't know if I can maintain two things at once. Like you know, so you just it's hard because being like in athletic or like kinda like sport because you also like have to do score. Because at school like if you got bad grade you can't play. It's like vice versa. You know, so I haven't been really into physical activity I guess.

Furthermore, the centrality of academic commitment seemed to be typical among the research participants. Such commitment took up much of their spare time and had

become the reason why physical activity was less important. Rarity described her opinion in the following:

I do physical activity when I have the time to. So, first comes first is always the school and then like, and then thing I have to do is extracurricular that I involve within school and then thing like religious studies too I do. And if there is time, I can do physical activity but there really isn't during the school year because I get so busy with school and club and stuff like that. So, when it becomes a priority usually during the summer time.

The degree to which the participants valued physical activity obviously varied from one to another. Approximately half of the group considered physical activity to be important. The fact that these young people participated in more organized physical activity indicated that such activity might have a critical role in instilling the instrumental values of physical activity. Contrarily, those who saw physical activity as less important, despite knowing the benefits of it, still participated in physical activity but with less emphasis on competition and organization.

The Meanings of Physical Activity within the Indonesian Context

Seven participants are first generation immigrants with the majority having had Indonesian physical activity experiences during their childhood. In addition, other participants (first and second generation) had visited Indonesia several times. They usually stayed there all summer long and had opportunities to participate in physical activity. The following section describes *the meanings* ascribed to their physical activity participation within an Indonesian context. It is noteworthy to highlight that they captured less descriptive meanings compared to their American ones. Regardless of the limitation of recalling a more complete picture about their Indonesian experiences,

participants were able to convey aspects related to physical activity. The sub-themes were developed to describe their meanings of physical activity in this respect.

Opinions. There are similarities in and differences between the opinions of physical activity within Indonesian and American contexts. The similarities include how the corporeal body had been present in their meaning-making of physical activity. Within the Indonesian context, the participants defined the the body movement that takes place outdoors as the essence of physical activity. Serbu arrived in the United States when he was 5 years old and recalled, “I think physical activity back then to me would’ve meant to me like just to go outside, like bike around maybe or just walk outside or be outside.” Grace shared, “I feel like in Indonesia, physical activity is just like being outside and you’re like outside a lot.” Kasil visited Indonesia several times and noted:

When I was in Indonesia, it was really physical activity 24/7 either you’re moving to go somewhere or you’re just staying at home which I really did not like staying at home. Cause it was sunny outside. They were a lot of people outside.

Despite the presence of the view of corporeality, it was not prominent in the interviews. Their early childhood development, as well as their short visits, could have hindered their exposure to the discourse of the corporeal body surrounding physical culture in Indonesia.

Forms. The forms of physical activity in Indonesia consisted of at least sports, exercise, and physically active recreation. Both organized and non-organized physical activities are also available. Those who visited Indonesia temporarily tended to recognize only informal, less structured physical activity. Unggul went to Indonesia last summer and observed the physical activity in her neighborhood:

In Indonesia there is no park, you know. Like we played in the streets. It wasn't an organized game. Like there was just kids screaming, kicking the ball, you know

making the neighbors mad. That's all I saw. Like it was just wild. It wasn't as much as scoring the ball. It was just about like 'let's go hit him.' It wasn't anything professional. It was just kid playing.

Several participants also shared the idea that compulsory physical education and other mandatory extracurricular activities (boys and girls scouts) could be considered physical activity. These school-based activities typically included all forms of physical activity.

In addition to less structured play, informal games, and educational physical activity, participants reported physical activity as being manual work. It is common that Indonesians would rather manually perform much of their daily activity, with the participants in this study considering the ubiquity of manual work as physical activity.

Rarity shared her memory of her visit to Indonesia:

Well I remember that my grandpa liked to walk everywhere and to bike. So, there is a little like market next to, in our neighborhood so we'd like to walk there all the time. Hmm, we would try to walk more often like especially cause the car and stuff get really busy. So it's easier to walk places.

Grace observed the difference of walking activities in both countries. She said that the pervasiveness of walking in Indonesia was to get places such as shopping, visiting relatives, or going to a place of worship. In the United States, people, including herself, walked with the purpose of exercise, as evidenced in the following snippet:

In Indonesia, you could be like, I don't know. You could just be like, okay everything is really close in Indonesia. So, you could just walk there. And that's physical activity to me but here is different. Cause like you can't just walk anywhere else. That's weird. I don't know but people just don't walk here. They like to go to park and walk. It's different I think cause it's like, it's more physical.

Short duration visits and childhood development among the research participants limited their navigation into Indonesian physical culture. In fact, organized physical activity for these participants was uncommon other than the ones provided by schools.

Purposes. While the purpose of physical activity participation in an American context included physicality and psychosocial outcomes, in an Indonesian context they tended to focus on psychosocial outcomes, such as enjoyment and value transfer. Kerang immigrated to the United States at age 11 and explained her purpose for participating in physical activity prior to her immigration:

I just thought the fun in it. So not really thought about health or anything but now that I think about it. I should probably think about that. But back then I just think about how fun it is. Just playing around with my friends, playing around in the mud, climbing walls, avoiding obstacles, even though for teachers say this is for physical activities or physical movement to make you healthy we didn't really pick such of that. We just say oh this is fun.

Hadiyah participated in physical activity to learn about the values of time management. She described how she had been able to transfer lessons learned from physical activity to real life. She shared the following:

To me it's like keeping me happy, keeping me on schedule, you know. Cause like I learn to manage the time and do my homework in Indonesia because I have like courses everyday till I had to manage when to do homework and when to play, when to like do sport, and do my courses stuff like that.

None of the participants mentioned purposes related to physicality when they were in Indonesia. Much of the purpose of their participation was to have fun or to transfer values (i.e., time management).

Physical Activity Experiences within the American Context

Another key concept of phenomenological research includes the description of participants' *experiences*. The researcher looked at the Indonesian immigrant young people's participation in physical activity (Research Question #2). The experience of physical activity included sub-themes such as "the outset," "the experiences," "the likes," and "the dislikes."

The outset. Physical activity could include self-motivated or socially mediated participation. Some of the participants admitted that self-motivation was pivotal when participating in physical activity. Murni shared:

Motivation for sure. I wish there was like, I mean mostly it's self-motivated by wish. There is like others cause I think. It starts with yourself but to be more active and how to change your lifestyle it starts with yourself cause you have to want to continue to do it. So I think yeah, you have to be passionate about it.

Kerang echoed Murni's statement related to having a passion for the activity at the outset:

Well, I love dancing. That's the first start. I really love dancing. So I kinda like, I have been dancing a lot with my friends but I need to learn more about dancing. That's why I join the team and they taught me how to like do all the moves better perfectly, more smoothly than what I usually do doesn't motivate me more because I like learning new things. I like getting active with everyone and helping each other and people helping me to make our performance amazing.

Unlike Murni and Kerang, Serbu started basketball as a way to spend his spare time. Now that he had become a serious student athlete, he reflected back and shared:

I think most of it was me not like going home and not having anything to do. Like my dad always complains that if I'm home I just watch a lot of TV or play a lot of games. So, like it was a big lead on me actually going to school and doing the activity. Cause every time at home I'm probably too lazy to study or something. So, I'd just be like lying around my bed or like sitting on the couch watching TV, watching movies. And so when basketball opportunity came I thought, 'hmm, this is something that I could do after school so that I could like keep my journaling and go keep my energy like do something that would actually be meaningful to my life than just sit around and watch TV.'

Other people in the lives of the participants were said to be influential, in that they inspired and encouraged physical activity participation. They were peers, parents, and coaches. The majority of the participants identified that peers had introduced them to start participating in physical activity opportunities. For example, Rarity had been inspired to participate because her friends were physically active:

I have friends to do a bunch different sports. My friends like every kind of sport basically. So I'm surrounded by people that do sport too. So it really like inspires you I guess or encourages you to do sport yourself.

Additionally, parental authority was central in Indonesian family culture. In the United States, some of the first immigrant parents still valued an authoritative style when it came to raising their children. Despite having enjoyed swimming lessons for four years, Bintang acknowledged her mother's role in making her join the activity for the first time:

What led me was that my mom thought of that idea. I didn't. I was like, all of a sudden, she told me, she was like, 'hey I'm gonna register you for swimming lessons' and I'm like, 'oh okay.' I didn't know what that was. I just wanna [long] with it. And then she was like, 'okay.' I mean nothing really inspired me or catch my eye. It was just, okay.

However, others identified that parents played important roles in helping them start the participation by being role models and/or providing resources. Hakeem's father who once played baseball had been the inspiration for him: "The other think is my dad played baseball. So, he's, he's been the role model for me." Unggul said that her father had invested his time to introduce her to basketball: "Because I grew up with him, going to the park, playing basketball. He kinda saw basketball in me. He said I was talented in basketball."

The participants identified coaches as significant people who led their participation in competitive physical activity. Serbu mentioned that his coach was the one who first recruited him to play for the school team. Unggul's coach saw her playing basketball at recess and then asked her to join the team. Overall, participants described that their coaches actively encouraged their participation. Lincah stated:

Because I was in track last year and like the coach wanted me to play again because he knew I was gonna get points so he told me to play again. So, I just did to get us points and another like banner for school cause when we get banner, we could get more. So I just played.

At the outset, self-motivation and social mediation played critical roles for physical activity participation. More specifically, almost all participants mentioned the role of their peers in helping them start the activity, a fact that accentuates the notion that peer influence is crucial in the lives of young people.

The experiences. The participants self-reported that they engaged in both competitive and non-competitive physical activities. Five of the 15 participants participated on K-12 school varsity teams (baseball, track and field, volleyball, and basketball). Several noted that they also participated in less competitive physical activities such as flag and powderpuff football. All of the participants had experience with non-competitive physical activities.

Hakeem was a baseball student athlete. He stated that he had enjoyed the activity since he was five or six and “I’d just been playing, practicing...and right now playing for Greenland High School.” Linciah explained that she was part of the school track and field team and had competed in a district-wide championship. She said, “I ran a 4x100 meter relay and a 4x100 hund (hundreds), no, 200 meter relay and then I did triple jump for my events.” In addition, Linciah was planning to participate in the upcoming volleyball season: “I’m playing on a recreation team right now and we’re playing against high schoolers which is really fun just to get more experience and practice.” Serbu, Unggul, and Kasil represented their schools through basketball. At the time of the interviews, the season was about to start. Serbu would be on the school team for the first time, whereas Unggul had been on the school team previously and explained that she was again striving to join the varsity team this year. “I want to join basketball team, cause I’m a senior now and I’ll start at varsity.” Kasil played on the A team (advanced team) last year and had

decided to play on B team because of his injury: “I’d rather just be on B team...I can’t run as fast as I could because of this (showing his hip).” In addition, Kawruh and Murni joined less competitive physical activities at their schools. Kawruh played flag football and Murni participated in powderpuff. Murni reported, “Last week I actually played powderpuff which is girl football, football for girls. For junior and senior girls and we were put into teams and it’s like this whole competition and for home coming.”

The remainder of the youth participated in non-competitive physical activities only. Participants noted that school-based programs were the primary opportunity to learn about and to do physical activity. The majority had physical education experience from American schools. Bintang mentioned, “Yes, in school it’s required 1.5 credits to graduate for PE. So, I’m like OK, I’d rather take PE like freshman and like sophomore years.” From physical education, Grace had learned the importance of being physically active:

I guess I learned to not be so lazy. Cause in my opinion, gym is all about just like working out or just like exercising and improvement on your body. So, what I learned from gym is just like not just linger around all the time, just like to get your heart pumping or just in general moving. So, that’s what I learned in gym.

Some participants were also involved in extracurricular cooperative physical activity programs. Kerang described her learning experience as a school dance team member: “Right now we are learning two dances that we have to perform next week actually. It’s jazz dance and hip hop dance and we are dancing with hoops and it’s really fun.”

In addition to school-based physical activity programs, some of the participants took advantage of physical activity opportunities offered through the city. Bintang and Damai took swimming classes. Joy had participated in martial arts at a nearby recreation

center. He said, “I started doing karate before my 6th grade year during the summer break yeah and then I started doing that until, just last year.”

Finally, about half of the participants reported participating in more recreational, non-organized physical activities. In this form of physical activity, family provision and peers were central to their engagement. Omar’s family enjoyed outdoor activities, which had led to his participation:

My family has gone hiking. My dad really loves hiking and we camp a lot. Personally I don’t really enjoy camping but sometimes hiking is fun when there is a lot of like things to keep me occupied there such as various plants or the terrain.

Rarity played pick-up soccer with her friends. The game was part of an Indonesian community gathering that she attended. She shared her experience:

Well, I guess when we have Indonesian parties like with a lot of Indonesians. We tend to like start doing exercise. Like involuntary we started a soccer game or something like that. So, last time I remember we did like a soccer game all together.

Overall, the participants noted a number of physical activity opportunities, which were major sports and main recreation pursuits in the United States. Social institutions, such as schools, played a central role in facilitating participation, which was especially apparent among those who joined competitive sports. Despite having less crucial roles, other social institutions such as local government, family, and peer groups served as facilitators for youth participation in non-competitive physical activity. Several participants even considered that family and peer groups to be reliable resources for participating in cooperative, recreational activity. The description of participants’ experiences showed how they were well-informed in navigating themselves within the American physical culture.

The likes. Analysis showed significant evidence of the important role of fun in the participants' experiences of physical activity. Damai stated, "I guess, swimming. It's pretty refreshing, fun." Similarly, Joy stated, "I got feel a lot happier after the karate." Hakeem enjoyed baseball because the activity could be an arena to demonstrate his skills and competence. As a sophomore student, Hakeem was placed on a team with seniors. He shared his feeling of delight and happiness:

It's fun, it's fun to show out, go out there and just show what you can do. You know, just recently, I played with varsity. So, there were 17, 18 years old playing out there and I'm a sophomore, 15 years old. So, it was pretty nerve but I had really fun playing and I did, I did exceptionally well. I think so and it was just a fun game to play.

Some participants expressed their satisfaction from enjoying the characteristics of the activity. When biking to school, Joy loved the morning atmosphere: "it's like not that much cars and it's really cold in the morning and I really like the cold mornings. It's very quiet outside." Omar hiked numerous trails during the hot summer days. One of his favorites included hiking along the river that had plenty of shade. He illustrated his experience:

Well, we hiked there and the place was cool and we did stuff and there was a river, it was cool. I liked that hike because it was cool. What I mean by cool it's like cold. It wasn't hot. There was shade and the river was nearby. It was giving us a lot of like coldness or whatever you call it.

The characteristics of physical education classes also influenced how the participants enjoyed the activities. Grace considered herself a physically unskilled person and felt more comfortable within same-gender physical education classes. She reported that she would be less worried about being teased over her physical performance. She said, "I like the fact that it was an all-girl class. Cause it's just like, I don't know. We were all just in

the same level.” Similarly, Bintang liked her physical education class because it was designed to meet individual interests:

I like the way we do the activity. Some classes like do regular activities like basketball, and football, and soccer meanwhile we can do like tennis, bowling, and like badminton, and something. It’s different from other PE classes cause it’s called individual sports.

The powderpuff game at Murni’s school was a competitive event. Despite the competitive features of powderpuff, Murni liked how it emphasized cooperation. She described her experience, noting, “That wasn’t just, that wasn’t just so competitive. The part of the fun was to be competitive but it was also just to have fun with junior and senior girls and like cause it’s a friendly competition.”

About a half of the participants mentioned that they liked to engage in physical activity as a way to socialize. Bintang considered herself a private person; nevertheless she enjoyed the “free time” in swimming as an opportunity to make friends. She said, “When it’s free time you could swim freely for like 30 minutes or you could do whatever you want and you get to meet new people.” In addition, the Indonesian community regularly hosted gatherings for all ages. Rarity liked the physical activity part of such events because it overcame boredom and brought people together. She illustrated her experience:

It kinda just like brings us like, cause a lot of time at Indonesian parties, we just like sit around and talk and eat and that can get like boring. So when we do physical activities, like everyone’s participating and everyone’s excited. And it’s everyone’s watching. So it like brings us, everyone together so that, cause we usually split up into like adults and kids. But then when we do play soccer and stuff everyone wants to participate. So it’s a universal thing.

Furthermore, body shape appeared to be important form of capital among adolescents.

Damai used gym machines to build his muscle because it helped him create an ideal body

image. Through the ideal body, Damai expected to be increasingly visible in his school community:

I guess you look bigger than usually are so and people like that, like big body and stuff like that. I guess it's for popularity and social media... You don't want people to think that you're just a crony kid, not getting enough exercise and just lazy and stuff like that.

The participants enjoyed participating in physical activity for different reasons. Almost all of them mentioned doing physical activity as a way to have fun. Some participants also liked the characteristics embedded in the activity (e.g., competitiveness, cooperation, same gender physical education class) while others enjoyed the social dimension of physical activity participation (e.g., peer networking, adolescent-adult connection, social visibility).

The dislikes. The participants also expressed what they liked the least about physical activities. Despite the fact that the degree to which participants disliked the activities varied individually, about half of the participants considered the dislikes to be an inherent part of the activities. They then retained their participation. The other half chose to quit or switch to other types of physical activity.

Although enjoying competitive sports, those who were on varsity teams tended to disfavor repetitive practice and rigorous physical training. Hakeem illustrated what he did not like about baseball practice:

Going out there and just doing the same things over and over again and conditioning. All cause hmm, I don't know. I mean I like, I like that. I like to do that. I like to go out practice but probably conditioning just kinda inert me, or not I don't know the word is, but kinda like selfish or somethin'. Saying that I'm too good to practice little thing like hitting of a tee. So, I don't know. I'm trying to change that mentality. Cause even, even the pros, you know, Tulowitzki hits of a tee everyday. And he's a pro. He gets paid million of dollars to play this sport and he's astonishingly good at it. So, I wanna try to change that mentality. And conditioning, I don't like running. I have athletic, what's it, what's called?

Asthma or what's called? Hmm, I don't know, I have asthma condition where I, where [inaudible] and run. I get wheezy. I get, it's hard. So, that kinda hard for me to do.

Linciah loved running, but long distance running in a competitive environment was too challenging. She described her feelings about participating in a 4x200 meter relay:

I think the least was about, was my 4x200 meter relay because when we were there different teams like this an A team and a B team and we were the A team and where that had a lot of pressure and then I do not like running the 200 meter and it was really hard running back because we were in the A team so that was the fastest we, so we made sure that we stayed on top and it was really hard. The hard thing was like running long distances isn't my best and then I run short distances better than long distances and 200 meters is pretty long if you run in the track meet. So, it's like, I do not like it.

Dealing with failure had left several of participants feeling frustrated. Joy practiced intensively and tried hard to pass the test for his red belt. Joy said, "I forgot the katas in the test so I didn't pass." Being frustrated, Joy quit karate. Also, Hakeem told the story about his frustration when he failed in a game:

I get frustrating when I can't, when I can't do a routine ground ball, you know, practicing and practicing, practicing and then in a game you failed to do the one thing you are supposed to do. And this is probably like, I don't want one of other three chances you get is to fill the ground balls and throw 'em out. And this is really frustrating you can't do the, or you go over [inaudible] at the plate. This is frustrating you feel like you wanna give up because this is so frustrating. But, I think that's also the thing I struggled with the most is trying to forget the thing I didn't do like committing in air or striking out. Like I kinda [inaudible] on the pass a little bit too much. On fun thing about baseball, you fail 75%, 70% of the time.

Although Murni enjoyed the cooperative environment accentuated within in her powderpuff game, she was not satisfied with failing to attain first place and expressed her unhappiness by saying,

I guess what I didn't like it was the fact that we got third place. Pretty much the only reason cause we tied the second game and then it went into overtime and neither of us scored a point and so then they went, they decided who won the

game based on how many yards each team gained. And then, I guess we barely lost so. That's kinda pissed me off. But that's the only thing I say bad about it.

Other than the failures the youth had experienced, they also did not like the fact that they had little control of their activities, a fact which was especially apparent in organized physical activities. Kerang described her feeling of disappointment when she did not have the privilege to decide on the uniforms or the songs for her dance performance:

There is couple of rules that we have to follow over there. Like sometimes we can't even wear our sweat pants and stuff like that because usually they're comfortable for dancing for me and for most people too. But we can't wear them so we have to wear these really tight, tight that we have to wear kinda hard to move with. But I understand. That's still, none of us really enjoys that much. And then some of the music that the girls in our team pick are not quite suitable for the school. Then the principal would probably like 'no', even though we've practiced over a week already. We showed it to audience. 'Sorry the song is not very good.' Oh, perfect! Now we have to do all over again. Then sometimes also the costumes that we have for the performance, some of them are naah, little too, what do you say? Slutty? I guess.

Even though the participants enjoyed physical activity, they sometimes faced uneasy feelings caused by rigorous physical training, physically demanding activities, failure, and limited ownership of the activity. Some of the youth accepted such feelings as an essential part of the activity whereas other participants gave up their participation and changed to other commitments.

Physical Activity Experiences within the Indonesian Context

The majority of the participants had once lived in Indonesia and experienced physical activity participation in their home country. This section describes their physical activity *experiences* within an Indonesian context. These experiences included sub-themes such as “the outset,” “the experiences,” “the continuity,” and “the discontinuity.”

The outset. As a tropical country, there are year-round hot days in Indonesia. Many children prefer to be outdoors and engage in informal, unstructured physical activity. The participants acknowledged that participation in informal physical activity prior to immigration had led them to engage in physical activity in America. For example, Kerang shared her childhood hobby: “I love climbing things when I was little and adventure when I was little.” In addition, Omar enjoyed tree climbing and any activity on the river: “Well, I started climbing and going in water at really young age and then I kinda grew a passion of doing those. So when I see a tree that looks fun to climb or a river, I can’t really help myself.”

The experiences. When the participants were in Indonesia, they had participated in both non-organized and organized physical activities. Rarity visited her grandparents during summers. She biked with her grandfather and enjoyed swimming on hot days:

We used to like bike with our grandpa sometimes. And like while we were there, I remember we just swim a lot. Like there is just a lot of accessibility to swimming and the sun is so hot and like just nice thing to do.

When Kasil visited Indonesia, he participated in pick-up soccer. Having gotten used to playing with hands in basketball in the United States, he felt awkward playing with his feet in soccer. He detailed his experience:

So, when I went to Indonesia, I had to be, get comfortable with things they did. Like I had to be comfortable with soccer. I had to be comfortable with running a lot, like a lot. And so it was hard for me because I was used to doing stuff with my hands. Over there they’re good with their feet. So, like they can control ball really good. So I had to get comfortable with that.

The majority of the first generation participants had a chance to participate in organized physical activity prior to immigrating. Physical education was the primary

activity that they had experienced. Kerang described her physical education experience in Indonesia:

What I do remember briefly of my school physical activity pretty much a gym class as you call it here and we don't actually have a gym over there, like we have here basketball thing. You just have to do it outside. We have our own uniform. So, we go outside usually every Saturday morning and we do all of this exercise and jumping jack and squat and all of those stretching and jumping and just for physical movement. It's not quite fun because usually we aren't aware of this as opposed for healthy reasons and that's usually very tiring too. Not to mention it's really hot outside and we have to wear this really, really long sleeves gym uniform that we have to wear outside. So, that's briefly I can remember cause we usually just do jumping jack or usually hola hoop sometimes.

Since recently arriving in the United States, Hadiyah admitted that she still had strong memories of Indonesia and her participation in organized physical activity. She shared a ballet class she had taken:

I was like 'mom, I wanna do ballet again.' So then we can do this place with my friend who went to ballet too. And then, 'I wanna go with her' so then I went to that ballet school. And then I was like pretty good at it because I like [inaudible] from it stuff like that. And I love to ballet.

Most of the participants who had lived in Indonesia reported that they were physically active through informal physical activity. In fact, organized and competitive physical activities were not commonly available. Their experiences of organized physical activity were predominantly from compulsory physical education.

Continuity. After settling in the United States, several participants maintained physical activities that they participated in previously, including biking, tree climbing, running, and walking. Rarity walked and ran when she was in Indonesia. In America, she did the same activities but with different meanings and purpose. She said, "When it comes like in running/walking, I guess I run in America but not like that and to the scale how it was in Indonesia." She argued that her participation in the United States now was

more for the purpose of developing and maintaining health and fitness. Rarity also mentioned that she still enjoyed the activities the same way: “I mean things that I do in America versus Indonesia I think it’s fun.” Kerang still continued climbing trees after she moved in the United States:

I still climb trees here. Me and my friends usually after school, if we don’t have any homework or anything to do, we usually go to the park next to our school. And there is this giant tree that they named after me now because I climb to the top of the tree a lot and I love it. It’s [inaudible], in Serenity Park. It’s actually very near to our school and there is really good pine trees with a lot of branches. That’s why I love climbing that tree even though a lot of sharp and I usually get sticky hand but I love climbing that tree. Whenever we hang out in that park, they always on the bottom chatting. I’ll be on the top of the tree.

The first generation participants continued to participate in the same form of physical activity they had before coming to America. As the youth grew older, they had more intensive contact with the American physical culture, leading them to involve more purposes and considerations into doing it. At this point, the continuity focused on the forms of activity rather than aspects of it (e.g., purpose).

Discontinuity. Six out of seven participants who had pre-immigration experience suspended their former activities such as informal games, tree climbing, and swimming. They considered their growth and development to have prevented them from doing their childhood physical activities. Omar stated, “Probably my growth cause I’m getting older and I’m not really that childish as I was before. I kinda still am but not really.” Rarity agreed that her growth and development had stopped her old activities. She stated, “Now that I’m older, I don’t exercise for fun like I do when I was small.”

Omar enjoyed the advanced technology pervasively available in the United States. He felt that being exposed to technology had made him grow out of his participation in the activity that he did prior to immigrating. He said, “I used to climb a lot, but now I

don't anymore because hmm, technology has been introduced more into my life and you know how addicting that is."

For Omar, peers were an important social influence on physical activity.

However, he figured out that tree climbing did not seem to be the type of activity that his American fellows would enjoy. He shared his thoughts:

Well, I remember there is a lot of fruit trees in Indonesia. I climbed them to get the fruit and I climbed trees with my friends and I don't do that here because, I'm not to be racist or anything but a lot of American kids that I used to play with, I met, are like inside person. They're like [inaudible]. They're afraid of getting dirty or like sappy. They don't wanna climb trees that much.

Additionally, Hadiyah came to the United States with the main purpose of getting a better education. She was a U.S.-born girl taken back to Indonesia when she was 5 years old. A year ago, her parents sent her to America to stay with her uncle so that she could attend high school. She stopped her physical activity in Indonesia because she focused more on education. She said, "Lifestyle here is kinda different, you know. Cause everyone here is like doing sport or something like that. I came here to like really concentrate on my education, you know."

There is also a difference in urban planning and land use between Indonesia and America. The participants identified that such a difference had stopped them from using walking as mode of transportation. They reported that to get places by walking was inconvenient in the United States. Kasil illustrated how he could not walk the same way as in Indonesia:

In America is way different. Cause in America, we don't have that way of getting places. Like I have a skateboard. In Indonesia, everything's close. Everything you need warung (deli), let's say my house is here, warung would be right here, and [inaudible] would be right here, and all the people would be around here. If we need to go that far, you have a motorcycle to get us there. But here in America, we need a skateboard and so... we need a skateboard or a car or a bike, at least a

bike. So, in America cause King Sooper is right there. Walmart is all the way right there. Walgreens is right there. And the school's right there. It's easy for us to walk but not as easy as in Indonesia. Indonesia is way easier, way quicker. Everything is surrounded [inudible].

In addition, geographical difference affected the continuity of doing the same activity.

Rarity enjoyed swimming at beaches near her grandfather's house. She did not swim at real beaches in Colorado simply because the state has no ocean borders. She shared her story: "because in Indonesia we would go to beach a lot and stuff and like swim in the beach and then there is no beaches in Colorado."

Immigrating from Indonesia to the United States was like starting a completely new life. Participation in physical activity was no exception. Therefore, it was typical among the participants to not continue the same activity or to not enjoy activities the same way upon moving to the United States.

Influences and Barriers

Influences and barriers are integral parts of participants' experiences. In this study the influences of and barriers to physical activity participation were examined (Research Question #3). The participants identified what influenced their participation in other types of physical activity. Additionally, they had pointed to what had prevented them from maintaining their participation or trying more activities. The following paragraphs represent the influences, and the barriers, to physical activity.

The influences. There are a number of factors influencing participation in physical activity. One of the factors included social influences, such as peer groups, family, and school community. Media discourse and representation also played important roles in facilitating engagement in physical activity.

Social influences played a critical role in physical activity. People in the participants' lives, like peers, parents, and siblings, influenced physical activity participation. The majority of the participants acknowledged the importance of peers in their physical activity experience. When the group in which a participant belonged to included physical activity as the group norm, it would lead them to participate as a mechanism of conformity. Kawruh stated, "If my friends are going out and play sport then I will." Moreover, friends also socially influenced the participants to join the activity as a way to maintain their association with the group and inner circle status. Kasil explained his reason for not wanting to be left-out,

Cause if I was left out, it was feel like, it was feel like I was not with it. Although that, although I'm their friend too, if I was, if I actually like left and didn't play the activity with them, it was feel like I wasn't with them. And so, it's something that means to me, I guess.

Similarly, Lincah explained,

I think my friends are kinda influential to me because they're kinda there always playing volleyball during recess and then I'll play with them and it's really just, it's fun and then I like, I feel like I can't wait for it to start. That means I get more time with my friends and do like more game and it's just a lot of fun.

Although the role of peer group became increasingly important, the family influences remained central to the youth participation. Families influenced the value of physical activity in more practical way: showing and role modeling. Families were also crucial to the participants' physical activity as they provided resources that facilitated participation. Hakeem described his father's commitment to his participation despite their family financial situation:

For equipment, baseballs, just other equipment, training facilities. He's spent quite a lot on batting cages. And then he wants me to get a one-on-one trainer. But I don't wanna it cause it's too much. I mean, I mean we're not financially that, I

don't think we're financially able to just to spend 200, 200 dollar for one session for a trainer so if, if we would, he would, he would pay them to train me.

Other participants admitted siblings' roles in influencing their physical activity participation. Siblings could enact roles played by both parents and peers. As family members, siblings' psychological support might be comparable to the ones given by parents. Hakeem said that his brothers came to his games for support and that it was a powerful influence on his participation. Siblings were also close to the social environment, enabling them to befriend participants and share the same activities. Joy, the first child in his family, is only one and two years older than his siblings. Joy stated, "Maybe if like hmm, one of my siblings join something. Like my brother or someone else, I might wanna join them. So it's like, I get to do to stuff with them a lot more."

Furthermore, schools facilitated participation in physical activity by providing resources, encouragement, and support. Rarity described how her school was resourceful in terms of program availability. She described:

I think that in school they provide a lot of opportunities to do sport. So like especially at my school, sports are big deal and like being in a team sport is really important for them. So like hmm, it's obviously [inaudible] in school and they provide so many opportunities to do that.

The youth who were part of school teams identified school community members as encouraging them to grow a love for physical activity. For example, Lincah admitted that her coach had nurtured her confidence in playing volleyball:

I think my coach is influential too, kinda like cause my coach's not really close and then he says that I'm really a good volleyball player and that kinda dis, catch my confidence. Okay then, I'll play again this year.

Other school community members also contributed to youth physical activity participation. Kerang described how her school community supported the dance club:

There is a couple of my friends who loved it and of course there is the teachers, the principal also support it. The football teams support it. The cheerleaders also support it. They also made the students who actually loved the dance team and they love us to perform more...usually fund raising so they will donate us some money or buy cookies for us.

Participants also experienced discourse about the ideal body image. The discourse circulated within and around their interpretation of physical culture. For the youth, the discourse of ideal body image had been one influential aspect leading to youth physical activity participation. Damai directly observed bodies around him and developed his own body image standards. He reported that such a body image had been the prominent reason why he did workouts in the gym: “Comparing all of those people that’s healthy with muscle and stuff like that with people that’s not. I guess I wanna be the one that’s healthy and with muscle and stuff like that.” In the same way, Grace engaged in the discourse about bodies through social media. She would physically be more active when she felt insecure about her body not meeting the ideal body images represented on Twitter or Instagram. Grace explained:

You look yourself in the mirror and you look at pictures on Twitter or Instagram. And you don’t see the same thing then you start like, I guess you start getting more insecure about yourself. I don’t know. You want to look in a certain way for society to make yourself feel better. Because if you like, if you look at different and how you suppose to like different model like [inaudible] people strive to be them. And it’s just like if you don’t look like one then it’s like you put down because all of the pictures on Twitter and Instagram.

In addition to producing and reproducing ideal body images, the power of media also perpetuated discourses around physical activity. Kasil explained how media helped him with skill development through skill demonstration and the inspiration to play basketball:

About the basketball on TV, about this (showing his smartphone), about Facebook. Like people actually talk about that on the devices. Like on Youtube, I search up basketball, like new moves in basketball. But TV just influences me a lot because the main characters. And like if you go to children’s TV show right

now, if the main character or one of the main characters, if they play sport, it'll be either baseball, basketball, or football. That's really the only U.S. sports ever. And so, my favorite TV show like it pretty much influences me to basketball.

Despite many significant factors, the participants reported that social influence, and media discourse and representation, had been a prominent factor promoting their participation in physical activity. Social factors enabled participation through resources and provided support. Media discourse promoted a particular view point (e.g., about ideal body) leading to participation.

The barriers. The participants pointed to activities that they wished they could do. They also identified activities that they would not be able to maintain. These activities included football, basketball, tennis, biking to lose weight, working out at the gym, figure skating, ballet, yoga, skiing, hiking, and surfing. They also identified barriers which hindered their participation. These barriers included physically demanding activities, electronic entertainment, academic commitment, family responsibilities, and barriers related to gender, race, and religion.

Some of the participants were once interested in participating in football. They considered the activity to be physically demanding and high risk. Kawruh mentioned, "When I was growing up, I always wanted to play football but my parents were afraid that I would get injured so I never, I can't play football." Similarly, Hakeem shared his concerns if he had played football:

The fact it's a pretty demanding physical sport too. So I'm pretty short so broken bones don't feel all that great. I don't know if it's big turn-off for me. I bet if I was bigger and stronger, I could go out and do it.

In fact, having an injury as a result of participation in physically demanding activities was said to also be an obstacle. Kasil described how injuries in his hip and arms had impeded him from playing on an advanced team for the incoming season:

I can't do much physical things cause my previous, my previous, my previous happenings. Yeah my previous incidents, like I broke my arm twice. So, I can't do as many push-ups, pull-ups. I can't pull my body up. And I'm working on that. I'm working on regaining my strength. But it's gonna be hard.

In addition, Hadiyah considered herself as lacking soccer skills, making the activity physically too demanding. She played soccer in an Indonesian gathering and was assigned by her team as a goalkeeper. She described how that position was also physically demanding:

Soccer, I'm not really good at it. Just one time I was playing soccer. I was the goalie. And then it hit my nose and then my tummy and then I got really hurt after that. But I like playing it but I'm just not good at it.

Other barriers to physical activity participation included the pervasive availability of electronic entertainment. Participants identified TV shows, online gaming, and video games as major obstructions. After giving up on a purple belt, Joy had also wanted to play football but now focused on playing video games. He said,

I've always wanted to do football but over the time I started not to liking it because I've gone into other stuff. I like other stuff now...I like to play video games a lot more now. Yeah, I stay inside a lot more now.

Several participants had a responsibility to take care of their younger siblings while their parents were working and saw this responsibility as a factor preventing participation. Unggul, the oldest sibling, was responsible for taking care of her 4-year-old sister. She said, "When I need to babysit then I would have to come home and cancel the physical activity that I wanted to do." Likewise, Serbu explained his family situation and how it stopped his activity:

I think it would be the fact that both my parents work and I have to watch my little sister. So like something I can't do cause my mom or dad can't find anyone to watch my sister. So like I have to be home to watch my sister because they have to go to work. And that's probably one of the major things that stop me from doing anything. Cause then I can't go out and like do any physical activity if I have to watch my sister.

Even though the roles of schools were paramount in providing resources, academic commitment hindered physical activity participation. A majority of participants placed schoolwork as a priority. Kasil explained, "They do call me a student athlete for a reason. Student comes first. And so I have to get the work done to do basketball." Lincah wanted to play basketball in addition to playing volleyball and participated in track and field. However, she identified that homework was the most serious barrier. She explained,

Homework is the big one. Because we, because now since I'm in 8th grade we have a lot of homework. And sometimes I stayed up until 12 o'clock AM doing it because I have to take core 1 which is high school math which is really hard. So I mean, I have to understand and make sure that everything is alright and then I'm also taking high school science right now too and a high school online class. So that's really hard. I have to stay on top of that in order to get like the good grades and then social studies and literacy also advanced classes so that means I also have stay on top of that too. So everything, it's just piling up and I have to make sure I'll get it all done before I can do any sport because that priority to our school. Homework home first and then sport so I have to make sure that everything's all done so I can actually play the sport.

Furthermore, as Asian-American students, the participants also experienced stereotypes. They perceived being labeled as excelling in academics that partially hampered physical activity participation. Kasil mentioned that when he was not performing well in class, it would prevent his participation. He illustrated his experience:

Cause when there is a stereotype, I can't focus on anything else. Like when people pick on me I can't focus on anything else but to fix it. And when I fix it, once I fix it, I can focus on everything in the world. Like I can't focus on basketball until I fix my grades. Like right now, my grades are actually pretty good. I only have one bad grade and I'm on the way to fixing that right now. Like

as you speak upstairs and so, yeah...that stereotype (Asian student stereotype) really stops me from doing everything that I wanna do. Cause when one thing happens, I don't focus on the other things until that one thing fixed.

Participants reported that many students contrasted physicality with intellectuality. They discussed that it was a common perception that Asian students should not belong to sports. Serbu shared his opinion about how such stereotype could hinder participation:

I think it would cause a lot of people think smart people are like nerd and like and their like physicalness aren't as big. But it just hinders it. Cause like they might be really good at something. But just because the fact that they're Asian. People think he's smart and he's like a nerd and just like he can't do it. Like what's the problem if he shows up the practice? He can do it. What's the problem for him being there cause different races doesn't really matter when you doing an activity. Cause for an activity, all you have to do is just try your hardest, learn quickly, and like do the same thing cause if he fails so what? everyone fails.

Additionally, the majority of the participants were Muslims. One of the Islamic practices perceived as impeding physical activity was *hijab*. Hijab is a dress code in Islam requiring women to cover much of their body. However, the interpretation of the law regulating how much to cover varies from one Islamic group to another. The youth perceived that the practice of hijab had been a hurdle to their participation. Grace described her experience:

When I'm running and I see someone without a scarf and then like her hair is just like in the wind, I guess...It's just like kinda get me like why can't I do that. Like why can't that be me? It doesn't, I don't wanna say it stops me. But it's just like reason for me to just like, I want to stop. I don't stop but I want to when I see it.

In Rarity's experience, practicing hijab had actually prevented her from joining the cheerleading team at her school:

I wanted to do cheer. I want to be on a cheer team because my friend's on the cheer team and my other friend's joining. And she has no experience with cheer. She's like never done cheer entire life and I never have either and she was gonna go for it and I said yeah let's go for it I wanna do it too. But my mom said, being a muslim, she said like the outfit for it was like too showing and stuff like that. I wanted to do pom too but that's possible option because for pom you have to be a

dancer or I could have been to be a dancer. But yeah I wanted to do cheer but my mom said no because the outfits are too short.

The participants also reported that gender and race acted as a barrier. Kerang observed that some of her friends who were interested in participating in lacrosse, but the school only had lacrosse for male students:

Cause sometimes females can't participate in certain sport and that's really unfair. Like we have lacrosse in our school. Lacrosse is just a thing that has a basket stick thing that we have to throw like a pig (lacrosse stick head). And a lot of my friends tried to do that. I'm not interested in that but a lot of my friends are really interested in that. And by looking at it, it looks pretty interesting too. Unfortunately, that's only available for boys. And it's pretty awful.

Kerang further explored her feelings when recalling how race had come into play in recruiting student athletes to her school:

Sometimes there are a lot of us who want to do this kinda sport or that kinda sport or different activity. But the teachers just won't pick us, which is not quite sure why. But I guess from her or his experience people like us or people who are our race are not good at this or just awful at this or just he or she just do not like us... even with young people who are in this generation. They still bear racist to other people. And this is just not fair. Sometimes even though they're not trying to be racial, it sounds racial like stereotypical things.

The participants reported barriers that deterred their participation in physical activity. Some rejected physically demanding sports. Others had been attracted by electronic entertainments and screen time. Responsibilities with regard to academic commitment and family were also prominent barriers and, finally, participants identified how gender, race, and religion were also obstacles.

The Strategies

The second set of interviews was, in part, an opportunity to collect information about current and possible strategies which would engage Indonesian immigrant youth in physical activity (Research Question #4). Seven participants from the first series of

interviews agreed to participate. At the beginning of the interviews, the themes generated from the first interviews were presented (see Appendix G), followed by a discussion about each of them. In analyzing the data, one theme which became apparent was that the participants advocated for a program specifically designed for themselves, despite the availability of diverse programs from their schools and/or neighborhoods. From the participants' point of views, the strategies were "community outreach," "outreach tools," and "program features".

Community outreach. All the participants recommended that initiating physical activity programs for Indonesian youth should occur within the community. Physical activity leaders might want to "visit Indonesia (community) first" (Serbu). They could take advantage of the frequent gatherings held by the Indonesian community. There are generally two to three community gatherings in a month, with up to 50 people attending each event. In a year, there are at least three huge holiday-related events, which hundreds of Indonesians attend. Lincah noted, "Have a gathering maybe, cause a lot of us, like if someone has a party and they bring a lot of people."

The community gatherings were the most convenient way to reach the parents of the youth as well. The participants said that by talking with the parents, physical activity leaders could formally or informally gain parental consent. Listening to their parents could also be a way to accommodate aspirations. Omar suggested that gaining trust from the youth and their parents was pivotal in initiating programs. He believed that parents would love their children to participate in physical activity, but that parental permission is essential at the outset:

If you want to get the best trust out of them, have them do the sign up but probably you could ask their parents because usually parents, especially Asians, like their kids to do something recreational and stuff like that.

Additionally, Kerang commented on the importance of taking the parents' aspirations into consideration. She thought that accommodating their aspirations would reduce the possibility of having cultural barriers, making the programs more inclusive:

Talk to the parents first and stuff like that. Like talk about like what would be wrong, what would be good for the kids and stuff like that therefore everyone can enjoy as well.

The participants advocated the idea of youth participation in program development. Omar predicted that a top-down program would have less of a chance to be successful. He said, "You could probably have a sign-up but you probably won't get a lot of people to join. Because it's a bit of oblivious they don't know what they sign up for." Therefore, it was best to involve the youth in developing the program. Unggul stated, "Like just, I mean they're teens, right? They know what they like and they know what they dislike."

Outreach tools. In order to reach Indonesian immigrant young people, the participants identified several strategies that included community meetings and the use of media. The aim of community meeting was to involve the youth in program development, as well as to initiate the program. Serbu and Omar suggested the physical activity leaders meet with one individual at a time before starting the group meeting. Serbu advised, "You can talk to, like in, face to face you can talk to them." Omar also stated, "You should do it one on one and then maybe like before it starts like have a small meeting thing. Before the actual thing begins just have a small huddle and talk about what they want and stuff." Serbu emphasized that when individually approaching the

youth, physical activity leaders should inquire about what “the people normally do and so that you have an idea of what they’d be able to do.” Serbu argued that such initial interaction with individual youth would serve as invaluable information for program development.

In addition to individually meeting, the majority of the participants recommended having a group meeting. They identified that the group meeting should be a space where the young people would feel comfortable and motivated. In Grace’s account, one of the strategies to make the youth comfortable needed to be festivity. She proposed festivity as “gather them around, like collect all of them and just give them food, friends, and fun games if you want make them comfortable and want to join your sport.” Kerang added the idea of attracting the youth by offering prizes. She explained,

So, you have to engage and motivate them by giving prizes and stuff like that. Like if you won this game or if you climb you can have a certain prize. So it’s competitive but at the same time it’s fun with everyone else.

Participants also considered it necessary to motivate the Indonesian young people by providing information about the benefits of physical activity or the disadvantages of not doing it. Lincah shared:

I think not forcing them, but showing them that like, you don’t, it’s not always, there is a time to like have fun and to go out with friends and to do physical activities one of them cause you’re not only like moving around but you could also hang out and meet new people and so I think showing the bad effects to them could like, make them feel like they should play too.

Serbu thought that encouragement could also work towards motivating an engagement in physical activity. He shared his experience about the school wrestling coach who attempted to recruit him for the wrestling team. Serbu argued that physical activity leaders could use the way the wrestling coach motivated him:

I didn't like wrestling. Like I do all sports but wrestling. The wrestling coach couple days ago before the break started went up to me and couple of my friends and he was like saying: 'you guys are the couple top athletes in the school and I think if we get the top athletes from every sport to join the wrestling team that we'll win for sure.' And so then he like motivated us by saying like we're really good players for basketball but with our strength body that we would be able to wrestle. So like he actually made me think should I do it like cause I've never done wrestling but like I know about it and he actually made me think about it even though I don't like wrestling at all and so like you can motivate them to do something like motivate people to do.

Another strategy to reach the Indonesian youth population was through the use of media. Participants identified flyers and the internet as effective communication strategies. Serbu articulated the reason why flyers were effective for the targeted community:

You should make a flyer just everyone gets hook on a good flyer like if you're walking down a hallway or if you're walking down the street then you see like this colorful flyer and it has good pictures you'll look at it and then you'll read it and then you'll like should I do that or like is it like would I be able to do that.

Linciah believed that the internet would also be effective because nowadays people interconnect through it. Additionally, the internet rapidly delivers information. She explained,

I think internet's really big. So may be like through Facebook sent out a post and then or to Twitter cause everyone's on the internet. So they're gonna see it and then that way like if I see something on internet I share to my friends and then they'll share it to their friends. So I think that internet is kinda big thing because everyone on it and like everyone shares what's on it and then like repost it and they reshare it and everything.

Program features. The participants reported that one strategy to engage Indonesian youth in physical activity was to design specific features within a program. These features should be inclusive, culturally appropriate, and aligned with the immigrant young people's needs. The participants agreed that the program should be inclusive "more community wise" (Kerang). The physical activity leaders should also make sure

that “there is no barriers so like everyone can join” (Grace) and “everybody is welcome” (Kasil). If there was a barrier to physical activity, such as a stereotype commonly assigned to Asian students, physical activity leaders were responsible to encourage the youth to work through and with it. Lincah suggested that physical activity leaders would need to educate the youth about the possible coexistence between being physically active and becoming intelligent:

I think maybe like you can just like you can play sport and be smart at the same time. You can do this. It's not like don't listen to people because if you think that way and then you can't do it. You have to first believe on yourself and make sure that you know yourself, that you can do sport and you can also do school at the same time, like be smart and be healthy at the same time.

Another feature proposed by the research participants included what was appropriate from a cultural standpoint. Physical activity leaders should consider what to, or what not to, include in the activities they designed. For example, any activity should pay close attention to what would be acceptable or not acceptable in terms of religious beliefs and practices. The young people coming from Muslim families would need to consider if the activity would show the body. Kerang stated, “You have to play certain games that they have to be appropriate enough that the kids can play.” Culturally appropriate programs should also take elements of the Indonesian culture and, when possible, incorporate them into the activity. Kasil observed that games involving running, such as soccer, were central to Indonesian physical culture. He recommended that physical activity leaders take the form of Indonesian physical culture into account: “Usually, teen guys like immigrant teen guys who came from Indonesia. I mean Indonesians actually they do play like running games so that they would be in America.”

Furthermore, programs intended to engage Indonesian young people in physical activity should align with their needs. The participants identified that immigrant youth, especially newly arrived ones, faced language barriers. Kerang proposed that programs might need to provide language help to ensure their full participation. She said,

And also with the immigration kids stuff like that, especially they just new here, they don't know the language very well. They can also have like a grown-up influence who speak Indonesian. So they can like teach them how to do this game or explain the rules and stuff like that, explain the prizes.

Another important consideration included the need to make friends among immigrant young people. Unggul argued that the design of the program should be aimed at developing peer networking:

New immigrants that came to the United States want to have friends. So therefore they're gonna need to find the source to make new friends and sport is a possible way to do that. Then, they need to find something in common.

The last feature was the type of activity. Almost all the participants mentioned various types of physical activity to be included in the program. The activities ranged from adventure games to outdoor activities, from cooperative games to competitive sports. For example, Omar suggested outdoor activities for Indonesian young people because the activities could be less structured and more youth centered. Kerang said, "Something like hiking, that can work for everybody because you don't have to really take off anything like your clothing and stuff like that." Unggul thought that competitive physical activity would be suitable for the youth:

I guess like competitive with teen boys, they wanna compete like that's their motivation. They wanna be better than the other. They would want like something competitive like something that pushes themselves and that's like a good sport.

Recognizing diverse aspirations, some participants came up with the idea that physical activity leaders might want to offer various types of physical activity. Kasil mentioned

that physical activity leaders should “show them like what the options are and show them that they are the same with all the options.” Serbu further argued that once the Indonesian young people have been hooked into the program, the role of physical activity leaders was to be educational. The leaders would help the youth raise their awareness of existing physical activity programs they could access. Serbu said,

You can provide them like programs so like some information about sport or like not just sport but like there is still a bunch of different thing that they could do instead of just the main sport they have like soccer and football and basketball and baseball.

The participants of this study suggested numerous strategies to engage Indonesian young people in physical activity. They understood that there were existing physical activity programs. However, such programs might not immediately be accessible to individuals from a particular group from an immigrant population. Therefore, the participants considered having a specific physical activity programs targeted to the population.

Structural Description: Vignettes about the Context of the Physical Activity Experiences

From the meaning units and significant statements, the researcher then attempted to describe *how* the physical activity experiences happened. Following Cresswell's (2007) line of thought, this structural description focused on the context in which the participants experienced their physical activity. The elements of context included time, location, and virtual location as described in the following vignettes.

Time

The majority of the participants experienced physical activity during the academic year. Most of these experiences were from organized, purposeful school-based activities.

Several took physical education classes which were approximately 40 to 90 minutes long. Depending on individual school policy, the classes met on either a weekly or on a scheduled block. Other participants were involved in co-curricular physical activities. When in season, the varsity teams that they were part of practiced after school for 60 to 120 minutes. Those who participated in non-competitive physical activity (e.g., dance) generally had a 1-hour meeting per week throughout the semester. Additionally, several participated in less structured physical activity and occasionally took part in various physical activities during recess, free periods, or after school. The length of these activities ranged from 5 to 30 minutes.

Other participants engaged in out-of-school physical activity throughout the year. They typically participated in municipal recreational programs (e.g., swimming, fitness, martial arts). Participants attended meetings which lasted about 45 minutes, two to three times a week. Other participants preferred to engage in non-formal physical activities such as parkour, biking, and fishing. Youth did the activity at random moments after school or during the weekend. In addition, summer months and semester breaks were common times during which the participants engaged in less organized physical activities. The types of the physical activities varied greatly, and so did the length of the activities. Examples were from 15 minutes of catching and throwing a baseball to week-long camping trips. Generally, the majority of the participants tended to take advantage of these off-school times as opportunities to be physically active.

Location

Schools were the major setting for the participants to engage in physical activities. Since the participants' families resided in diverse areas within the Front Range urban

corridor, most of the participants also attended different public schools from six different school districts. Each school might vary in allocating funding for physical activity programs, resulting in different availabilities, types, and conditions of the facilities. Despite the dissimilarity, the participants said that their physical activities took place in gymnasiums, studios, playgrounds, and fields. There was only one participant whose activities (golf and bowling classes) used off-campus properties. These classes required the students to provide their own transportation to the golf course and bowling alley.

In addition to schools, city recreational facilities were important settings for the participants. Living in relatively urban areas, their homes were close to public spaces and facilities. They engaged in physical activities taking place in locations managed by local recreation centers such as senior center gyms, swimming pools, and fitness centers. Neighborhood parks were also common sites where they spent their time on non-organized physical activities (e.g., playground, baseball fields, basketball court, pond, creek). Most of the participants mentioned that they went to these places by walking, skateboarding, or biking with friends or siblings. Parents were rarely involved in the activities within these settings.

However, when it came to outdoor and adventure activities the participants heavily relied on their parents to provide transportation. The families enjoyed the convenience of living in the foothills of the Rocky Mountains. It provided them with rich opportunities for outdoor pursuits. The participants tended to use facilities operated by regional, state, and national parks. These facilities included campgrounds, trails, lakes, rivers, and ski areas.

In addition, several participants experienced physical activity within Indonesian contexts. Like the ones in America, schools played important roles in providing resources for them to engage in physical activity. Most of their participation occurred within the school properties and as part of school programs. Since parks were not commonly available, participants used neighborhood streets or spaces for their non-organized activities.

Virtual Locations

The online environment was also identified as a pivotal site where participants engaged with physical activity related discourses. Today's information technology enabled discourses to be circulated in real time, across locations worldwide. Youtube, Twitter, Facebook, and Instagram mediated discourses served to enable participation through inspiration and demonstration of skills.

Overall Essence of the Physical Activity Experiences

The meanings attached to physical activity experiences vary in young people's lives. For those with immigrant backgrounds, these meanings are intertwined with learning and living within their new culture. The core meanings of physical activity, centralized around corporeality (the moving body), indicated their engagement with Western culture, which emphasizes naturalistic views of the body. Because much of their physical activity experiences took place in school settings, participants' comments suggested that schools played important roles. Despite having a common ground when viewing physical activity, the participants considered various forms, purposes, and significance. Their living situations might contribute to the variation. However, it was also implied that learning the new culture was a dynamic process that involved accepting

and rejecting aspects of their native culture. The fact that the participants advocated diverse forms, purposes, and significance of physical activity reflected their resistance to fully adopting predominant health discourses, which promoted a narrow concept of physical activity. Furthermore, the participants reified these meanings into actual physical activity participation. Their lived physical activity experiences were very diverse: from unstructured, informal play to organized sports, from dance to outdoor pursuits. Their participation in these physical activities resonated with many different meanings, but notably demonstrated their engagement with physical culture. This engagement presumes intense and precise navigation within American social institutions. Schools and park and recreation systems were examples of explored social institutions. Such exploration inherently entailed factors that either facilitate or impede the navigation. These were factors also commonly experienced by other groups of young people when participating in physical activity. However, living circumstances as immigrants (e.g., lower socioeconomic status, limited social capital) have made these factors more powerful.

Asian student stereotypes, religious beliefs about gender roles and appropriate clothing, limited social capital, and lower socioeconomic status intertwined to make a tangled web, weakening the enabling factors and strengthening the barriers. Participants were aware of this situation. It was reflected when they articulated ideas about effective strategies for engaging Indonesian young people in physical activity. Underlying their strategies was their determination to help other Indonesian peers participate in physical activity.

In summary, themes representing Indonesian immigrant youth's physical activity *experiences* and the *meanings* ascribed to their participation were identified. These

meanings included the view of corporeality and various forms, purposes, and significance of physical activity. The analysis also took into account the meanings attached to pre-immigration physical activity. Also, their experiences inherently included *facilitators* and *barriers* to physical activity participation. These lived experiences helped the participants frame and propose *strategies* deemed to be effective for engaging Indonesian youth in physical activity.

CHAPTER V

DISCUSSION

Most portraits of immigrant youth physical activity habits, perceptions, and realities are predominantly gleaned from large epidemiological studies. These studies, however, have recently been under scrutiny for the extensive use of an instrumental concept of physical activity, limiting physical activity to simply the amount and types of physical activity being completed. Wright and MacDonald (2010) reported that the instrumental concept can lead to decreasing confidence about what is considered to be “appropriate physical activity” (p. 6). In addition, much of the conceptual frameworks underpinning epidemiological studies involving young people are anchored in a static view of youth (Wright & MacDonald, 2010; Wright et al., 2003). A static view defines youth as unchanging, passive, and fixed human beings (Hunt et al., 2011). Employing the static view of youth provides incomplete and sometimes misleading information about the place of physical activity in the everyday lives of immigrant youth.

In response to the prevalent use of a narrow conceptual definition of youth and physical activity, this study was designed to depict immigrant youth’s physical activity experience by employing an alternative framework. Framed by the concepts of physical culture and youth as social processes, the investigation examined Indonesian immigrant youth’s opinions about physical activity (Research Question #1); a description of their physical activity experiences (Research Question #2); and the factors they considered to

influence and serve as barriers to their physical activity participation (Research Question #3). Approximately half of the participants in this study had an opportunity to review the meaning and the experiences of physical activity they had previously constructed, which led to authentic and genuine strategies for engaging Indonesian immigrant youth in physical activity by an Indonesian immigrant population sample (Research Question #4).

The Meaning-Making of Physical Activity within Physical Culture

The first research question was designed to examine the meaning of physical activity among Indonesian immigrant youth. More specifically, the study focused on the meaning-making centralized around and about physical activity from their day-to-day experience and intuitive lenses (Kirk, 2002). Using the concept of physical culture as a framework, analysis revealed elements of the meaning of physical activity including opinions, forms, purposes, and significance.

Physical culture consists of bodily practices in which “the body itself—its anatomy, its physicality, and importantly its forms of movement—is the very purpose, the *raison d’être*, of the activity” (Hargreaves & Vertinsky, 2007, p. 1). Body was the very essence of what constitutes physical activity among the Indonesian immigrant young people. This core of meaning indicated not only the relevance of physical culture as a conceptual framework but also the position of such framework as a cornerstone to look at the youth’s physical activity experience.

Furthermore, the term body in the youth’s account, both explicitly and implicitly, referred to corporeality. Biophysical components of the body such as muscles, joints, tissues, and bones were prominent in detailing body as they constructed the meaning of physical activity. Kirk (2002) argued that the biophysical, naturalistic views of the body

are dominant in Western cultures. It is obviously too early to relate the youth's naturalistic view of the body with the degree to which they have been acculturated to the United States. However, it may at least illuminate "how and why the body is meaningful" for the participants of this study "as well as the condition of emergence" (Giardina & Newman, 2011, p. 54). For example, the naturalistic view of the body is prevalent among professionals in the field of physical activity (Kirk, 2002). The results could indicate how these professionals have effectively contextualized the naturalistic view of the body through their biopedagogies. Since biopedagogies are commonly practiced within and through social institutions such as schools, the pervasiveness of the naturalistic view among the participants might also demonstrate their meaningful engagement with American institutions.

When referring to the forms of physical activity, the participants included sports, physically active recreation, and exercise. These are "highly codified, institutionalized forms of physical activity" (Kirk, 1999, p. 65), and exemplify the broader definition of physical activity. Furthermore, these forms might reflect the youth's rejection toward the conceptualization of physical activity limited by simply accounting for the amount and types of activity. The narrowed concept of physical activity is one of the contents within biopedagogies produced and reproduced through "physical culture practices relating health" (Rich, 2011, p. 64). In other words, the participants showed active and dynamic engagement with physical culture by allowing, abstaining, or denying aspects of it. They did not merely take the narrowed forms of physical activity widely recommended by epidemiologists.

Competitive and non-competitive physical activity opportunities and practices were frequently mentioned by the participants. By referring to Foucault's concept of corporeal regulation, Kirk (2002) said that such features of physical activity normalize bodies in certain ways. For example, competitive sports demand high physical skills for the participation to be technically meaningful. They constrain and enable bodies with rules, regulations, and codes of conduct. Knowledge of a game also strategically and tactically prescribes bodies within specific times and spaces. Similarly, participation in non-competitive physical activity, such as outdoor pursuits, requires physical skills and knowledge, allowing the moving body to safely experience challenges within the wilderness. The youth's opinions of specific features of physical activity demonstrated their awareness that participation in certain physical activities could lead to how their embodied experiences were shaped. It also further showed their understanding about what specific corporeal capitals would be suitable for particular types of sports, "and the kind of bodies that might participate in games" (Kirk, 2002, p. 87). The participants expressed how their physicality (e.g., small and short bodies) was not suitable for what they called "physically demanding sports" (e.g., football). Some of the youth also critically observed how gendered and racialized bodies determined participation in specific types of physical activities.

The meaning of physical activity, according to some of the participants, included purposes such as being physically active, losing weight, maintaining stamina, staying in shape, maintaining health, and demonstrating ability. These purposes constituted physicality because their core meaning of physical activity is anchored in corporeality. What is also worth taking into account is the social context in which physicality has

become pivotal among minority-ethnic groups like the Indonesian immigrant youth. In many Western societies, health discourses tend to favor dominant groups (e.g., whites, upper-class, males, abled bodies) as well as their cultural practices, and to situate racial/ethnic minorities, lower class young people at the margin of those discourse (Azzarito, 2009). In other words, health discourses serve as a panopticon that is closely and continuously monitoring the immigrant young people being considered at risk for physical inactivity. Identifying physicality as the purpose of participation reflected how the youth conformed to these health discourses as they engaged with their recently acquired physical culture.

In addition to physicality, it was apparent that fun was a key influence on the participants' physical activity experiences and continues to be a noteworthy concern, in light of the fact that "physical activity becomes increasingly commodified and linked explicitly to health outcomes and to work one's body and oneself" (Burrows, 2010, p. 169). In the light of Burrows' notion, the joyful dimension of physical activity has recently been eroded in favor of meeting physical activity minimum standards. By putting pleasure as a central purpose, the youth actually resisted the dominant health discourses in the meaning-making of physical activity, a finding which echoes Atencio's (2010) work concluding that urban, multi-ethnic youth in America engaged with health discourses in fluid ways, reflecting conformity as well as resistance.

The significance of physical activity varied across individual participants. The analysis accentuated a study conducted by Wright et al. (2003), which revealed that the significance of physical activity in the youths' lives "was mediated by relations with family, community, and school" (p. 30). For example, Serbu initially joined the varsity

team as a way to avoid hearing his father's complaints about him having nothing to do after school. He concluded that physical activity was an important component of his life because it taught him about being a competitive individual. Following Koca, Atencio, and Demirhan's (2009) line of thought, Indonesian immigrant youth used physical activity to construct functional "citizen-subjects": becoming a competitive person (p. 55). Having this attribute can enable young people to adequately function within capitalist societies. In contrast, about a half of the participants considered physical activity to be of low significance in their lives. Social life in schools apparently mediated this meaning through, for example, the construction of stereotypes labeling Asian students as excellent in academic disciplines. Some of the participants tried to conform to this stereotype, which in turn placed physical activity as a secondary matter. In short, the importance of physical activity in the youths' lives was mediated by family, community, and school relations.

Experiencing Physical Activity: An Acculturation Process

The second research question focused on the Indonesian immigrant youths' physical activity experiences. In particular, it focused on the stories about their embodied experiences in three institutionalized forms of physical activity, namely sports, physically active recreation, and exercise (Kirk, 1999). Although the participants had diverse opinions about physical activity, they shared relatively similar physical activity experiences. By referring to Koca et al. (2009), the data exemplified Bourdieu's concept of habitus in which subjective aspects of individual experience (e.g., the opinion about physical activity) are reified into social practices (e.g., actual physical activity experiences). In other words, opinions about physical activity are highly individual, but

youth have common social contexts in which they manifest their opinions, which result in relatively similar experiences. The current study revealed the outset, the descriptions of the experience, and the enjoyment as the elements of the participants' experience.

At the outset of the youths' physical activity experiences, there were preconditions enabling participation. On their part as individuals, the preconditions included knowledge (e.g., rules, tactic, strategy in team sports) and physical capacity (e.g., skills to perform the activity). Some of the participants mentioned that their previous physical activity experience provided them with the opportunity to learn the skills necessary to initiate and/or continue with their current participation practices. For example, Kawruh started snowboarding after giving up skiing and Omar switched from river boarding to river tubing. The first generation participants also credited their pre-immigration physical activities as having contributed to their physical activity participation in the United States. Kirk (1999) stated that "meaningful engagement with physical culture typically involves some degree of learning on the part of individuals" (p. 69). Analysis showed that the participants had experienced learning either formally (e.g., physical education, swimming lessons) or informally (e.g., pick-up basketball) prior to their recent and/or current participation practices. In other words, their learning had been accomplished through prolonged practices of disciplining and regulating the body. Equally important are the youth's current participation, which has emerged from their engagement with corporeal discourses through which they learned about inspiration and motivation (e.g., from role models and media), disposition (e.g., compulsory physical education), and information (e.g., for access, maintenance, and retention). For example, data showed that participants had interacted with electronic media through which

information about corporeality and its disciplining techniques were circulated. This information triggered participants to actually participate in physical activity.

In examining youths' physical activity experiences, the current study also focused on how such experiences might relate to their acculturation process. The literature has statistically reported that immigrant youth were likely to have low physical activity participation (e.g., Singh et al., 2008). Researchers have also concluded that acculturation aspects commonly measured by language use and immigration generations have affected the likelihood of young immigrants to participate in physical activity (e.g., Liu et al., 2009; Gordon-Larsen et al., 2003; Singh et al., 2008; Springer et al., 2010; Unger et al., 2004; Wolin et al., 2006). Although it might not be the intent, much of the quantitative research on acculturation has consequently positioned the immigrant youth population as problematic because of their low levels of physical activity participation.

Indonesian immigrant young people might be submerged in the numerical data of large participation data sets and statistical analysis, together with other young immigrant groups. However, by taking into account their day-to-day meaning-making of their participation (or non-participation), it was evident that physical activity participation is "complex and situated, as embedded in social process and structures" (Wright & Laverty, 2010, p. 136). This was especially apparent for the immigrant youth in this study whose social process included navigation and integration into their new culture.

Most of the participants spoke Bahasa Indonesia at home, with approximately half of them being first generation immigrants. All were raised by parents who were born and grew up in Indonesia. Regardless of their degree of acculturation, the majority of the youth participated in what could be considered main sports and major recreational

pursuits in the United States. Analysis showed that they participated in basketball and baseball, sledged down the snowy slopes of Rocky Mountains, and camped out in the local American wilderness. Their participation required physical competencies achieved through lengthy periods of body regulations and knowledge acquired from intimately engaging with physical culture. Their embodied experience and discursive resources existed only if they had been in contact with mainstream culture with a level of considerable intensity. Following Hanvey's (1976) line of thought, the youths' physical activity participation indicated that they had not only accomplished the ability to function normally, but had also reached a considerable depth of immersion within the mainstream culture.

The importance of publicly-funded facilities also prevailed as a key to the youths' participation. Much of their physical activity experience took place in school settings, public parks, and recreation center facilities. Despite a large array of these particular settings, schools remained the major location for their participation. Wright et al.'s (2008) work may be applicable to the current study, in that they theorized that school physical education and sports were an important site for youth physical activity "because it was one of the few places where they had access to facilities and equipment" (p. 28). Moreover, nearly all of the youth were from families who lived from paycheck to paycheck, making participation in other settings increasingly more unaffordable. Immigration literature has disseminated several conclusions that schools play a central role in facilitating young immigrants in acculturating to the new culture (e.g., Nieri, 2012; Portes & Hao, 2004). In other words, physical activity in school settings was meaningful for the youth not only because it was affordable but because it also served as

an important corridor toward deep immersion in acculturation. Schools also become settings for participation because they provide “a sense of propriety and approval in particular where families may have doubts about the appropriateness of activities for their daughters” (Wright et al., 2003, p. 29). Acculturation is a complex process comprising “cultural and psychological change that follows intercultural contact” (Berry et al., 2006, p. 305). In order to culturally change (or to remain the same), it involves tension and constant doubt. Some of the female participants reported that their families were concerned that participation in physical activity would change their standards for appropriate dress. Following Wright et al.’s line of thought, the families trusted school-based physical activity to accommodate their cultural dress code and other potential concerns regarding their home culture. Their confidence in school settings allowed for youth participants to learn their new cultural practices through physical activity without considerable uneasiness.

Furthermore, youths’ participation in physical activity was important in aiding the formation of a self-definition. For example, Damai exercised in the gym to build his muscle. The activity and its outcome were essential embodied experiences because he used it to define himself as a male. From the results of researcher reflexivity on the data, the youth typically did not use their physical activity as a way to think about who they were as Indonesians. Similarly, it was also less feasible that their participation affected the understanding of themselves as being American. It was evident, however, that the participants used physical activity as a means to learn about competitiveness, self-responsibility, and teamwork, all important attributes for individuals in American society.

The results of this study suggest that the participants considered the importance of physical activity in developing and maintaining social relations. Many of the participants mentioned that they participated to make friends or to stay with friends. They also credited people within their social network with facilitating their participation. These people were peers, coaches, and physical education teachers. In other words, their social connection through and within physical activity was invaluable social capital. Several studies have also reported that social capital increased with the degree to which one acculturated (Valencia-Garcia, Simoni, Alegría, & Takeuchi, 2012). Clearly, the current study did not measure social capital as a relationship to the levels of acculturation. Nonetheless, the youth's social capital within their physical activity participation might indicate their on-going acculturation process.

Influences and Barriers within the Physical Activity Experiences

In describing the participants' experiences, the current study looked at the influences on, and the barriers to, their physical activity participation (Research Question #3). The results showed that the participants faced physical, psychological, environmental, social, and socioeconomic factors which were powerful in facilitating or preventing participation. These factors commonly determined youth physical activity (Moore et al., 2010). What is unique to the youths' situation as immigrants was that the influences could well have been less effective and the barriers could have been increasingly stronger to their physical activity participation (Martinez et al., 2008).

Although research involving immigrant youth is relatively underdeveloped, studies on how family environments influence physical activity participation among ethnic minority youth are well-documented (e.g., Gordon-Larsen et al., 2004; McGuire,

Hannan, Neumark-Sztainer, Cossrow, & Story, 2002; Moore et al., 2010). These studies demonstrated that family encouragement and support were pivotal to young people's participation in physical activity. Similarly, data from the current study infers the importance of family in introducing the activities, modeling the participation, and providing logistical and psychological support. The participants self-reported that families tried their best to encourage and support their participation despite their limited English, time constraints, lack of transportation, and lower incomes. In comparison to non-immigrant families, these families might be less effective in influencing participation.

Moore et al. (2010) found that peers were salient facilitators to youth physical activity participation. Almost all of the youth in the present study counted on their friends for initiating, maintaining, and/or retaining their participation. A conclusion supported by the literature documents that, as many youth enter adolescence, less time is spent with family, and peers become increasingly crucial to their lives (Strohmeier & Spiel, 2012). Additionally, peer-derived contexts for immigrant youth are important resources when learning about the new culture. Unfortunately, immigrant youth tend to experience victimization in and out of school contexts (Peguero, 2009), making the endeavor to develop peer relationships outside of their immediate peer group more challenging. Furthermore, developing meaningful peer relationships require homophily: "the degree of similarity in age, gender, interests, attitudes, behavior between potential friends" (Strohmeier & Spiel, 2012, p. 61). Friendship homophily can be demanding for immigrant youth. In light of this concept, peers were powerful influences on the youth's

participation, but initiating peer relationships could be very difficult to establish and ultimately cultivate.

In today's digital age, it is ubiquitous that young people socially interact through electronic media. The participants of this study were no exception. They engaged with television and the internet. They were connected through Facebook, Twitter, and Instagram. Furthermore, analysis showed that such media had been influential on their physical activity participation. They had been inspired after consuming sporting events, movies, and TV shows. Discourses related to ideal body image also triggered their participation. The results echoed Lines' (2007) study that, despite admitting the role of media, it was not clear how media actually played out in reifying their actual participation. However, Kirk (1999, 2002) argued that media representation is also one important contributor in youth's discursive resources leading to meaningful participation in physical activity.

In addition, the study described factors hindering physical activity participation. The participants shared relatively similar barriers with other young people. Their status and origin, however, made these barriers potentially more powerful in preventing them from participating in physical activity. For example, one of the barriers included their physicality. Indonesians in general were physically small and short. The participants were aware of their body types. They considered themselves to lack of physical capital to play in hyper masculine sports such as football. Some of the youth also identified their physical condition (e.g., asthma) and injuries as constraining. The prevalence of physicality in considering the barriers may not be surprising as they essentially anchored the meaning of physical activity in corporeality. What needs further discussion is that

their statements about lacking physical capital reflected their location within the already imbalanced discourse to describe embodied experiences. Gard and Meyenn (2000) found that discourses with regard to major sports among young males pervasively privileged pain and injury as legitimate topics, while talking about the pleasure dimension of it (e.g., physical contact) remained “below the surface, unstated, lacking socially sanctioned vocabularies” (p. 32). This imbalanced discourse gives advantage to those with necessary physical capitals to participate. On the contrary, the immigrant youth who were short, small, or injured were perceptually, and therefore actually, hindered despite they had choice for other forms of physical activity.

Borjas (2011) demonstrated that immigrant young people tended to live in low-income families. Those whose both parents were immigrants had even higher poverty rates. The current study did not stratify the information about the family incomes of the participants. However, through the researcher’s journal, antidotal observations and thoughts inferred that parents were located in low-wage, non-career jobs in which social mobility is unlikely. Moreover, the majority of the youth lived in families raised by both immigrant parents. Analysis also suggested that some of the youth identified money for gear and equipment as salient factors hindering their potential and therefore actual participation. Similarly, Humbert et al. (2006) reported that youth from low-income families tended to consider cost and available facilities as essential in promoting physical activity participation. Their low-SES situations also significantly limited participation because both parents worked. Subsequently, several of the older youth participants had enforced responsibilities to take care of their younger siblings, making it a salient barrier.

The data analysis also showed that an obstacle for participation included academic commitment. Such an obstacle became complicated as the youth experienced oversimplified generalizations relating Asians as academically-minded students. The Asian student stereotype operated to marginalize the youth by emphasizing the binary opposition between physicality and intellectuality. Since most forms of physical activity value physicality over intellectuality, many of the youth felt that they did not belong in competitive and organized sport settings. For those who did participate in varsity teams, juggling their academic commitment with the demand for sport performance was particularly difficult. By deeply internalizing the stereotype, the participants tended to sacrifice their participation when their academic accomplishment seemed to decrease.

Although both immigrant and non-immigrant youth perceived relatively similar barriers, Johnson (2000) argued that there are subtle differences, especially when the participation intersected with religion and gender. Ten out of 15 participants were from Muslim families. Like in many other religions, corporeality is considered to be subordinate to spirituality. It is not to say that, in Islam for example, corporeality is antithetical to spirituality. Instead, corporeality is a means to an end of spiritualized experiences. Looking back at the earlier discussion, corporeality was central to the meaning of physical activity among the participants. It is therefore reasonable to hypothesize that Muslim youth might situate their physical activity participation as secondary. Derived from this specific belief system are the embodied religious practices, such as hijab. Muslim women discipline their gendered bodies in order to achieve a spiritual end. When the Muslim female participants of this study mentioned their hijab practices as an obstacle, it should be seen in relation to their belief system instead of

merely a “sign of women’s unfreedom” (Abu-Lughod, 2002, p. 786). At this point, it is increasingly important to understand how forces such as religious practices are powerful variables when examining physical activity participation.

It is noteworthy that, again, hijab does not single out Muslim women’s gendered bodies. Knez (2010) argued that there are multiple discursive resources related to gendered body (e.g., popular culture, dominant feminine discourses) that some of the youth have adopted to define themselves as a female. Furthermore, Knez’s work showed that the meaning of physical activity among the young Muslim females in her study “was shaped by the various ‘truths’ associated with what it means to be a normal woman” and how these truths cut across religious and dominant feminine discourses (p. 115). The fact that Muslim women in this study were physically active might further indicate that their efforts to participate had been intense as they might negotiate much of their religious discourses.

Strategies for Engaging Indonesian Youth

The last research question guided the investigation on the practical and effective strategies for engaging Indonesian youth in physical activity. These strategies emerged from the participants’ voices and perspectives. Despite being less systematic and sophisticated, the strategies reflect what would work for this particular group of Indonesian youth. Analysis revealed their strategies, including community outreach, outreach tools, and program features.

Data showed that in proposing the strategies, the youth disregarded an instrumental, narrow approach to physical activity as their conceptual underpinning. None of the youth even mentioned types and/or amounts of the activity like the ones

widely recommended by epidemiologists. It indicates that epidemiological information might not be a significant part of discursive resources about and around physical activity. More specifically, the use of evidential strategies by some professionals, taking the form of epidemiological data, might not convincingly be effective in influencing Indonesian young people's beliefs, behaviors, and practices related to physical activity. Evidential strategy is one of the common strategies for enhancing cultural appropriateness of health promotion programs (Kreuter, Lukwago, Bucholtz, Clark, & Sanders-Thompson, 2002). Following Azzarito's (2009) conclusions, the participants' use of the broader concept of physical activity reflected "young people's negotiation of, resistance to, and rebellion against these disciplining practices of the body" singled out by racially-biased biopedagogies (e.g., public health promotions) and biopolitics (e.g., physical activity policy and interventions) informed by epidemiological studies (p. 193). In other words, the youth's strategies were the manifestation of their diverse senses, visions, and voices of physicality as they are "formed by their upbringing, experiences, and backgrounds" (Azzarito, 2009, p. 193).

The first strategy, represented in the participants' voice, was the notion of community outreach, by which the physical activity leaders running the program would need to go into the community. Instead of helping immigrant youth access the already available programs (e.g., recreation center, school sports, clubs), the youth in this study preferred to have Indonesian youth as a specific target, with a particular program tailored for them. This demonstrated the participants' awareness that such programs might not immediately be accessible. This was especially true for the newly-arrived youth who might need time to become acculturated enough to access the programs offered by their

municipal authorities or schools. Analysis also implied that community outreach was one of the sociocultural strategies enabling physical activity leaders to reach the very deep structure of Indonesian culture. Sociocultural strategies, following Kreuter et al.'s (2002) line of thought, would allow leaders to recognize the cultural values and beliefs within Indonesian communities to be reinforced and incorporated into relevant programming. More specifically, the participants were also fully aware that physical activity leaders would need to take into account the Indonesian youths' conceptions of physical activity as well as their preferred forms of physical culture.

In order to reach the community, the participants proposed outreach tools as a second strategy. From professional perspectives, there are many outreach tools ranging from the use of film, art, and workshops, to community assessment. Mitter, Nah, Bong, Lee, and Chong (2014) categorized these tools into active and passive strategies. The active strategies that the participants identified included community meetings. They recommended physical activity leaders take advantage of frequent community gatherings. Their recommendation meant that they were aware of the importance of community gatherings in Indonesian culture and initiating a program from this contact point could be culturally meaningful. In addition, the youth considered that, by proactively going to the community, direct communication to the community members, especially to their parents, would be established. Despite the omnipresent use of electronic media, face-to-face communication is still deemed to be central among Indonesian communities as documented by numerous community gatherings. Therefore, direct meetings with the community members would be a convenient way to gain consent and access authority.

Furthermore, the participants named both printed and electronic media as passive strategies, especially when reaching Indonesian youth. Kreuter and McClure (2004) suggested components of communication model including source, message, and channel. Data showed that the participants consistently mentioned channel (media) which might reflect the importance of media in the youths' lives. The absent of source (e.g., expert knowledge about physical activity, information from epidemiologists) and message (e.g., the contents) could be an indication that what first and foremost attracted youth was the media, not who or what was said. This is especially apparent in today's digital media where the sources and contents might not be appealing enough to effectively draw the youths' attention to physical activity in the first place. Instead, what went viral within and around their discursive networks could be eye-catching.

The last strategy can be categorized as the features of the program. Analysis suggested youths' aspirations, with regard to physical activity programs, that featured accommodations for the needs of immigrant youth, incorporating their preferred forms of physical culture, emphasizing inclusiveness, and promoting youth-driven programs. In other words, the participants identified themselves as new culture learners considering that the available physical activity programs might not immediately be accessible to them. They wanted programs with features they would be able to relate to and be comfortable with in order to participate. In fact, physical activity programs that take the youths' voice into consideration could be the cornerstone of the success of a program (Ward & Parker, 2013).

Taking Account of Youth as Social Process

As outlined in the introduction section, the conceptual framework of the current study included the notion of youth as a social process. Using this concept as a frame afforded a broader framework regarding youth context and lives beyond a biological reality: that is, youth as an age category. The broader concept of youth also allows researchers to examine the realities, significance, and experiences of youth (Wyn & White, 1997). This frame is consistent with the basic premise of phenomenological methods. As a phenomenological study, the current research focused on how participants make sense of their everyday experiences and what they deemed essential and meaningful (Crotty, 1998; Merriam, 2009; Schwandt, 2007).

Wyn and White (1997), who defined the notion of youth as social process, considered that youths' experiences are diverse across historical periods and social and cultural groups. By taking this concept into account, the current study was able to depict the uniqueness of immigrant youths' experiences in respect to physical activity. In other words, being young (e.g., from age 13 to 18 years old) for the participants meant they shared similar experiences of physical activity with other young people. As an immigrant, however, their engagement with institutions (e.g., the family, schools) helped them shape the uniqueness of their physical activity experiences. Even having similar experiences in both physical activity and immigration, the youth in this study did not share the same degree of meaningfulness. Individual biographies also played important roles in shaping the experiences which accentuated the social process dimension of being young.

Analysis also demonstrated that their participation enacted partly for acculturation was mediated by the family. For example, some families obviously encouraged their

youngsters to participate in physical activity as it might be a way to learn the new culture. Other families hindered their participation because the activities were not appropriate according to their “home” cultural beliefs. Another example includes the evidence that schools were the main resources for participation, yet the social processes prevented the youths’ participation through the construction of Asian student stereotypes. The depiction of this experience was possible since the notion of youth as a social process enabled the study to focus not only on “the inherent characteristics of young people themselves,” but also on how Indonesian youth construct meaning through social processes (Wyn & White, 1997, p. 9).

Youth as a social process also embraces relational concepts in which power relations become pivotal (Wyn & White, 1997). More specifically, the relational concept maintains that the existence and meaning of youth emerge in relation to the concept of adulthood. Like gender as a power relation (e.g., femininities and masculinities), the social construction of youth includes “not adult, powerless and vulnerable, dependent, and ignorant” while adulthood represents “adult, powerful and strong, independent, and knowledgeable” (Wyn & White, 1997, p. 12). Additionally, the relational concept also depicts youth as a period of their trajectory toward adulthood, a view which creates the need to guide young people along their journey through professional attention by adults. In light of this relational concept, the participants experienced many aspects of physical activity that were common to the rest of the youth because of age. An example includes that young people’s bodies are under constant surveillance from public health institutions through the practices of biopower (e.g., Body Mass Index, reports of physical activity levels). What is distinctive is that the immigrant youth may receive this force more

powerfully. However, the participants were not passive agents. Analysis revealed the participants' acceptance, negotiation, and resistance of this powerful force. It indicates that they were active and employed dynamic processes as they lived their social lives.

The notion of youth as a social process espouses the idea that being young is also likely to be affected by historical and cultural processes (Wyn & White, 1997). All the participants had been raised by first generation parents who had culturally and historically crossed borders. About half of the youth experienced transcultural journeys themselves since they were born and spent some of their childhood years in Indonesia. The current study took into account the participants' historical processes. More specifically, attention was paid to how their or their families' pre-immigration experiences came into play in the construction of the meaning of physical activity. Results revealed that their current engagement with physical culture might a function of their previous interaction with corporeal discourses when they were in Indonesia. For example, the essence of physical activity before coming to the United States featured corporeality: the moving body. Once immigrated, this meaning grew stronger, underpinning their physical activity participation. It served as an important discursive resource toward their contemporary bodily practices in sports, physical recreation, or exercise. Additionally, their post-immigration physical activity experiences might also be the continuation or discontinuation of their historical starting points. Following Kirk's pervasive line of thought (1999), their prevailing engagement with physical culture became meaningful because their past embodied experiences provided opportunities to learn and regulate "the body to achieve competence in the movement requirements of the physical activities" they participated in today (p. 69). On the contrary, some families

brought their home cultural practices (e.g., hijab as disciplined and gendered body) into play when raising their children. In one way or another, these practices had hindered, or even prevented, some participants from being involved in physical activity. These historical and cultural processes exemplified the concept of youth as a social process. In short, considering youth as a social process brought their socially-mediated experiences, power relations, and historical accounts to the forefront.

Implications

The current study provides information regarding the meaning of physical activity among Indonesian immigrant youth. It also presents their experiences of physical activity within the contexts of pre- and post-immigration. The results also contribute to the literature on immigration studies predominately focused on visible immigrant groups. Additionally, research on physical activity frequently neglects youths' insights into it and its significance on their lives. By depicting physical activity from the lenses of the youth, research can enrich the literature that is largely epidemiological, looking into specific levels, amounts, and types of physical activity.

Despite being highly contested and the complexity of the process of policy making, the results of the study can inform policies regarding physical activity by providing a perspective that young people enact their participation within the context of their respective physical culture. Policy makers may take advantage of the results in reshaping their policy development with respect to the information on how young people afford their discursive resources and facilitate their participation. Such information has been absent in many physical activity policies that heavily put epidemiological evidence into policy making context (Wright, 2009).

The implementation of policy is in the forms of program development, strategic intervention, and practices. The results of the study also inform agencies providing physical activity programs about the prevalence of naturalistic views of the body among Indonesian immigrant youth. According to Kirk (2002), a naturalistic view is ubiquitous because it is intuitive in nature. However, body is in fact both a natural and cultural phenomena. Professionals whose work relates to physical activity should begin to balance their naturalistic view with the constructionist view of the body within their programs and practices. Kirk also indicates that the understanding of body as simultaneously natural and cultural can help physical activity leaders deconstruct myths (e.g., slender body is healthy), create alternative forms of physical activity (e.g., asking questions about social symbolism of pain/injury), and inform embodied experience (e.g., the use of person-centered pedagogies). Practically, the study took into account the voices of the participants about the strategies they thought would work best in their environment and within their social and cultural boundaries: strategies which physical activity leaders working with similar types of youth groups should consider.

Furthermore, the evidence of this study can also benefit institutions serving immigrant populations. Analysis suggests that youths' participation in physical activity reflects engagement with American social and cultural institutions. The participants learned about their new culture through and within physical activity. Recognizing the potential of physical activity in helping immigrant youth acculturate, the agencies working with immigrants may consider incorporating physical activity into their programs, interventions, and practices. Equally important are the participants' identification of facilitators of and barriers to physical activity participation. Some of

these were uniquely immigration-related factors. The agencies can be anticipative by strengthening the factors that facilitate physical activity and tackling the ones that prevent participation.

Limitations

I acknowledge several issues that restrained me from accomplishing higher research quality. These issues emerged from methodological limitations and from myself as the researcher. First, the methodological limitations included the sample size and data collection techniques. Creswell (2007) recommended a sample size of 5 to 25 for a phenomenological study. The current study involved 15 participants from which the collected data actually tended to reach saturation when interviewing the last 3 participants. However, a larger sample size with more maximum variation might be needed to add more perspectives on the physical activity experiences and the meanings attached to their participation. Since the participants were predominantly from Javanese, Muslim, and low-income families, maximum variation could include other sub-ethnic and religious groups (e.g., Balinese Hindus, Moluccan Catholics, middle-upper class families). I was able to identify potential participants that could have contributed to the maximum variation of the samples. Nevertheless, a limited time frame gave me inadequate access to their families since they were not in my immediate network. In addition, phenomenological researchers suggested employing interviews in collecting the data (e.g., Giorgi & Giorgi, 2003; Moustakas, 1994). The study used open-ended interviews only. Despite being conducted in two series of interviews, using additional interview techniques, such as focus group discussion, could have sought clarification within the group setting. Such techniques could also obtain detailed information with

regard to physical activity as experienced by the whole group. In fact, the participants' residences were dispersed across the metropolitan area and beyond, which made arrangements and transportation for focus group discussion challenging.

Second, other limitations came from using myself as the researcher. English as my second language seriously impacted the quality of the interviews and transcriptions. It was especially challenging for me to transcribe the interviews. During the data collection and transcription processes, I constantly felt that if it were in Bahasa Indonesia, my mother tongue, I would have been able to gain more qualified data. Additionally, my status as an insider of the Indonesian community in the area partly contributed to the limitation to gain more information. This was especially true when my insider status was complicated by my other status as a novice researcher struggling with probing and prompting questions. Some of the participants assumed that I already knew the backgrounds of and the information about their experiences. For example, they presumed that I knew their parents' jobs or their participation in a team sport. Instead of describing the information, they stated, "You know," which made them fail to fully explain their physical activity experiences. Being an insider, I could also relate my own experience to the participants' experiences. I was occasionally tempted to include my perception on some interviews. For example, when participants mentioned that there was no organized sports in Indonesia, I was attracted to direct the interviews toward the fact that organized sport existed as I had been part of. This could potentially result in endangering the interviews "shaped and guided by the core aspects of the researcher's experience and not the participant's" (Dwyer & Buckle, 2009, p.58). I acknowledged the importance of researcher's journal, not only in supplying additional information, but also in reflecting

my position (e.g., my bias, assumptions, experience, perspective), especially against the participants’.

Future Research

The current study revealed the meaning of physical activity as lived by Indonesian immigrant young people. Their physical activity experiences reflected the acculturation process in American society. Other researchers can replicate this study with other immigrant youth groups. Furthermore, in order to better understand their lives and the importance of physical activity within their lives, researchers may take into account different research approaches and methods. For example, ethnography can enable researchers to look at how they actually experience physical activity within the context of culture. Narrative inquiry may also be helpful in capturing the vivid story of participants experiencing physical activity. Specific context (e.g., school) in which the youth engage with physical activity can also be worthwhile to investigate using a case study approach. Researchers using similar approaches will need to employ various data collection techniques.

Wyn and White (1997) noted that understanding the realities of young people’s lives is not merely about finding the right research instruments. Such endeavors require researchers to examine the paradigms and frameworks being taken. This is fundamental, admitting the importance of carefully chosen theories in giving visibility to the multi-dimensionality of young people’s lives. To some extent, researchers may need to take a step beyond their field and borrow perspectives from different disciplines. These are crucial aspects within the agenda for future research regarding youth physical activity.

Conclusions

The major results of this study described physical activity experience among Indonesian immigrant youth. Their experiences primarily reflected their engagement with physical culture within an American context. This engagement inherently involved a degree of learning about their new culture: an acculturation process. The manifestation of such process includes the youths' opinions about physical activity, which were profoundly anchored in a corporeal, naturalistic view of the body. Derived from this view was their acquired knowledge about the institutionalized forms of physical culture, along with their forms, purpose, and significance in their lives.

Their view of the body as well as their knowledge about physical activity became important discursive resources for the youth to engage meaningfully in physical activity. Furthermore, their primary physical activity experiences took place in school settings which demonstrated their engagement with major social institutions in the United States. This central finding accentuates what is deemed conclusive within immigration literature: that schools play an important role in the acculturation of immigrant youth.

The current study revealed several factors which facilitated or hindered engagement in physical activity. While the participants shared relatively similar factors with other groups of young people, the enabling factors might ineffectively facilitate participation, given their lower family incomes and limited social and cultural capital. Similarly, hindering factors emerged as more powerful obstacles, especially the ones regarding racial, stereotypical, and cultural barriers.

Finally, the participants offered strategies deemed practical and effective in engaging Indonesian youth in physical activity. They proposed strategies involving

proactive outreach efforts by agencies providing physical activity programs. Their voice and aspirations indicated that their cultural uniqueness might not immediately be the cultural capital to engage with major institutionalized forms of physical culture. This was especially apparent for recently arrived immigrant youth.

Epilogue

Here I am, feeling accomplished in what I had been curious about. This curiosity began with my self-reflection struggling to learn to live in America. Learning to live in such a new culture included how I experienced my physical activity along with the meanings I attached to that experience. These experiences directed me to examine my curiosities by thinking about Indonesian immigrant youth and their experiences, do they share similar experiences with me? The dissertation has satisfied my curiosity related to youth's physical activity experiences and meanings intermingled with the uncertainties of learning a new culture. Regardless of some predictable results, much of the information was new, and surprising for me. For example, I had not realized until my dissertation defense that I shared with the participants a culturally-taken-for-granted-form of physical activity: climbing. Through the critical comments during the defense, I learned that our climbing experiences were uniquely Indonesian, especially when being seen through an American lens. Prior to immigration, our childhood's engagement with climbing trees was an early body regulation, which in turn provided us with important discursive resources for meaningful participation in post-immigration physical activity (e.g., tree climbing, indoor and outdoor rock climbing).

Regardless of feeling successful, the culmination of this study proceeds into a reflection about what I would do differently if I had another chance to redo the research.

Obviously, my interview skills for an open-ended interview continue to develop. Before conducting another study, I would have to make sure that I refine my interview skills, at least good enough to mine richer data. Furthermore, maintaining objectivity can be difficult to manage for many qualitative researchers. For a novice researcher like me, it was challenging to notice my own biases before, during, and even after the study. Despite acknowledging what triggered my biases and reactions during the study and the impact of my personal history, I was not able to uncover possible biases that occurred as a result of my positions and responsibilities. I was an insider to the Indonesian community along with its customs and culture. To some extent, however, I was an outsider to which most of the participants had been acculturated in American culture. In fact, these multiple positions also played out in the data analysis. My Indonesian side had made the coding process lack of filter, which then produced data representation with too much Indonesian taste. In contrast, my limited acculturation status held me back when attempting to recognize more of the participants' significant statements, which might have been part of and at the heart of socialization into the American culture. When conducting another study, I need to focus on enhancing my expertise related to observing, admitting, and working with my biases to ensure more objective quality of the study.

Finally, like the dynamics of my physical activity within pre- and post-immigration contexts, my scholarly experiences had also transformed from childishness to maturity. My major interests remain similar: youth physical activity from sociocultural perspectives. My intellectual experience, however, as well as the meaning I currently attach to it, have changed as I had experienced the U.S. higher education system. Prior to immigration, the meaning I ascribed to my scholarship was compliance, textbook

oriented approaches to learning, teaching, and research. Leaving the comfort zone of Indonesian academic culture, I had adventurously experienced an American academic style which has led me to construct new scholarly meanings, which included independence, assertiveness, and self-direction. Now that it is time for me to go back to my home where the traditional scholarship culture might still widely exist, I must once again look toward the meaning of home. Is home the security of my country and the scholarly traditions through which I have viewed the world, or the scholarly home in which I have resided for the past 5 years, where I have learned to roam outside of my traditions and comfort zone? Regardless another adventure awaits, since I have been increasingly transformed and leaving the safety home, I am still interested in working with young people within physical activity contexts, but my scholarly experiences and my own personal and professional growth sure look different. However, one value continues to remain constant: I need to continue to learn more, as I explore my newly acquired faculty role, that of an agent of change.

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APPENDIX A
PARENT PHONE CALL SCRIPTS

Parent Phone Call Scripts

English version:

Hello!

It's me, Caly Setiawan. As you might know, I'm a student at the University of Northern Colorado. I am conducting research on physical activity among Indonesian youth. I am interested in learning about Indonesian youth's experiences in physical activities.

Physical activity can include sport and games (e.g., soccer, basketball, baseball/softball, football), recreation (e.g., pick up games, backyard games, camping, hiking, canoeing), or exercise (e.g., aerobic, running, walking, biking). I plan to ask 12 to 15 young Indonesian people to share their thoughts and experiences with me. The interviews will take about 30 to 60 minutes. If you give (mention the name of the child _____) permission to participate in the study, I will come to your house and explain the research in more detailed.

When would be a the best time for me to come? What day? Date? Time?

Thank you!

Bye.

Bahasa Indonesia version:

Halo!

Ini Caly, mbak/Mas! Apa kabar?

Mbak/Mas tahukan saya mahasiswa di Universitas Northern Colorado. Sebagai tugas dari kampus, saya akan mengadakan penelitian tentang aktifitas jasmani di kalangan remaja Indonesia. Minat saya adalah belajar tentang pengalaman remaja-remaja Indonesia dalam aktifitas jasmani. Aktifitas jasmani terdiri dari olahraga dan games (misalnya: sepakbola, basket, voli), rekreasi jasmani (misalnya: permainan, kemping, hiking, dayung), atau latihan (misalnya: senam aerobik, lari, jalan, bersepeda). Saya berencana memewawancarai 12 sampai 15 anak remaja Indonesia untuk berbagi pemikiran dan pengalamannya dengan saya. Wawancara berlangsung sekitar 30 menit sampai 60 menit. Jika Mbak/Mas mengizinkan (sebut nama anak _____) untuk berpartisipasi dalam penelitian ini, saya akan datang ke rumah dan menjelaskan lebih rinci.

Kapan Mas/Mbak ada waktu luang? Hari, tanggal, jam?

Terimakasih Mas/Mbak.

Bye.

APPENDIX B
INTERVIEW PILOT PLAN

Interview Pilot Plan

Purpose:

To practice/pilot open-ended interviews.

Pilot participants:

- Two first generation parents (1 male, 1 female) of the potential research participants from different families.
- Two potential participants (1 boy, 1 girl).

Participant recruitment:

- Convenience sampling will be used to select the parents. More specifically, I will identify parents who are in my immediate network. I will also identify their availability and potential interest to participate in the pilot interviews. I will make a list of 15 families and rank them by the convenience.
- I will call the parents in the first two list and explain my research as well as my intent to conduct practice/pilot interviews. If they do not agree, I will contact other parents in the list until I get two parents that agree to participate in.
- For those who agree to participate in practice/pilot interviews, I will ask their availability and their preferred location for the pilot interview. Despite participants' preference, the location should be quite without other present.
- At the end of the pilot interview, I will ask whether the parents will permit their child to participate in a similar practice/pilot interview.
- If the parents give permission, I will meet and talk with the potential participants about my research as well as the interview practice. If they do not give permission or if their child is not interested in a pilot interview, I will identify other potential participants from the families I have listed until I find two youths that agree to participate in.
- For those participants who agree to participate in a pilot interview, I will discuss with them a time and location for their individual pilot interview.
- At the end of each practice/pilot interview with the potential participant, I will inform him or her that I may return later (about a month) if I have additional/revised questions.

The practice/pilot interview:

- Each practice/pilot interview will be recorded with a digital audio recorder.
- The interviews with parents will not be transcribed and will not be used for any further purpose beyond practicing the interview. The interviews with the youths may be transcribed and used for analysis.
- I will listen to each recorded interview at least twice for review, interview protocol editing, and reflection.
- All the recordings of interviews with parents will permanently be erased when the pilot interviews are finished.

APPENDIX C
DATA COLLECTION GUIDES

First Stage Interview Open-ended Interview Guide

(questions and probe/prompt examples)

Interviewee : _____

Interviewer: Caly

Setiawan

Date : _____

Time : _____

Location : _____

Parent Consent Form signed: YES ____ NO ____

Introduction:

Hello! My name is Caly Setiawan and I'm a student at the University of Northern Colorado. I am conducting research on physical activity among Indonesian youth. I am interested in learning about Indonesian youth's experiences in physical activities. Physical activity can include sport and games (e.g., soccer, basketball, baseball/softball, football), recreation (e.g., pick up games, backyard games, camping, hiking, canoeing), or exercise (e.g., aerobic, running, walking, biking). I plan to ask 12 to 15 young Indonesian people to share their thoughts and experiences with me.

You were selected to participate in a practice interview either because you are from Indonesia or because you have at least one parent from Indonesia. Your parents also indicated that you have experiences related to physical activity.

If you want to talk with me, I'll ask you about your opinions and experiences related to physical activities in your life. There are no right or wrong answers. I will audio record what you say, but I won't even write down your name. The interview will take about 30 to 60 minutes.

Talking with me probably won't help you or hurt you. Your parents have said it's okay for you to talk with me, but you don't have to. It's up to you. Also, if you say "yes" but then change your mind, you can stop any time you want to. Do you have any questions for me about my research?

If you want to be in my research and talk with me about physical activity, sign your name on the *Child Assent Form* here and write today's date next to it.

Child Assent Form signed: YES ____ NO ____

Questions:

To begin, can you tell me a brief story about yourself?

1. Where were you born?
2. Do you know when did your parents come to the United States? [If YES], when did they come?
3. Do you go to school?

Prompts: What school? What grade?

Now, I'd like to ask you about physical activity. Can you tell me what physical activity means to you?

Prompts: Tell me more about that. Can you give me an example?

1. If mentioned the time period of living in Indonesia:
 - Describe for me one of the physical activities that you did regularly when you were in Indonesia? What did you enjoy most about doing the activity?
 - Do you do the same activity in the United States? [If YES], do you still enjoy it in the same way that you did in Indonesia? [If NOT], what prevents you from doing it in the United States?

Prompts: [If YES]: In what way or ways did it change? Can you give me an example(s)?

[If NO]: Can you give me an example(s) of how it did not change? How was it similar to physical activity in Indonesia?

Try to remember when you have participated in sports, games, physical active recreation, or physical exercise during the past couple of weeks. Can you describe your experience?

1. What did it look like?
2. How did you do it?

Prompts: Where did it happen? When did it happen? Did you participate with others, or alone? If with others, who were they? Were there certain people who supported your participation?

3. What lead you to participate in the activity?

Prompts: How did that matter?

4. What did you like best about the activity? What did you like the least?
5. When you did the activity? Were you a leader, team member; what was your position/responsibility? *Prompts: Tell me more about it. Can you give me an example? Did you like being a _____ How did it make you feel?*
6. Is there a physical activity that you've wanted to do but have not done over the past two weeks? Is there an activity that you would like to do now, but don't participate in but do not?

Prompts: [If YES] What is it? Why do you not participate? [If NO] skip probe #7.

7. Are there things that prevent you from taking part in any physical activities?

Prompts: Are you OK telling me about that and, if so, tell me more: Family support, language barriers, cultural difference?

8. What things might influence you to take part in more or other types of physical activities?

Prompts: Any more influences? How are they important?

9. If participant mentioned the time period of living in Indonesia: probe #1 to #8 within the context of Indonesia.

Earlier I asked you about what physical activity means to you. Now, that you've talked about your physical activity and I ask you the same question, what would be your answer?

Are there any other questions I should have asked you about your physical activity but didn't?

1. What should I have asked? What else would you want me to know?

Second Stage Interview Open-ended Interview Guide

(questions and probe/prompt examples)

Interviewee : _____

Interviewer: Caly

Setiawan

Date : _____

Time : _____

Location : _____

Informed Consent Form signed: YES ___ NO ___

Introduction:

To begin, I would like to let you know that I have done the first round of interviews. I talked with [*insert number of youths interviewed*] Indonesian young people about physical activity. You were part of it, remember? This time I plan to ask 5 to 7 youths about what I found from the first round of interviews. You were selected to participate in this second round of interviews because you have shared much of your physical activity experience. You also indicated that you are willing to give me more information.

After talking with all the youths, I was able to pull together what they were in common about physical activity experience. Here are themes of physical activity experience I found from the interviews [*give the written themes to the participants*]. You might want to read them and feel free to ask if you have any question.

If you want to talk with me, I'll ask your opinion about the themes I found from the first interviews. I'll also ask your ideas about engaging Indonesian young people in physical activity including its issues, challenges or barriers. There are no right or wrong answers and there won't be any score or grade for your responses. I will record what you say, but I won't even write down your name. The interview will take about 30 to 60 minutes.

Talking with me probably won't help you or hurt you. Your parents have said it's okay for you to talk with me, but you don't have to. It's up to you. Also, if you say "yes" but then change your mind, you can stop any time you want to. Do you have any questions for me about my research?

If you want to be in my research and talk with me about physical activity, sign your name on the *Child Assent Form* here and write today's date next to it.

Child Assent Form signed: YES ___ NO ___

Questions:

Can you tell me what you think about the themes?

Prompts: Tell me more about it. Can you give me an example?

What might influence Indonesian youth's physical activity participation living in America?

Prompts: Any more influences? How do they matter?

Are there any other questions I should have asked you about your physical activity but didn't?

Prompt: What should I have asked?

APPENDIX D
SAMPLES OF INFORMED CONSENT
FORMS

English version:

CONSENT FORM FOR HUMAN PARTICIPANTS IN RESEARCH
UNIVERSITY OF NORTHERN COLORADO

Parent Consent Form
(FIRST INTERVIEW)

Project Title: The Meaning of Physical Activity from the Stand Point of Indonesian Immigrant Youths

Researcher: Caly Setiawan, School of Sport and Exercise Science
Phone Number: (720) 675-5728 E-mail: c.setiawan05@fulbrightmail.org

Research advisor: Mark Smith, PhD., School of Sport and Exercise Science
Phone Number: (970) 351-1736 E-mail: mark.smith@unco.edu

I am researching Indonesian immigrant youths' perspectives about physical activity. If you grant permission and if your child indicates the willingness to participate, I would like to conduct an individual interview with the duration of 30 to 60 minutes. The date and the location of the interviews will be determined by your child or your recommendation.

The questions on the interview will include topics such as your child's opinion about physical activity, their description of physical activity experience, their ideas about engaging Indonesian immigrants in physical activity, and their identification of issues, challenges or barriers. The topics may also involve a period of time before coming to the United States.

The interview will be recorded using a digital voice device and I will ensure that all records are held in a secure location in my home, except for the Consent and Assent Forms, which will be stored on campus in the locked filing cabinet in the office of my Research Advisor. The electronic recordings will be transcribed and destroyed as soon as possible after their transcription. The de-identified transcripts will be held in password-protected files in a personal computer accessible only to me. To further maximize the confidential nature of your child's participation, all identifying information, such as names, addresses and phone numbers will be replaced with numeric identifiers. The key list that connects the names to numeric identifiers will be stored in a separate, locked file cabinet. The names of the participants will not appear in professional reports.

The possible risks to your child are minimal. Some of the questions about physical activity experience may make your child feel uncomfortable, especially the ones regarding physical

activity and acculturation experiences. However, I foresee no risks for your child beyond those that are normally encountered when involved in day-to-day life.

Please feel free to contact me if you have any questions or concerns about this research and please retain one copy of this letter for your records.

Thank you for assisting me with my research.

Sincerely,

Caly Setiawan

Participation is voluntary. You may decide not to allow your child to participate in this study and if (s)he begins participation you may still decide to stop and withdraw at any time. Your decision will be respected and will not result in loss of benefits to which you are otherwise entitled. Having read the above and having had an opportunity to ask any questions, please sign below if you would like to participate in this research. A copy of this form will be given to you to retain for future reference. If you have any concerns about your selection or treatment as a research participant, please contact the Office of Sponsored Programs, Kepner Hall, University of Northern Colorado Greeley, CO 80639; 970-351-2161.

Child's Full Name (please print)

Child's Birth Date (month/day/year)

Parent/Guardian's Signature

Date

Researcher's Signature

Date

Bahasa Indonesia version:

FORMULIR PERSETUJUAN UNTUK BERPARTISIPASI DALAM PENELITIAN
UNIVERSITY OF NORTHERN COLORADO

Formulir Persetujuan dari Orangtua
(WAWANCARA PERTAMA)

Judul Proyek: Makna Aktifitas Aktifitas Jasmani dari Sudut Pandang Remaja Imigran Indonesia

Peneliti: Caly Setiawan, School of Sport and Exercise Science

Nomor Telepon: (720) 675-5728

E-mail: c.setiawan05@fulbrightmail.org

Pembimbing penelitian: Mark Smith, PhD., School of Sport and Exercise Science

Nomor telepon: (970) 351-1736

E-mail: mark.smith@unco.edu

Saya akan melakukan penelitian tentang pandangan remaja imigran Indonesia tentang aktifitas jasmani. Jika bapak/ibu mengizinkan dan putra/putri bapak/ibu nampak bersedia untuk berpartisipasi, saya akan melakukan wawancara selama 30 sampai 60 menit. Waktu dan lokasi wawancara akan ditentukan oleh putra/putri bapak/ibu.

Pertanyaan dalam wawancara akan meliputi topik seperti pendapat putra/putri bapak/ibu tentang aktifitas jasmani, gambaran tentang pengalaman aktifitas jasmani, ide tentang bagaimana melibatkan remaja imigran Indonesia dalam aktifitas jasmani, dan identifikasi mereka atas tantangan dan hambatannya. Topik wawancara kemungkinan juga akan berkaitan dengan saat sebelum tiba di Amerika.

Wawancara akan direkam dengan alat perekam digital dan saya akan memastikan semua rekaman akan disimpan di tempat yang aman di rumah saya, kecuali untuk formulir persetujuan orang tua dan anak, yang akan disimpan di kampus di dalam kantor pembimbing penelitian dalam almari arsip yang dikunci. Rekaman elektronik akan ditranskrip dan dimusnahkan segera setelah transkrip selesai. Transkrip akan saya simpan dalam arsip yang diberi kata kunci rahasia di dalam komputer pribadi saya dan hanya saya yang bisa mengakses. Untuk lebih menjaga kerahasiaan partisipasi putra/putri bapak/ibu, semua informasi dan arsip yang ada nama, alamat, nomor telpon akan diganti dengan identifikasi angka. Nama peserta penelitian juga tidak akan dimunculkan dalam laporan resmi.

Halaman 1 dari 2 _____

Kemungkinan resiko yang akan dialami putra/putri bapak/ibu bersifat minimal dalam berpartisipasi di penelitian ini. Pertanyaan dalam wawancara tentang pengalaman aktifitas jasmani mungkin akan membuat putra/putri anda merasa tidak nyaman, khususnya dari pertanyaan yang berkaitan dengan pengalaman aktifitas fisik dan akulturasi. Namun demikian, saya berpandangan bahwa tidak ada resiko yang melebihi hal-hal yang biasanya dihadapi putra/putri saat menjalani kehidupan sehari-hari.

Mohon bapak/ibu menghubungi saya jika ada pertanyaan mengenai penelitian ini dan silahkan menyimpan fotokopi dari surat ijin ini.

Terimakasih atas bantuan dan ijin bapak/ibu dalam penelitian ini.

Salam,

Caly Setiawan

Partisipasi ini bersifat sukarela. Bapak ibu diberi kebebasan dalam menentukan apakah akan mengizinkan putra/putri bapak/ibu berpartisipasi dalam penelitian ini. Jika saat putra/putri bapak/ibu turut berpartisipasi dan bapak/ibu berubah pikiran, bapak/ibu diperbolehkan menghentikan setiap saat partisipasi putra/putrinya. Keputusan bapak/ibu akan dihormati dan tidak akan menghasilkan hal-hal yang merugikan pihak bapak/ibu. Sebagaimana bapak/ibu telah membaca surat ini dan diberi kesempatan untuk menanyakan hal-hal terkait dengan penelitian ini, bapak/ibu dimohon dengan hormat untuk membubuhkan tandatangan jika bapak/ibu hendak berpartisipasi. Fotokopi surat ijin ini akan diberikan kepada bapak/ibu untuk disimpan sebagai rujukan di kemudian hari. Jika bapak/ibu memiliki kekhawatiran dan perhatian tentang terpilihnya bapak/ibu dalam berpartisipasi atau perlakuan sebagai peserta penelitian, bapak/ibu dipersilahkan untuk menghubungi the Office of Sponsored Programs, Kepner Hall, University of Northern Colorado Greeley, CO 80639; 970-351-2161.

Nama Lengkap Anak

Tanggal Lahir Anak (bulan/tanggal/tahun)

Tandatangan Orangtua/Wali

Tanggal

Tandatangan Peneliti

Tanggal

ASSENT FORM FOR HUMAN PARTICIPANTS IN RESEARCH
UNIVERSITY OF NORTHERN COLORADO
(FIRST INTERVIEW)

Hi!

My name is Caly Setiawan and I'm a student at the University of Northern Colorado. I do research on the meaning of physical activity from the stand point of Indonesian youth. It means that I study Indonesian youth's experiences in/about physical activity. Physical activity can include activities that you may call sport (e.g., soccer, basketball, baseball/softball, football), recreation (e.g., pick up games, backyard games, camping, hiking, canoeing), or exercise (e.g., aerobic, running, walking, biking). I would like to ask some 12 to 15 young Indonesian people. They will talk and share their experiences with me. If you want, you can be one of the youth I talk with.

If you want to talk with me, I'll have ask your opinion and experience about physical activity. I'll also ask your ideas about engaging Indonesian young people in physical activity including its issues, challenges or barriers.

For each question I will want you to explain your answer. But, this isn't a test or anything like that. There are no right or wrong answers and there won't be any score or grade for your answers. I will record what you say, but I won't even write down your name. The interview will take about 30 to 60 minutes. We will arrange the best time for you to take part in this study so that you don't miss anything too important.

Talking with me probably won't help you or hurt you. Your parent have said it's okay for you to talk with me, but you don't have to. It's up to you. Also, if you say "yes" but then change your mind, you can stop any time you want to. Do you have any questions for me about my research?

If you want to be in my research and talk with me about physical activity, sign your name below and write today's date next to it. Thanks!

Student

Date

Researcher

Date

Bahasa Indonesia version:

FORMULIR PERSETUJUAN UNTUK BERPARTISIPASI DALAM PENELITIAN
UNIVERSITY OF NORTHERN COLORADO
(WAWANCARA KEDUA)

Halo!

Nama saya Caly Setiawan dan saya mahasiswa di University of Northern Colorado. Kamu mungkin sudah tahu dari wawancara sebelumnya, saya melakukan penelitian tentang makna aktifitas jasmani dari sudut pandang remaja Indonesia. Artinya, saya mempelajari pengalaman remaja Indonesia tentang aktifitas jasmani. Aktifitas jasmani meliputi aktifitas yang biasa disebut olahraga (misalnya sepakbola, basket, baseball/softball, football), rekreasi (misalnya permainan, kemping, pendakian, canoeing), atau latihan (misalnya aerobik, lari, jalan, bersepeda). Kali ini saya akan mewawancarai 5 sampai 7 anak muda Indonesia tentang apa yang saya temukan dari semua wawancara dengan [*masukkan jumlah peserta wawancara*]. Mereka akan berbicara dan berbagi pengalaman dengan saya. Jika kamu mau, kamu bisa menjadi orang yang saya akan ajak bicara.

Dari wawancara dengan kalian semua, saya mengetahui tema berikut (1) sebutkan tema, (2) sebutkan tema, dan (3) sebutkan tema. Jika kamu mau berbicara dengan saya lagi, saya akan menanyakan pendapatmu tentang apa yang sudah saya temukan.

Untuk setiap pertanyaan, saya akan meminta kamu untuk menjelaskan jawabanmu. Tapi, ini bukan tes atau ujian. Tidak ada jawaban benar atau salah dan tidak akan ada skor atau nilai atas jawaban kamu. Saya akan merekam apa yang kamu katakan, tapi saya tidak akan menuliskan namamu. Wawancara ini akan berlangsung selama 30 sampai 60 menit. Kita akan mengatur waktumu yang paling tepat untuk berpartisipasi sehingga kamu tidak akan melewatkan apapun yang sangat penting bagimu.

Berbicara dengan saya mungkin tidak akan menyakiti kamu. Orangtua kamu telah mengizinkan kamu untuk berbicara dengan saya, tapi kamu tidak harus melakukannya. Tergantung kamu. Jika kamu bilang “ya” tapi kemudian berubah pikiran, kamu dapat berhenti kapanpun kamu mau. Apakah kamu punya pertanyaan tentang penelitian ini?

Jika kamu ingin berpartisipasi dan berbicara dengan saya tentang aktifitas jasmani, silahkan menandatangani kolom di bawah ini. Terimakasih.

Nama kamu

Tanggal

Nama peneliti

Tanggal

APPENDIX E
SAMPLE OF RESEARCHER'S JOURNAL
AND AUDIT TRAIL

Date	Processes/ Events	Reflection
7/18/14	Post proposal meeting with advisors.	<ol style="list-style-type: none"> 1. The meeting was about a week after the proposal meeting. With my advisors, we reviewed and evaluated the proposal meeting. It was a successful proposal meeting. There were some issues that needed to be addressed to improve the quality of the research. They included the use of open-ended interviews (instead of semi-structured ones) and the pilot interviews prior the actual study. 2. We discussed the open-ended interview protocol and revised the interview guides I have prepared for the initial plan. In fact, some of the questions I developed were culturally insensitive. I did not do it on purpose. It was just that I haven't got good understanding about the subtle aspect of a language. I still need to learn about language and culture. 3. I thought that I was knowledgeable enough to run a study since I took multiple research method classes specialized in quantitative research. But when we discussed about the IRB application and I had to be so much detailed on how I am going to conduct the research, I felt like I know little about qualitative methods.
7/22/14	Interview protocols and IRB narrative submission to advisors, for review and feedback.	While waiting for my advisors feedback, I went on vacation. We traveled and camped in California wilderness. I brought my laptop in case I had to work during the family trip.
7/24/14	Feedback from Jim on the interview guides and protocols	I still need to learn English more.
8/7/14	Feedback from Mark on the IRB narrative and application.	I was not that much flaw. I just needed to add some information on the application.
8/12/14	Sending out the interview/pilot protocols and guides to the committees.	Since time is now running out, I gave the committee the deadline for their review and judgement. I gave them about 2 weeks to review.
8/20/14	Feedback for the protocols and guides from Jay Coakley and Megan Stellino.	I really wanted to start revising but I'd better to wait from one more committee. I might be better off to work with three feedback papers once at a time instead of working with the two now and doing it again later when receiving from Mike Kimball.

8/26/14	Changing plan on the pilot interviews.	I initially planned to conduct the pilot interviews before IRB application. But after talking with the potential participants, I figured out that their schedules were heavy. So, interviewing them for the pilot and then coming back again for another real, similar, interview would not be a good idea. In addition the feedback from the advisors and the committees did not require that much change. I was confident that there will not much be changes after the pilot interviews. By conducting pilot after IRB approval, I can use the data that I collected during my pilot interviews. If there are important points I need to address, I can come back to the participants but I do not have to conduct overall interviews.
8/27/14	IRB application submission.	I was ready with IRB submission. Learning how to use IRBNet took time despite friendly user design of the website. But I finally submitted, signed it, and got Mark's signature on the package.

APPENDIX F
CODING MANUAL, CODING PROCESS,
AND SAMPLE OF INVARIANT
MEANING UNITS

Coding Manual

[1] The meaning of physical activity I

- A. Indonesia (IND) = [1]: IND>
- B. United States (US) = [1]: US>

[2] Physical activity experiences

- A. Indonesia (IND)
 - 1. PA description = [2]: IND> PA description>
 - 2. The start = [2]: IND> The start>
 - 3. The likes = [2]: IND> The likes>
 - 4. The dislikes = [2]: IND> The dislikes>
 - 5. Position/responsibility = [2]: IND> Position/responsibility>
 - 6. Prevented PA = [2]: IND> Prevented PA>
 - 7. Barriers >> [2]: IND> Barriers>
 - 8. Facilitators/influences = [2]: IND> Facilitators/influences>
 - 9. Continuity = [2] IND> Continuity>
 - 10. Discontinuity = [2] IND> Discontinuity>
- B. United States (US)
 - 1. PA description = [2]: US> PA description>
 - 2. The start = [2]: US> The start>
 - 3. The likes = [2]: US> The likes>
 - 4. The dislikes = [2]: US> The dislikes>
 - 5. Position/responsibility = [2]: US> Position/responsibility>
 - 6. Prevented PA = [2]: US> Prevented PA>
 - 7. Barriers >> [2]: US> Barriers>
 - 8. Facilitators/influences = [2]: US> Facilitators/influences>

[3] The meaning of physical activity II

- A. Indonesia (IND) = [3] IND>
- B. United States (US) = [3] US>

Coding Process

View Options ▾ Comment 14 of 31 + On Pat

Page 3

Caly Setiawan 11/3/14, 11:33 AM
 [2]: US> The start> Media & role model (athlete) // US> Facilitator/influences> Media & role model (athlete)

Caly Setiawan 11/3/14, 11:40 AM
 [2]: US> The start> Role model (father) // US> Facilitator/influences> Role model (father)

Caly Setiawan 11/3/14, 11:47 AM
 [2]: US> The likes> Feelings: fun, pride

Page 4

□ 01: Hmm...I love watching the games as a kid, so as a I love watching Troy Tulowitzki. He was probably my favorite player. And I said I wanna go out just to be like him and play shortstop.

C: Did you watch him on TV?

01: Yeah...If I could go to the games, I would go to the games. But it's another expensive thing to go to. I just watched him. And then I think...the other think is my dad played baseball so...he's...he's been the role model for me...going out, trying...being away from this family so he can make, make money...So,...and then he played baseball. So, I wanna impress him make him proud. That's was the other part of it. So, yeah...

C: What did you like the best about the activity, about baseball?

□ 01: Hmm...it's fun, it's fun to show out, go out there and just show what you can do. You know, just recently, I played with varsity. So, there were 17, 18 years old playing out there and I'm a sophomore, 15 years old...So, it was pretty nerve...but I had really fun playing and I did, I did exceptionally well. I think so and it was just a fun game to play.

Sample of Invariant Meaning Units

[1] The meaning of physical activity I

- A. Indonesia (IND) = [1]: IND>
- Having fun
 - Not about health, not about body
 - Keeping me happy
 - Keeping me on schedule
 - Being more responsible about time and not wasting it.
 - Less emphasis on competition
 - Less serious
 - Emphasis more on togetherness
 - Physical activity as manual work vs. US (PA with purpose) — caused by different poverty line
 - Moving
 - Going outside
 - Biking around
 - Walking outside
- B. United States (US) = [1]: US>
- Going out/ outdoor, going outside
 - Being physically active
 - Playing in the park
 - Doing sport/ games
 - Working out/exercising
 - Physicality, moving/getting your body
 - Staying healthy
 - Break time from school works
 - Having fun
 - Loosing weight
 - Stamina/ stronger immune system
 - Not big part of life/ not into it/ dislike it
 - Carry on PA into other parts of life
 - Getting up with other people
 - Important to keep a good of exercise but not priority
 - Something physical
 - Require energy
 - Keeping your body in shape
 - Getting heart rate up

- Emphasis more on competition
- Walking around
- Hang around

[2] Physical activity experiences

A. Indonesia (IND)

1. PA description = [2]: IND> PA description>
 - Organized: PE, girl scout (adventure games), ballet
 - Non-organized: climbing tree, biking, walking, playing around, soccer, traditional games
2. The start = [2]: IND> The start>
 - Other activity: climbing the trees, going into the river
3. Continuity = [2] IND> Continuity>
 - PA: going in the river, biking, climbing trees, running, walking
 - Feelings: fun but with health consideration
4. Discontinuity = [2] IND> Discontinuity>
 - PA: Swimming, walking
 - Growth: getting older, not a childish anymore
 - People: peers
 - Technology: computer, games, internet, shows,
 - Geography: far to get places, no beaches

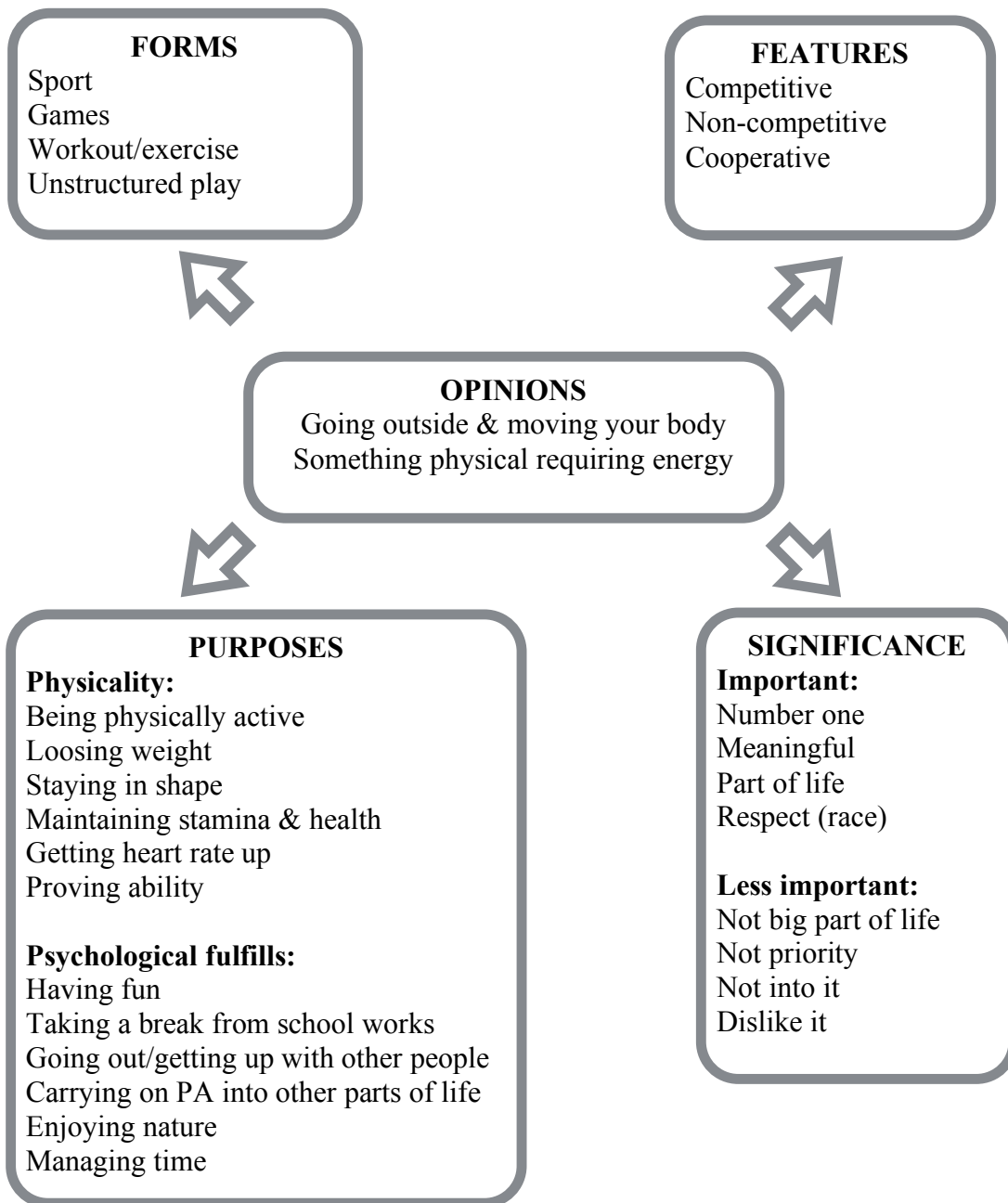
B. United States (US)

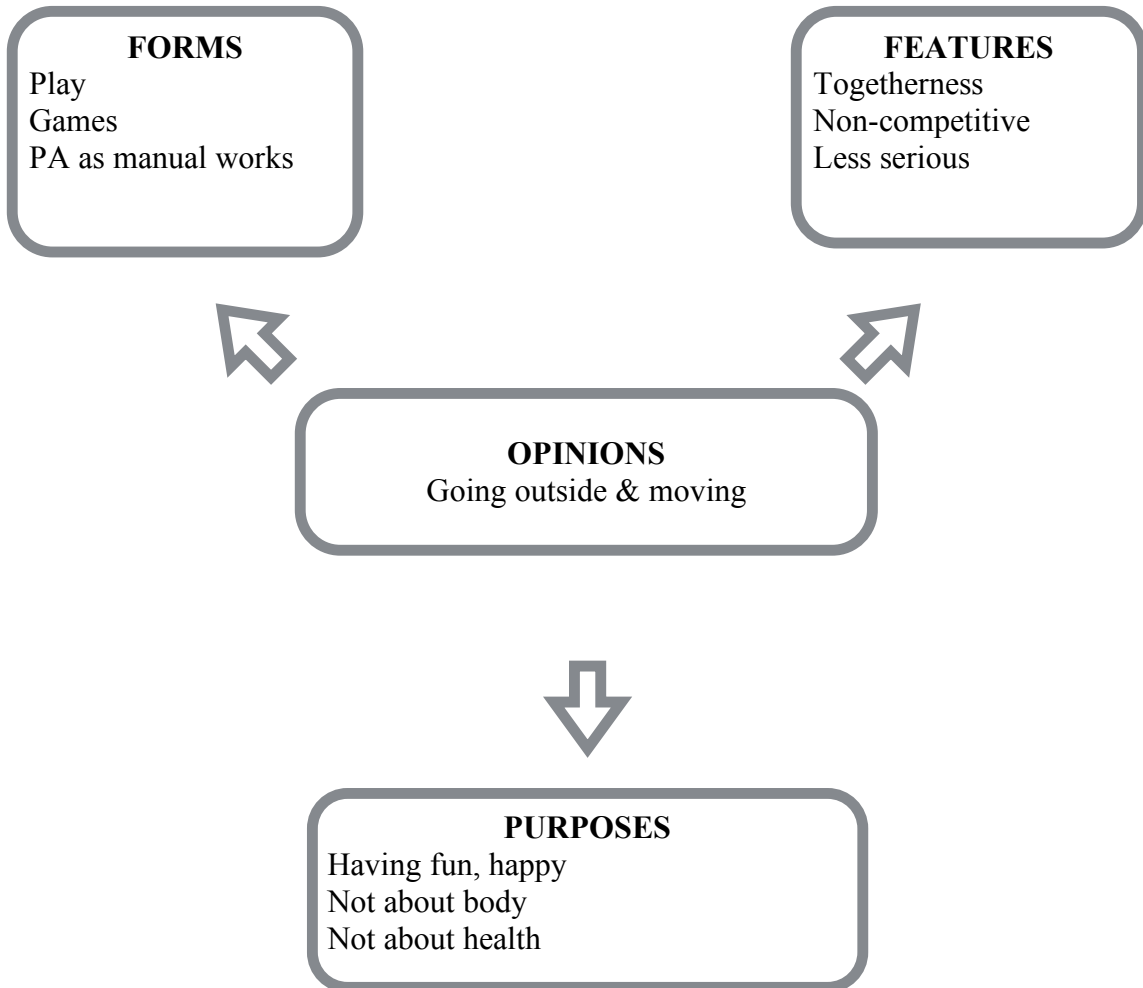
1. PA description = [2]: US> PA description>
 - Organized PA: baseball, karate, swimming, PE + lesson learned, track and field, flag football, powderpuff, ballet, dance, basketball
 - Non-organized PA: throwing & catching baseball, biking, fishing, parkour, basketball, play around at the playground, play with friends, hiking, camping, soccer, river tubing
 - Purpose: promoting healthy living,
 - Description of organized PA vs. Non-organized PA
 - People: parent, siblings, peers, PE teachers, cousin, coach
 - Place: nearby park (baseball field, lake, swimming pool, basketball), school field, school, school gym, senior center gym, church, river/creek, national parks, North Table Mountain, South Table Mountain, Lookout Mountain, ballet studio
 - Time: 6-8 PM, after school, 7-9PM one a week, 1-2 hrs, half the season
 - Supports: attending the games, practice, money (practice, equipment), transportation, providing logistic (food & drink), taking to a snowboarding lesson, doing the activity with mom, fundraising & logistic by friends, teachers, and principal, coach's invitation, friends, family being proud, fee

APPENDIX G
THEMES DIAGRAMING

Themes Diagramming

Meanings of Physical Activity (US Context):



Meanings of Physical Activity (Indonesian Context):

Physical Activity Experiences (US Context):

THE OUTSET

Role models: athlete, parents, cousin

Media: television, recreation center activity book, school rec flyers

People: peers, coach, teacher, school security person

Other PA: river boarding to river tubing, ski to snowboard, recess activity

Motivation: to be active, to be healthier, bad feelings if inactive, to have fun, last year in H.S, passion, out of boredom at a party

School: PE as a required class



PA EXPERIENCES

Organized PA: baseball, karate, swimming, track & field, flag football, powderpuff, ballet, dance, basketball

Non-organized PA: biking, fishing, basketball, playing at the playground, playing with friends, hiking, camping, soccer, river tubing

Position: shortstop & second base (baseball), first exchange (relay, track and field)

People: parent, siblings, peers, PE teachers, cousin, coach

Place: nearby parks (baseball field, lake, swimming pool, basketball court), school field, school, school gym, senior center gym

Time: After school, 1-2 hrs



THE LIKES

Feelings: fun, pride, happy, benefits of being a team member, enjoyable, refreshing, good, nature enjoyment

The features of the activity: free swimming activities,

Socialization: meet new friends, playing/spending time with friends

Weather: cold morning

People: PE teachers

THE DISLIKES

Rigorous training: conditioning, running

Physically demanding PA: long distant run, early morning run, running

Failure: in the games, in the kata test, winning the first place

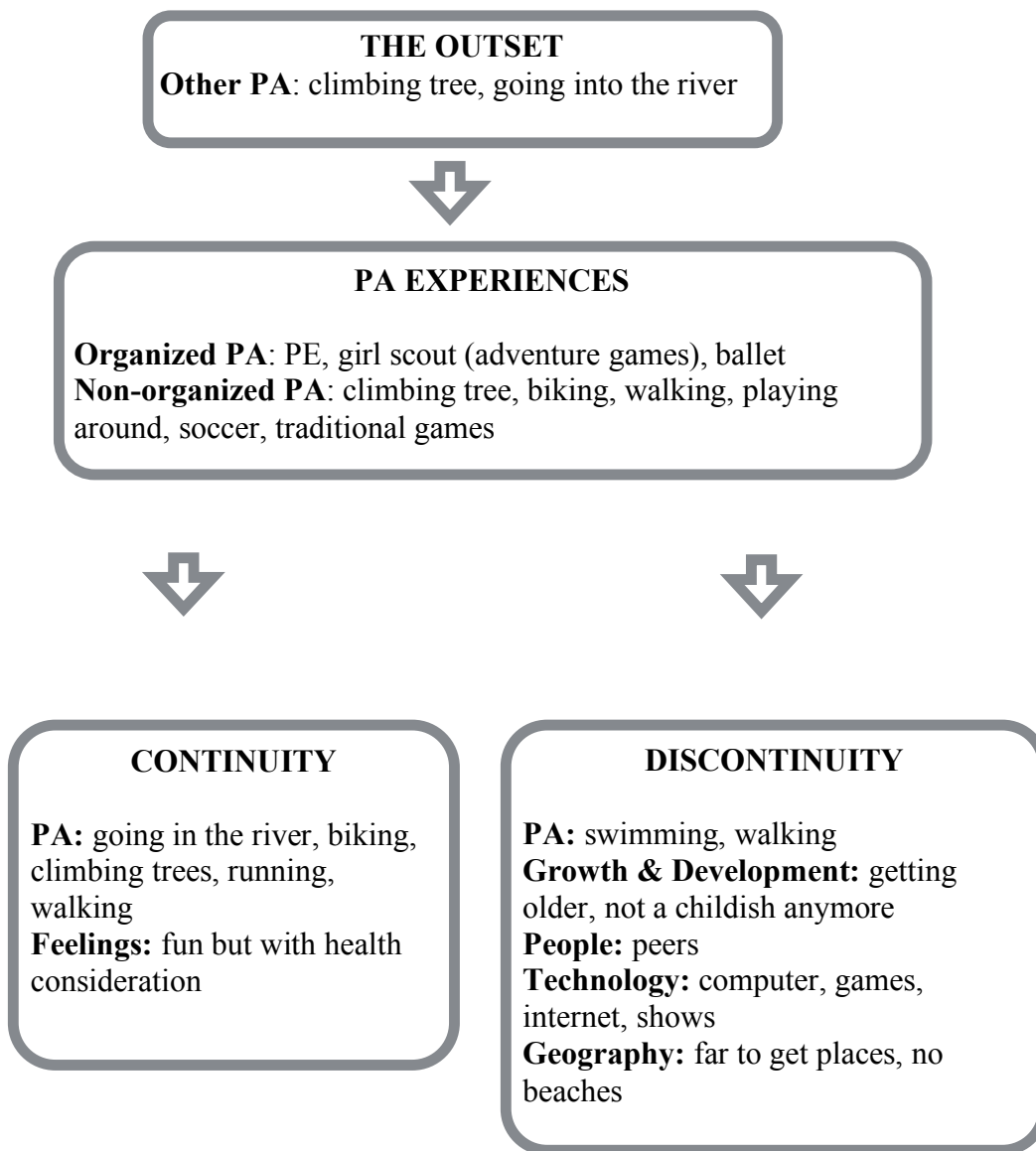
Weather: hot, cold and windy

People: PE teachers, other players

Rules: training suits and costumes

Feelings: no use/wasting time, feeling dependful as a setter

Physical Activity Experience (Indonesian Context):



Barriers & Influences for more Physical Activity:

PREVENTED PA

PA: Working out at the gym, football, biking to loose, volleyball, surfing, skiing, figured dancing, ballet, tennis, cheerleading, yoga, hiking, basketball



BARRIERS/ OBSTACLES

Physically demanding PA: football, swimming
Physical conditions: asthma, short & small body, no strength, lack of skills
Incidence: drown, injury
Psychological hindrance: laziness, scared of height, boredom, lack of motivation
Cultural matters: gender barriers, racial barriers, stereotype, religiously inappropriate outfits
SES: fund for equipment, personal trainers, gear
Family matters: parental permission, babysitting
School works: homework, college orientation, grade
Technology: video games
Weather: cold water in fall, summer for skiing/ not in season yet
Schedule: conflict with other activities, sleeping over
Immigration status: recently arrived and focusing on school

FACILITATORS/ INFLUENCES

Role model: athletes, parents.
People: peers, mother, coach, father
Program availability: school rec activities
Media: television, Tweeter, Instagrams, Facebook.youtube
Motivation: self-motivation to be active, to prove and pursue equity, to stay in shape, to try something new
Supports: attending the games, practice, money (practice, equipment), transportation, providing logistic (food & drink), taking to a snowboarding lesson, doing the activity with mom, fundraising & logistic by friends, teachers, and principal, coach's invitation, friends, family being proud, fee

The Strategies:

COMMUNITY OUTREACH

Approaching the community: targeted individuals, community gatherings, gaining parental consent/approval, asking parents' opinion and aspiration.

Contents: Making comfortable, explanation the benefits



OUTREACH TOOLS

One on one communication: Motivation

Community meeting: community gatherings, motivating by giving price

Media: Flyers, Internet



PROGRAM FEATURES

Meeting the immigrant youth's needs
 Aligning with Indonesian physical culture
 Inclusive/ ignore the stereotype
 Various types of physical activities
 Outdoor activity
 Less structured, self directed
 Culturally appropriate
 Providing language help
 More community wise

APPENDIX H
INSTITUTIONAL REVIEW BOARD
APPROVAL

IRBNet Board Action



SM

Sherry May <no-reply@irbnet.org>

To: Mark Smith <mark.smith@unco.edu>; Setiawan, Caly;

Reply all |

Wed 9/17/2014 4:09 PM

Please note that University of Northern Colorado (UNCO) IRB has taken the following action on IRBNet:

Project Title: [650452-3] The Meaning of Physical Activity from the Perspective of Indonesian Immigrant Youth

Principal Investigator: Caly Setiawan, MS

Submission Type: Revision

Date Submitted: September 15, 2014

Action: APPROVED

Effective Date: September 17, 2014

Review Type: Expedited Review

Should you have any questions you may contact Sherry May at sherry.may@unco.edu.

Thank you,
The IRBNet Support Team

www.irbnet.org



Institutional Review Board

DATE: September 17, 2014

TO: Caly Setiawan, MS
FROM: University of Northern Colorado (UNCO) IRB

PROJECT TITLE: [650452-3] The Meaning of Physical Activity from the Perspective of Indonesian Immigrant Youth

SUBMISSION TYPE: Revision

ACTION: APPROVED

APPROVAL DATE: September 17, 2014

EXPIRATION DATE: September 17, 2015

REVIEW TYPE: Expedited Review

Thank you for your submission of Revision materials for this project. The University of Northern Colorado (UNCO) IRB has APPROVED your submission. All research must be conducted in accordance with this approved submission.

This submission has received Expedited Review based on applicable federal regulations.

Please remember that informed consent is a process beginning with a description of the project and insurance of participant understanding. Informed consent must continue throughout the project via a dialogue between the researcher and research participant. Federal regulations require that each participant receives a copy of the consent document.

Please note that any revision to previously approved materials must be approved by this committee prior to initiation. Please use the appropriate revision forms for this procedure.

All UNANTICIPATED PROBLEMS involving risks to subjects or others and SERIOUS and UNEXPECTED adverse events must be reported promptly to this office.

All NON-COMPLIANCE issues or COMPLAINTS regarding this project must be reported promptly to this office.

Based on the risks, this project requires continuing review by this committee on an annual basis. Please use the appropriate forms for this procedure. Your documentation for continuing review must be received with sufficient time for review and continued approval before the expiration date of September 17, 2015.

Please note that all research records must be retained for a minimum of three years after the completion of the project.

If you have any questions, please contact Sherry May at 970-351-1910 or Sherry.May@unco.edu. Please include your project title and reference number in all correspondence with this committee.