GUEST EDITOR
NOTES AND COMMENTS

I am delighted to present you with this special volume of the *Journal for the Liberal Arts and Sciences* in leisure, tourism, and event planning. This particular field of study has significantly grown in the past few decades. The *Occupation Outlook Handbook* issued by the United States Bureau of Labor and Statistics, for example, has forecasted that the job market in this area will enjoy a 44% growth rate from 2010 to 2020. Consequently, this booming market has attracted a great amount of recent scholarly attention from various domains in this country, including anthropology, economics, health investigation, history and tourism. Moreover, there also exists a growing international interest in the subject as well. This current issue of the *JLAS* reflects these shifting trends.

The topics in this volume cover a wide range of subjects in leisure, tourism, and event planning, from a historical overview of Chinese women's leisure engagement to a cutting-edge piece on sustainable development of special event management. Also offered in the issue is an anthropologic analysis of the role of religion in recreation as well an evaluation of a campus event organized for college students. Other articles in this edition also explore additional pertinent issues in the field.

The opening article by Bob Lee and David Groves offers a new model for sustaining a special event in a tourism destination by examining the long-term influence of a special event to a host community. Their research efforts provide some insight into the magnitude of special event management in tourism destination management. By challenging the traditional Doxey Irritation Index Model, the authors are able to explore the part cultural makers may play in sustaining a long-term relationship between tourists and the host community.

The second article is written by a well-known scholar in the discipline of anthropology and leisure studies, Gary Chicks, and two of his previous students, Jaeyeon Choe and Erwei Dong. Using an anthropological perspective, they explore how religion

and recreation both have important social and communal functions and travel motivations. In this light, they further examine how an understanding of religion's culture functions may help us to better understand people and their leisure. Such knowledge regarding the interaction of religion and leisure might then be used to improve a culture's health.

Our third article is contributed by Dr. Ze-qun Ning, who is a professor at the Tourism College of Beijing Union University. His research paper focuses on urban tourism attractions. He argues that a city's location and locality-derived customs and culture often present a unique appeal to people from other places. It is such cultural and local differences that eventually motivate and pull tourists to a potential tourist destination. Furthermore, the local culture is strongly tied to the way the area people express their leisure.

The fourth article for this issue was written by Aihua Zhang, a Ph. D. candidate studying in the history department of Stony Brook University. An important new scholar in the field, Zhang had a recent work published in the *Journal of World Leisure*; her research here examines the history of Chinese women and their uses of leisure in more contemporary times. In her paper, Zhang discusses the characteristics of contemporary Chinese women's leisure and presents an overview of the dramatic transformations China has experienced in the past decades. She highlights four major features among Chinese women's use of leisure since 1978: increasing diversity of leisure uses, regional disparity, self-centered and self-improving leisure style, and sociable leisure experience. Zhang's discussion provides readers an in-depth reflection on the history of Chinese women's leisure participation.

Our last two papers are both survey-based research articles dealing with college students. Lin Zhang, a Ph. D. candidate at Purdue University, and Erwei Dong's essay is based on a case study that investigates the motivations of college students in the United States to participate in gambling activities. Their findings are of some interest. The influence of a land-based casino center built near the campus on leisure expression of college students is acknowledged by the authors. However, the impact, according to their study, seemed minor only. According to their report, there

were no serious academic-related problems associated with gambling participation of the college students studied.

The final article was written by Gina Cipriano, who was a graduate student at Bowling Green State University and Bob Lee, who has taught event management and leisure studies for many years at Bowling Green State University. In this paper, they present research conducted to evaluate the satisfaction of participants in a campus-wide special event. These findings reveal how important it is to establish an evaluative procedure in event services. This discussion also details necessary steps to ensure a success of managing a special event.

As a final note, I want to extend my gratitude to Dr. Randy Mills and the *Journal for the Liberal Arts and Sciences* for providing an outlet for this special issue on leisure, tourism, and event planning. I also wish to thank the authors who submitted to this issue for their excellent work. It is my hope that the audience of the *Journal for the Liberal Arts and Sciences* will enjoy and find helpful this collection of scholarly work selected for this issue.

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A Model for Sustainable Development of a Tourism Destination: A Case Study of a Festival Event

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The purpose of this study was to explore factors that may help to create a positive long-term relationship between tourists and destination communities. Such knowledge might help lead to the continuity of success in event planning for communities that have or are planning on creating a yearly festival type event. Specifically, the case study investigated factors that contribute to the establishment of an interactive relationship between Canadian visitors and American residents in the community of Myrtle Beach, South Carolina.

Introduction

Researchers have noted the importance of community festivals for economic and social vitality (Getz, 2008; Mayfield and Crompton, 1995). The Canadian American Days Festival held each spring for the past 50 years in Myrtle Beach, South Carolina is one such event. The festival was chosen for this study because it is one of the most notable international festivals in North America and may therefore provide important clues for improving tourism destination development. The festival is usually held in March every year in a way that coincides with the spring break time of schools in the north, especially in the area of Ontario, Canada, where the event originated. This festival is an important tourism product for Canadian visitors, especially, Canadian family travelers (Ferguson and Ferguson, 2001). This study was a follow-up to previous research by Xie & Groves (2003) which was designed to examine the long-term influences of the Canadian American Festival in Myrtle Beach, South Carolina. It was found in the original study that relationships

were extremely important in the sustainable of a short-term event like the Canadian American Festival. These relationships, the initial study found, yielded significance influences on the returning visitors as well as long-term residency (Dimanche, 1999). The key element regarding seemed to be host-hostee relationships and how these types of relationships were developed through time. These particular types of relationships not only expressed interesting social-cultural interactions, but also had an impact upon the local economy. That was because relationships served as intermediating variables influencing tourism development in the host community, while the development directly registered on the destination's economic growth (Arcodia & Whitford, 2006; Getz, 1991). The present study primarily examined the host-hostee relationships to define attributes that might have a potential impact upon destination development.

The methodology framework used for this study was the Doxey Irritation Index. This index model identifies different phases in regard to host-hostee relationships in terms of their social-emotional position as well as their cultural connections (Groves & Timothy, 2001; Irandu, 2004; Milman, 2004). The five phases recognized in this process are:

- euphoria
- apathy
- annoyance
- antagonism
- conflict

Even though the model represents neutral and negative relationships, it also accepts the limited position patterns in describing host-hostee relationships. Although, there are many ways to describe host-hostee relationships, the Doxey Model is the only one that is based upon an evolutionary cycle (Di Giovine, 2009; Henderson, 2006).

Background

In the review of tourism literatures, some researchers have described the evolutionary phases of the Doxey Model, but there is little effort given to the investigation of causal factors that help to explain why relationships have been developed and what attributes have direct implications for destination management

(Butler, 1980). Even though a few studies have tried to identify causal factors, they still seemed to merely focus on some types of diversity of attractions, mainly upon infrastructural elements that have a perceptual relationship to the segmented audience being defined (Formica and Kothari, 2008). There are few studies that have examined the interrelationships between host-hostee on a personal or social level. Significantly, according to Stipanovic and Stojanov (2010), most of the positive influences upon the development of the Canadian American Days in Myrtle Beach had a one-to-one personal relationship base. Clearly, this latter research suggests that one of the least studied elements for festival event success involves personal relationships and how these relationships are developed over time and how they may increase the longitudinal influence to determine visitation as well as long-term residency (Irandu, 2004).

Cecil (2010) believed these personal relationships might set the tone and the frame for interactions and the relevant attributes created might further cultivate various levels of satisfaction on a short-term basis. Personal relationships can also be transmitted into a long-term image and even brand loyalty. Eventually, these attributes will contribute to economic development (Hudson et al., 2001). Thus, there may need to be different typologies developed regarding tourism success in which all possible patterns would be described based upon negative as well as positive relationships. Ideally, this would include a comprehensive or a holistic typology, to better understand social-cultural impacts will emerge through analyzing relationship interactions.

Additionally, superimposed upon this understanding of social-cultural relationships is the concept of tourism destination life cycle development (Johnston, 2001). A common life cycle of tourism development consists of the following stages:

- beginning,
- development,
- growth,
- leveling off
- rejuvenation or downward turn periods of development.

This is a general model that has described tourism development in many destinations. However, it must also be

recognized that there are various types of cycles and these life cycles give rise to different styles of development (Johnston, 2001). The host-hostee relationship is a direct causal factor that may have impacts upon the social-cultural customs and thus influences the developmental life cycle (Milman, 2004). This raises the question of what factors influence host-hostee relationships to begin with and how these factors shape the nature of development in a destination.

In the Xie and Groves (2003) study, the concept of "flight ways" was proposed as a way to study the host-hostee relationships in an evolutionary sequence of events in order to understand how the developmental life cycles of the destination are affected. The basic premise behind the "flight way" is that relationships tend to develop between departures and destinations. More specifically, it is the host-hostee relationship that allows these flight ways to develop a life cycle of its own. Moreover, it must also be recognized that there may be many "flight ways" and many developmental patterns. It is not the purpose of this article to explore the general host-hostee relationships, but to examine and understand the individual flight ways, especially the host-hostee relationships and how they affect the overall pattern of destination development. This paper used a longitudinal case study approach to try and understand the multiple flight ways and the host-hostee relationships. Hopefully, this provided some insight for understanding destination development from a molecular approach instead of a macro approach. The advantage of utilizing a molecular approach was that it would allow different patterns to be isolated which then can be aggregated to determine the overall effect of host-hostee relationships on destination development (Pavia and Stipanovic, 2007).

One of the positive approaches to study the relationships is the use of cultural markers, that is, indicators of identified group. Markers are important symbols to the group that they represent. Symbols usually have special meaning to the individual as well as the group. Consequently, it is important to understanding the meaning of a symbol, when cultural markers are used as indicators of relationships.

Natural symbols of trips are collections of pictures, postcards, souvenirs, etc. These are the personal symbols that

make at trip special and helps enhance the sharing of the trip experiences as well as creating memories. Beyond these personal symbols are cultural markers that have a common meaning to a subgroup (Geetz, 1973). This paper focuses on cultural markers as possible indicators of relationships. Applying this focus can help to determine the status of things in the development of a special event. There here are two important aspects to this emphasis. One involves the interpretation of current symbols and their meaning and the other concerns understanding how these symbols have changed and the meaning of these symbols in a developmental capacity through time. Cultural markers are important indicators of what is essential in the development of event promotion, marketing, and advertising.

Methodology

Qualitative research methods were employed in this study. The two primary methods used for data collections and analyses were mystery shopping, also known as mystery guest in hospitality/tourism study (Anderson et al, 2003), and thematic content analysis (Arslan and Koca, 2007).

The mystery guest visit is a measurement tool extensively used in the hospitality industry. The application of this approach consists of structured participant observation of services, followed by evaluation of service quality (Richards and Munsters, 2010). The advantage of this method is its non-intrusive emphasis. Actual behaviors, events, and surroundings can be analyzed at an objective level. For this study, the process was executed by anonymous observers who, in this case, were five "mystery tourists." An important aspect of the mystery guest is the interpretation and evaluation of the event in terms of its impact and meaning on the tourists. The primary focus of the mystery guest was to discover meaningful attributes and the exchange of information about these attributes. Identified attributes, according to Hudson et al. (2001), are important factors that influence the quality of the event.

Through the past seven years of 2004 -2010, 142 attendees of Canadian Festival Day were informally interviewed by five "mystery tourists." Interviewees exchanged information and insight of the event and shared their experiences with hotel

managers, restaurant owners, information center personnel, tourists, retailers, etc. Field notes were used to record conversations that contained identified factors that might influence experiential outcomes of tourists' trips to the event (Anderson et al., 2001). The field notes, then, were transcribed with interpretive analysis to identify important factors or themes. Transcripts were carefully read, re-read, and coded to determine recurring themes or factors within data.

A thematic content analysis was also used in this project to study the adaptation/adjustment issues that influence the strategies (Aronson, 1994; Arslan and Koca, 2007). This approach helped to trace the evolutionary nature of the event and helped reveal influential factors concerning the relationship between Canadians and Americans in Myrtle Beach, South Carolina.

The content analysis was also used to study recorded human communications. Among the forms suitable for study include but are not limited to magazines, books, web pages, newspaper, paintings, speeches, bulletin boards, as well as any components or collections thereof (Scott, 2005). Identified text reviewing for this study included newspaper articles, travel information brochures, websites of hospitality service providers, promotion email messages, printed materials from chamber of commerce, video clips, images, etc. A thematic content analysis was conducted from 1961 through 2010 by three researchers. This represents a 49 year lineage. The content thematic analysis mainly consisted of newspaper articles over the last 49 years in order to gather information on the nature of the event and its development. Primary newspaper articles were reviewed, as well as editorial page pieces, to gain a type of understanding from a temporal linear perspective. The newspaper reviewed was the Myrtle Beach daily newspaper, the *Sun News*. (Frew, 2009; Stepchenkova et al., 2009)

Finally, the peer debriefing technique was employed to ensure reliability of data transcripts. There were three content experts who examined the field notes of the mystery guest data and the content analysis data, assessed transcripts, evaluated emerging themes/factors from those transcripts, and appraised the final report (Withiam, 1995; Yeong-Hyeon et al., 2009). A focus group activity was conducted with the mystery guest and

content analysis researchers. The results are a summary of the focus group discussions.

Results

Currently research indicates that the Canadian American Days was an outgrowth of Canadians originally visiting the Myrtle Beach area without any advertisement. Thus, it is likely they will keep coming regardless of advertisement or the benefits. The primary reason for this travel pattern is the location of the Myrtle Beach, situated in a sub-tropical climate along east coast. However, there are a number of groups who are interested in learning about those who directly participate in Canadian American Day tourism, including information personnel, business people, and newspaper personnel, etc. The Canadian American festival has evolved over the years and its development parallels Myrtle Beach's popularity. At one time, Canadian American Days was the one of events that kicked off the spring season. Now there are many other competing audiences beside Canadian American Days, such as golf outing, auto shows, etc. The relationship between Canadian American Festival and other events are central to the developmental issues. Canadian American Festival has served as a pattern or model for the development of other spring events in Myrtle Beach. Its success has set the standard and process by which most events have been developed and evaluated.

The result of this study revealed a number of attributes that have greater influence to the sustainable development of the Canadian American Day festival in the destination of Myrtle Beach, South Carolina. These attributes may include, but are not limited to Gateways/Routes, Marketing/Messages, Personal Factors/Friendship, etc. It must be noted that those critical elements, like an important performance analysis, will increase odds of having a quality experience of visitation.

Gateways

Detroit and Buffalo are the gateways for travelers from Ontario province. The Interstates 75 and 77 are the primary "flyways" to Myrtle Beach. The Atlantic province gateway is through New York and New Hampshire. The travelers from the Atlantic will take Interstate 95 to get to South Carolina. These are

the traditional routes that have been used since the inception of the festival. Since these are traditional routes, Canadian visitors often stop at familiar restaurants, gas stations, and hotels. They have supported these establishments and word of mouth has given these establishments a reputation for quality service and friendliness. In addition, hanging up Canadian flags and offering coupons give the visitors a sense of home and a value for their visit. The incentives for Canadians were most effectively within 75 miles of the border. The same symbols were noticed significantly within 50 miles of Myrtle Beach. Familiarity is an important element in establishing consistent "fight ways" from Canada to Myrtle Beach. Recommendations of individuals who have visited Myrtle Beach for Canadian American days are an indirect influence.

Marketing

The primary characteristics in the business advertisements were recognition of Canadian symbols and personalization. Traditional symbols such as the flag and maple leaf were used to catch the attention of Canadians. The symbol of a heart was used to express a personal relationship with the visitor. The other aspect that makes the Canadians feel at home is businesses that sponsor Canadian type of events and have Canadian representatives within their message. The key to this type of advertisement is the framework and structure that says "you are welcome." This provides a message of the warmest wishes to visit the business establishments and deliver a personal greeting as well. Souvenirs within these establishments and giveaways are often incentives to visit. Other business practices such as discounts and coupons are used as incentives to do business with Canadians. Another important part of these business transactions is tradition and establishments that have a history with the visitors. These establishments have cultivated the Canadian business and have shown them the hospitality of friendship. This has built an effective long-term business relationship for now and the future.

Personal Factors

A traveler's perception about the trip to Myrtle Beach plays a crucial role to motivate them to travel. The following elements

were important factors that influence a traveler's perception of the destination.

Trust and Safety

The Canadians through the tradition of Canadian American days have established a relationship in which the visitors know that they are not going to be "ripped off" at Myrtle Beach. They have an expectation of confidence in personal and business transactions. They know the locals as neighbors and have a sense of friendship. They have a sense of place and understand that Myrtle Beach has a record for low crime. Their families are safe within the confines of the greater beach area. The focus is upon a sense of "neighbors watching out for neighbors." The beach area has become larger but it still has a small town feel.

Relationships

Another important personal attribute was the influence of recognition to build relationships. Recognition, in this context, was the feeling of importance among Canadian visitors. The host community understands that visitors are contributing significantly to the business of the area and have an investment or a stake in the community. The other aspect of recognition was the feeling of personal pride. By showing the Canadians symbols, visitors feel that their culture is prized. Such interactions provide bridges of understanding the social-cultural differences between the U.S. and Canada.

Cost

The next series of personal attributes deals with cost. The total cost of the trips has been prohibitive given the current economic circumstances. Costs are reasonable when Canadians arrive in Myrtle Beach. This statement was made on the basis of comparison of individuals with other destinations during the period of time involving the Canadian American Festival. The distance traveled sometimes was extensive, given the distance of the Atlantic Provinces. Myrtle Beach, given its location distanced from Canada, need at least one day of travel time for Canadians, plus the additional expenses associated with the day's travel.The cost of the trip must also be thought of in terms of investment and a cost benefit ratio. To most of visitors, the

overall experience was worth the money and travel time costs. The benefits to the visitors far outweigh the costs.

Climate

Another attribute was warm weather given that spring will not arrive in the Canadian provinces for another two to three months. The trip is seen as a beginning of spring and the start of the summer vacation season for Canadians. Even though the weather may not seem to be a positive at this time of year, it must be reconciled with the temperatures that are encountered in Canada. The weather provides a positive environment for a remembrance of activities associated with past summer. Nostalgia, in this context, is another important element that contributes favorably toward the success of this festival. Past experiences and recollections helped to build upon the value of the current experience. Canadian American days are also correctly associated with schools' spring-break time, and therefore, provide an great opportunity for family memories. To many Canadian families, the festival is such an important event because it is the first experience of spring for their whole family and is not contaminated by other seasonal distractions.

Atmosphere

The family atmospheres provided at Myrtle Beach are not completely entertainment-based. Many of the other destinations have a glitzy value providing services that may not be appropriate for family consumption, while the variety of activities in Myrtle Beach satisfies each age group in the family. Many tourist destinations are just adult- oriented or children-oriented and do not provide the variety necessary to satisfy the different age groups within the family. In this context, it is the renewal of friendships in a family atmosphere that helps to deepen the family relationship and experience. Additionally, there is the atmosphere of group fellowship among visitors from the same country who enjoy the camaraderie.

Friendship

There were a series of attributes related to development of friendship. Some of these have already been mentioned in the context of personal relationship. The one of these elements is

helpfulness. It is an initial stage to build relationships. Interactions of this type present a positive attitude and create an element of dependency. Another level of developing friendship is acceptance and respect. This allows a relationship to develop in an atmosphere where importance is assigned to the bonding process. If the initial contacts have been valued, then there is an opportunity to build the trust that allows more the relationship to grow. Conditional factors such as familiarity and price are also initiative elements influence relationship growing into friendship, but they are ancillary and can be overcome based upon the quality of the visitors' experiences.

Culture

Another element identified as important was the American Southern Hospitality culture. The south has traditionally been known for its hospitality. However, what may be more important is the culture that it represents. For instance, carrying family-oriented value, enjoying a slower pace of life, and regarding home and community as a fundamental part of the social fabric. This type of culture lends itself to understanding families and what they need for a quality experience. It is also reflective of personal experiences of community to community relations that develop as a result of a common perspective. The relationships that have developed from this common perspective provide a framework on which to build new experiences. Within this framework the Canadian and American interactions can be understood to build bridges for future endeavors.

Conclusion

It is quite obvious that the sustainability of the Canadian American Festival has relied upon its pervasiveness of established relationship and friendship between host and hostees. The festival is not likely to be discontinued in the near future because it is important in the tradition of spring events at Myrtle Beach, SC. However, in its current format, complacency is becoming an element of influence, particularly during the refractory phase. For example, at both the primary and secondary levels of interest in business, some employees do not know how to relate to Canadians and how to respond in a friendly manner. Also, there is little doubt that the symbols that

are being used, such as flags and signs, make the Canadians feel more comfortable, but the degree of the incentive programs are not currently at the level they once were. These incentive programs had given the Canadians a feeling of belonging and a feeling of buying in to this particular location. Canadians will likely keep coming to the event, but the degree with which they carry the destination image toward Myrtle Beach is nevertheless changing. Overall, the components or factors that attracted the Canadians originally to the beach will still attract them, but visitation patterns will change substantially and may even be reduced over the coming years.

The primary purpose of this study, as noted, was to follow-up on prior research in order to examine relationships among Canadian tourists and U.S. communities and identify attributes that helped to build such relationships. Findings from the study indicate that, beyond its 49-year successful story of sustainability, the festival is also in a refractory period approaching a crossroad in which the festival will either have new life and energy or continue to wane in interest. As noted, models for evaluated tourist destinations, such as the Doxey Model, may outline the basic developmental cycle for tourism but have little to suggest about how to change events. It is primarily a static descriptive tool that helps in the understanding of the evolutionary nature of events. Consequently, there may be a need to develop new models that are dynamic and helpful in examining and understanding the causality of development. Such models would be especially helpful if they could diagnose and prescribe changes that need to be made to events. The festival examined in this study stands as a prime example of how special events can be used to develop tourism and provide a number of different developmental patterns. There are very few festivals with this lineage that connects tourist base with an event base in an evolutionary process.

This study is by no means comprehensive, but only suggestive of the types of models that have to be developed in the future to enhance and sustain tourism development. Regarding the Canadian American Days Festival held each spring in Myrtle Beach, South Carolina, the prescriptive recommendation that should be made from this study is that businesses as well as their employees must learn how to relate

to the Canadian audience again. Specifically, the need is to relate to Canadian tourists on a personal level, a level on which the festival originally was based, and also upon a cultural level of understanding the audience and the incentives that will keep these relationships growing. The other prescriptive factor that needs to be addressed is leadership that is applied in an appropriate manner that is progressive and will allow the festival to grow not only in terms of its economic dimensions, but also in social and cultural aspects. The festival should not be viewed as static but as a dynamic process as the snowbirds and other long-term relationships developed through the time. Finally, it is our hope that this the ideas presented here will be expanded to other international business.

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Religion as Recreation: An Anthropological Approach

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Religious activities religion can be a part of reducing tension, alleviating anxiety, and creating the hope that the performance will resolve them (Malefijt, 1968; Geertz, 1966; Glazier, 1997). Similarly, people often engage in recreation for reducing stress, improving moods, and enhancing mental and physical health. As such, religion and recreation share common social and communal functions and travel motivations. Despite their varying religious/secular implications, for example, religious holidays like Christmas and Easter share recreational characteristics, especially in a contemporary society. However, it should be acknowledged that there are still some differences: the effects of religion may last longer than those from recreation. This paper, using anthropological theories and methods based on thorough fieldwork focused on how religion may serve as a kind of recreation to people and how an understanding of this relationship might assist the field of recreational studies.

Introduction

Religion has long been studied from political, cultural, historical and anthropological perspectives (Glazier, 1997). Anthropologists (i.e., Boas and Tyler) have been especially interested in the religion since the field began. They have studied world religions such as Christianity, Hinduism and

Buddhism that spread beyond their original origins and extended to Latin America, India, China, Eastern Europe, and, more recently, Western society itself (Winzeler, 2008). Glazier (1997) emphasized that interest in the anthropological study of religion remains strong, and the investigation of religion should be at the center of the anthropological enterprise. Glazier also noted there was a need for modern ethnographic studies to shed light on historical issues and suggest paradigms for comparative inquiry (1997).

Anthropologists have also been interested in the religious festivals and their relationship to social life, which includes recreational elements. Thus, anthropological studies concerning festivals are particularly important to address for this paper because festivals include recreational forms of religious rituals in society. For example, Chick (1991) addressed how the religious festival system in rural Mexican villages functions in terms of recreation provision. Spiro (1967) also wrote about Burmese supernatural religious activities and how they provide recreation in the society at some point in history: "at the end of a normal workday…the holiday mood that accompanies the *nat* festivals, a mood that is induced in part by all the conditions absent from this local ceremony—*respite from labor*, the donning of festive clothes, a plenitude of food and drink, and large crowd" (p. 110). Spiro further described the activities of engaging in some religious events as, "watching the dancing, sipping tea, and munching on sweets, they exhibit a festive mood" (Spiro, 1967, p. 111), which are also common leisure activities in most cultures.

In an early anthropological study of pilgrimage, Turner (1973) described pilgrimage as the antistructural space of *communitas* to help explain the deeper motivation of religious site visits. According to Turner's research, in the space, social relations are no longer normative, hierarchical, and distant, but close and egalitarian. Pilgrimage systems are more open, and not conceptualized as religious routine (Turner & Turner, 1978). This is an important notion when considering pilgrimage tourism as a part of recreation in secular society. As such, religious activities and events provide opportunities for people to travel. In a similar study, Moore (1980) indicated that visiting Walt Disney World is similar to pilgrimage tourism. For example, he

noted that the Magic Kingdom as a liminoid place in the implicit anti-structure of "the pervading cult of the Disney animal figures…who wander about at will, greeting visitors and especially the little children, who seem enchanted" (p. 216). This would suggest that the modern secular pilgrimage does not require serious religious devotion, but, as Turner (1974) noted, playfulness which can achieve the similar kind of ritual (Moore, 1980).

As such, anthropological research gives insights to understand how religion contains recreational elements throughout the history and society. Importantly, anthropology has a long history of hard work-fieldwork that helps scholars understand different cultures and peoples at a deeper level, theoretically and methodologically. Additionally, an anthropological approach of bottom-up communication can contribute to a better understanding of the recreation field.

Why People Engage in Religion: An Anthropological Approach

Why do people engage in religion? One possible answer comes from can be from an anthropologist, Geertz's (1973) notion. People need religion to reduce stress about un-clarified life questions and mental stress. Geertz asserted that religions help people make sense of life and the world, and "convey the sense made" (Salzman, 2001, p. 72). Geertz also stated that people can adapt themselves to almost anything, but they cannot deal with *Chaos*; man's greatest fear is to meet what he cannot conceive. As such, through religion, people try to make sense and meaning of their life and the world. Thus it is possible to assume that people are engaged in religion for avoiding uncertainties and frustration of life.

Similarly, many anthropologists have acknowledged the positive psychological benefits of religion. Malefijt (1968) believed ritual effects often deal with such human concerns as health, fertility, and general welfare. Glazier and Flowerday (2003) also emphasized that religion must be blended with meaning-making and mental and emotional energy-generating, and thought that humans are involved in religion because that behavior serves to express. In this same regard, according to Winzeler (2008), "when some ritual displays have no evident

communicative purpose, they seem most likely to be emotional outlets or tension reduction devices, probably for fear or anxiety or confusion" (p. 146). Agreeably, religious rituals can reduce tension.

People also can learn emotion management through religious practice. Religion can help one to endure situations of emotional stress by opening up escapes from stressful situations by ritual and belief into the domain of the supernatural. In this sense, religion cheers people (Geertz, 1966). Religion further anchors the power of our resources for expressing emotions—moods, sentiments, passions, affections, and feelings. For those able to embrace them, and for so long as they are able to embrace them, religious symbols not only provide people with the ability to comprehend the world, but also give a precision to their feeling, a definition to their emotions which enables them joyfully or grimly to endure it (Geertz, 1966). Geertz provided an example of the Navajo curing rites with songs that are dedicated to removing some physical or mental illness; "the symbolism of the song focuses upon the problem of human suffering and attempts to cope with it by placing it in a meaningful context" (p. 20). Through expressing, understanding and enduring, human beings can grasp the nature of their distress and relate it to the wider world (Greertz, 1966). For example, "a song is mainly concerned with the presentation of a specific and concrete image of truly human, and so endurable, suffering powerful enough to resist the challenge of emotional meaninglessness raised by the existence of intense and unremovable brute pain" (Geertz, p. 20).

In addition, people can express their feelings and better manage their emotions through religious ritual and myths. Malefijt (1968) noted that religious "rituals are designed both to express belief and to bring about specific ends. Ritual behavior is motivated by the desire to gain some form of satisfaction and is expected to be effective" (p. 189). In this important sense, satisfaction is related to leisure because satisfaction is often caused by pleasurable experiences. Malefijt (1968) also observed that "the relevance of religious systems of belief can be assessed by…how they are *expressed* in ritual and myth, and how they relate to values" (p. 189). Malefijt added that "Myths are not mere folk tales, but symbolic statements about social

reality and human existence…its actions tend to include a symbolic pursuit of a desired result" (p. 195).
Myths reflect social reality and human existence, but when expressed, the "desired result" also can be less serious, and through the process of expression, people can solve problems or worry less about complicated reality—just being happy. On the other hand, Marx (1843) wrote that:

> Religious suffering is the expression of real suffering and at the same time the protest against real suffering. Religion is the sigh of the oppressed creature, the heart of a heartless world, as it is the spirit of spiritless conditions. It is the *opium* of the people. The abolition of religion as a people's *illusory* happiness is a demand for their *real* happiness. The demand to abandon illusions about their condition is a *demand to abandon a condition which requires illusions* (as cited in Patterson, 2006, p. 60).

While Malefijt (1968) agreed with the religious rituals and myths, Marx (1843) claimed that the weakness of religion is that it creates illusions and deceives people. Despite their different views, both of them pointed out that religions function as a positive force, so that people can forget and try to accept difficulties of life, alleviate pain and anxiety, and become more hopeful. As such, religion has positive psychological effect on people especially when dealing with tension or stress reduction or emotion management.
Psychologists also have demonstrated that religion helps stress relief, tension reduction, expression of feelings and satisfaction. For example, Woolfolk (1975) reported that Buddhist meditation can help individuals lower trait anxiety, decrease drug abuse and gain self-actualization. Kabat-Zinn (1984) also found significant reductions in "present-moment pain, negative body image, inhibition of activity by pain, symptoms, mood disturbance, and psychological symptomatology, including anxiety and depression" (p 163) among meditators. As such, there are numerous empirical studies about psychological benefits of religion. For example, Buddhist meditation effectively had helped the patients reduce depression, stress and anxiety (Kabat-Zinn et al., 1992). Research also found that people who

meditate recover from mental and physical illness faster than people who don't meditate; they recover more quickly from negative life events (Kabat-Zinn et al., 1992). It seems then that people can reduce stress if they create "the illusion to control it," as optimistic attitudes allow them to feel more positive (Godbey, 2003).

Why do People Engage in Recreational Activities?

The primary purpose of recreation participation is often considered to include reducing stress, improving health, and enhancing the quality of life (Brown, 1991; Glass et al., 1999; Ho, 1996; Iwasaki, 2007; Iwasaki & Mannell, 2007; Roger & Mannell, 2007; Sallis et al., 2006; Zuzanek, & Mannell, 2001). Recreation is associated with an individual's physical condition that also affects one's mental state, and has gained recognition as health-related service (e.g., Neulinger, 1981). A leisurely lifestyle, one with a relaxed manner without undue haste and stress has long been viewed as a healthier one (Neulinger, 1981). The increasing interest in recreation or healthy leisure lifestyle has implications for modern people who are having "hurry sickness," and who are overly ambitious, have never enough time for the things to be done, and are prone to coronary heart disease (Godbey, 2003; Neulinger, 1981).

In addition, self-fulfillment and self-actualization have been recognized as motivations of recreation (Beard & Ragheb, 1983; Godbey, 2006; Heinztman, 1999). Many people have begun to try and find something more than just the basic needs in life, at least in the United States. This can be a reflection of increased living standards, or "reflects a revolt against materialism or the influx of some other spiritual revival movement" (Maslow 1954; Neulinger, 1981, p. 9). Importantly, many people achieve self-actualization or spiritual fulfillment through their recreation experience. As such, lifestyle and health can be closely related. Addressing relationships between lifestyle and health, Dressler (1980), an American anthropologist, stated that society membership has a direct effect on blood pressure, and blood pressures are higher when social supports are low. Thus, the individual joining a voluntary association may be carrying out a particular coping strategy (Dressler, 1980). Dressler (2005) also found that "individuals who had higher cultural consonance in the

domains of lifestyle and social support had lower blood pressure" (p. 527); Dressler (2000) indicated that cultural consonance in lifestyle and social support combine synergistically in association with health status. Also, social status, and how our society treats people can influence health (Godbey, 2008; Sapolsky, 2004). Dressler (1980) further discussed how people experience "life-style stress" when their lifestyle is beyond the ability of their economic resources. For example, "increasingly individuals in lesser-developed countries are exposed to behaviors and attitudes characteristics of Euro-American life-styles, and higher status is assigned to those individuals more stressful in achieving the material and social accounterments of that life style" (p. 159). Additionally, Dressler (1990) argued that lifestyle is an indicator of social status as the accumulation of material goods and the adoption of behaviors that are valued culturally, and lifestyle incongruity is the degree to which style of life exceeds occupational class. He found that lifestyle incongruity is related to higher blood pressure regardless of sex, skin color, body mass, chronic role stressors, and the diagnosis of hypertension.

Interestingly, Dressler also noted that effective coping strategies are important to reduce stress for better health status. Almost everyone gets stress, but people who have active strategies can feel less stress. For example, "individuals with the highest blood pressure are those persons under high stress, but who also show little evidence of coping" (Dressler, 1980, p. 160). Individuals with an active coping disposition are more effective at developing behavioral strategies to deal with stress, and this reduces their psycho-physiological reaction to stress, resulting in better health status (Scott & Howard, 1970). Stress also involves chronic anxiety and increased rates of secretion of specific hormones and neuromuscular transmitters, and the reduction of this reaction pattern by active coping is associated with better health status (Cassel, 1970). Also, the belief that one can manage stressful situations probably contributes to improved health status as this can help individuals enhance self-esteem and thus allow them to decrease anxiety and extreme stress reactions (Dressler, 1980).

Religion and Recreation

Religion and recreation share similar functions in society such as stress reduction, anxiety alleviation, and overall health/quality of life improvement as well as social functions (Godbey, 2006; Heintzman, 1999; Shultz, 2000). Religions often create or foster the arts: sacred music, song, dance, sculpture, painting, and architecture (Malefijt, 1968). The appreciation of art work at religious sites is one of the important travel motivators, and, in fact, many people all over the world visit religious sites to see ancient art work for their recreation. After comparing the religions, Malefijt (1968) indicated Buddhism and Hinduism as philosophical and "self-willed" religions, Judaism as literary religions, and Zoroastrianism and Manichaeism as quasi-literary religions.

Religion also often provides communal recreational events. In modern cities, secular authorities (e.g., park districts) organize communal recreation and provide spaces for recreation but this is not true in some small indigenous communities (Chick, 1991). Through religion, people may experience at least some elements of recreation especially in terms of it social components even though religion itself may not be leisure. For example, many religious rituals have communal functions and involve recreational events. People gather, bond, and socialize while eating, feasting, and dancing in religious rituals or festivals. As such, many anthropologists observed that rituals have the communal impact of creating happiness. For example, some Burmese indigenous religious activities were reported as just for fun: "The competition is accompanied by much better and great *fun*, and the participants become thoroughly soaked . . . some informants claim that the tug-of-war is performed *just for fun*" (Spiro, 1967, p. 112). Spiro described some religious rituals as local ceremony, "watching the dance, sipping tea, munching on sweets, [wearing] festive clothes and so on." Importantly, he noted that some rituals were "respite from labor," and "just for fun," which are some general characteristics of recreation. If there is no religious purpose in the ritual acts, why do people do them? When people gather, socialize and eat together, the ritual acts achieve other purposes, such as socializing and bonding in a recreational manner.

Spiro (1967) described recreational components of indigenous religions including "farming and sex, gossip and intrigue, worship and celebration, pilgrimage and festival" (p. 11). Spiro also noted that festivals are often an opportunity for sensual gratification, and are the bacchanalian and libertarian spirit, marked by feasting, drinking, and obscenity: "famous *nats*… are notorious for their indulgence in sensual pleasures-in food, in liquor, and in sex . . . physical pleasure is believed to be their primary aim . . . ornamental and colorful dress is their costume" (p. 260). According to Geertz (1966), in a primitive society, "a daily ritual is incorporated in common activities, in eating, washing, fire-making, etc., as well as in pure ceremonial; because the need of reasserting the tribal morale and recognizing its cosmic conditions is constantly felt. In Christian Europe the Church brought men daily to their knees, to enact if not to contemplate their assent to the ultimate concepts" (p. 14). Additionally, several elementary ritual actions, such as prayers, offerings and communion contain recreational factors (Winzeler, 2008). Prayers are verbal expressions (spoken, sung, or chanted) of devotion and loyalty, often accompanied by music; offerings are food, drink, flowers, and other physical or symbolic gifts; communion is the sharing of food or drink by a group of people (Winzeler, 2008). He also discussed that ritual consists of activities including "travel, visiting, and displays of happiness, feasting and drinking, greeting and socializing, gift giving, music and dancing, contests of skill and strength, gambling, animal fights, dramatic presentations, sexual license, joking, horseplay, and mockery" (p. 150), that are recreational. Spiro (1967) also described some ritual activities and festival as a place where many people who attend the festival view it as an opportunity for eating, gambling, dancing, sex, ceremonial bathing, and therapy. Those ritual activities also mirror recreational and leisure activities thus showing how religion can provide some functions as leisure. Spiro also mentioned that "ritual activities can be a form of expressive culture" (p. 120), and recreation and leisure are often considered a form of expressive culture. Expressive culture includes numerous forms other than art, music, or games, including folktales, riddles, sexual behaviors, drug use, food preferences, humor, and dance. The forms and styles of expressive behavior relate to cultural complexity. For example,

for subsistence, all ritual activities intended to maintain or enhance the subsistence activities, including a harvest celebration (Winzeler, 2008).

Finally, this facet of religion brings insights into how religion may also offer recreation in society. There are many modern celebrations and rituals that either were borne from religion but have become largely secular or still retain a significant religious component (Chick, 2011). These include Mardi Gras in New Orleans, Carnival in Rio de Janeiro, and the Day of the Dead in much of Latin America, for example (Chick, 2011). Also there are some holidays like Saint Patrick's Day and Saint Joseph's Day that have the similar religious and recreation components (Chick, 2011).

Rites of Passage as Recreation

Rites of passage may include birth, betrothal, marriage, or death. These events herald a transition from one social status to another (Malefijt, 1968; Van Gennep, 1912). The rites of passage are good examples of religious ritual events that have recreational characteristics because usually the rites of passages happen in a celebrating manner. For instance, weddings involve food, social gathering, enjoying, happiness, pleasure, gift giving, and traveling—which constitute recreation. The wedding reception is a formal recreational event. Even funerals often have recreational components; that is, wakes or other sorts of dinners or get-togethers afterward (Chick, personal communication). These events also can be recreational, since rituals and personal life events can be more joyful and enjoyable than serious religious or spiritual. However, it depends on who is experiencing it. Pilgrimage can be viewed as a part of rites of passage as traveling from one country to another is abrupt, and who passes from one to the other finds himself magico-religiously in a special situation for a certain length of time (Winzeler, 2008); the ritual significance of crossing boundaries and the sacredness on journeys comes most completely into play.

Chick (2009) suggested that modern forms of rites of passage (in modern America) include things like graduation from high school or college, getting a driver's license, turning twenty-one, and retirement. He wrote that "the forms and functions of

rites of passage have changed over time as culture has changed" (p. 3). Chick also noted that "some of the rites of passage that may have been important in the past are no longer significant while others that integrate with modern society and culture have been introduced in relatively recent times" (p. 3).

Secularization and commercialization have added more leisure-like components to religious holidays. Christmas, Easter and weddings are rituals, and they involve leisure characteristics in a contemporary society. These events used to be more seriously religious, meaningful, or done in more traditional ways, but these events have come to be related with celebrating, traveling and enjoying (and even commercializing). These anthropological discussions regarding religion might also shed light on future studies on Buddhism and Tourism.

Pilgrimage
Pilgrimage is a ritual journey to a sacred place in order to request supernatural aid, fulfill a vow, accumulate merit, meet a requirement, or express devotion (Winzeler, 2008). Turner (1973) thoughts on *communitas* is valuable for understanding why people get involved in pilgrimage. Communitas involve people bonding together not necessarily around the physical community but around individual interests and values which stress egalitarian value. People from different social classes and economical statuses equally bond in a space and pilgrimage provides the space. There are three kinds of communitas.
 (1) ritual process for social bonding and free community;
 (2) normative communitas for maintaining and thriving within the group; and
 (3) ideological communitas involving the dream community.

The ritual process type of communitas may fit with tourists visiting Buddhist temples the most. Turner provided the example that Muslims visiting temples often do so voluntarily and as individuals. Turner noted that in pilgrimage space, people experience the higher level of freedom. The concept of Turner's "higher level of freedom" can be relevant to address how visitors at a Buddhist temple perceive activities like meditation. Turner discussed that pilgrimage provides the place to find true-self in people's leisure time. Turner also stressed that people who are

in this group are motivated to visit there by individual choice and personal quest. This suggests that people visit temples based on their freedom, not by the religious affiliation or obligation. Importantly for this study, Turner (1978) wrote that pilgrimage was becoming less religiously serious and more secular and more leisure-like in nature. He discussed how the "liminoid" space that was *open, religiously free*, and constituting to build *free community*, which is prevalent in Western society has greater complexity. People in this liminoid space and free community are not necessarily religious but are often searching for meaningful value in life and shared interest. These non-Buddhists at a temple, in the quiet and holy environment, may seek to gain personal and spiritual growth, and self-fulfillment, while they are not religious. In tourism research, Urry (2002) discussed that "post-tourist" are looking for something else than touristic experience. They are searching for some experience that "broaden" them or "make them finer," beyond the mass tourism experience. The motivations and experiences between individuals of Turner's communitas and Urry's post-tourist are similar in that both sets are searching for deeper levels of meanings and values in life, trying to get away from the existing social structure but through somewhat spiritual tourism experiences.

There may be "secular pilgrimages" such as taking one's kids to Disney World, too. According to Chick (2009), "pilgrimages to quasi-sacred sites, such as Disney World for families with young children or Graceland for fans of Elvis Presley, are rites of passage and intensification for some" (p. 15). Geertz (1966) wrote that "A man can indeed be said to be 'religious' about golf, but not merely if he pursues it with passion and plays it on Sundays: he must also see it as symbolic of some transcendent truths" (p. 13).

Religion-based tourism
Archeology has supplied an awareness and appreciation of the past. Also, religions often create or foster the arts: sacred music, song, dance, sculpture, painting, and architecture (Malefijt, 1968). The appreciation of artwork in religious sites is one of the important travel motivations, and in fact, many people all over

the world visit religious sites to see ancient art work for their leisure.

Some anthropologists also pointed out that religion can be presentations of cultures, and religious performances often can be presentations of a particular religious perspective and can be aesthetically appreciated by visitors. Geertz (1966) stated that Indians seem to think of their religion 'as encapsulated in these discrete performances which they [can] exhibit to visitors and to themselves' (Singer, 1955) . . . 'religion is a form of human art' (Firth, 1951, p. 250). Geertz also described "a spectacularly theatrical cultural performance from Bali" (p. 29) that was presented "on the occasion of a death temple celebration" (p. 30). He mentioned that the cultural performance induces laughter and incarnates comic spirit: "a distinctive combination of playfulness, exhibitionism, and extravagant love of elegance which, along with fear, is perhaps the dominant motive in their life" (p. 35).

Visiting prominent houses of worship representing all forms of religious doctrine (or secular pilgrimages) is an important motivation for travel (Goeldner & Ritchie, 2003). Religion-based tourism attracts people by providing an educational opportunity to learn about different cultures, and introducing travelers to unique and historical architecture (Goeldner & Ritchie, 2003). Religion-based tourism also provides opportunities for self-actualization in a quiet, holy environment (Goeldner & Ritchie, 2003). Considering religion-based tourism as a part of cultural tourism, Steiner and Reisinger (2006) pointed out that, "resoluteness would manifest as a desire to get off the beaten track, away from crowds, away from the popular tourism spots" (p. 307). Silver (1993) suggested that tourists searching for different cultural experiences are "sophisticated and usually highly-educated people" (1993, p. 316). Tourists in this group want to experience different cultures, but they want to do so in a way that is mentally comfortable and easy for them. Moreover, the visitors at the religious sites could be tourists who seek deeper cultural experiences. Weiler and Hall (1992) proposed that cultural tourists were relatively young, the majority of whom were tertiary-educated and a third of their sample in professional occupations.

Goeldner and Ritchie (2003) emphasized the importance of cultural attractions in adding a particular national flavor in keeping with traditional ways of life and projecting a favorable image of the destination. Therefore, religious sites can be a good source of image making for the destination or good promotion strategy. For instance, Buddhist temples can satisfy tourists' motivations for stimulus avoidance and as destinations representing diverse culture. In this manner, Westerners who are non-Buddhists and have not experienced Eastern traditional culture or religion may enjoy an exotic environment when visiting Buddhist temples.

Similarly, following Vuconic's (1996) assertion that people increasingly want to satisfy their spiritual needs, Possamai (2000) noted that urban, educated, and middle-class people were often involved in many alternative religious activities. He pointed out that because of American's individualism and mobility, they constantly explore new ideas and attend to their spiritual growth. Possamai (2000) wrote that Americans increasingly seek to engage in many Eastern cultural and spiritual activities like yoga, meditation, and consulting with alternative health practitioners. The increasing popularity of Eastern spiritual activities such as yoga and meditation, lifestyle options as well as trendy leisure activities has also fueled an interest in Buddhism. For instance, it is increasingly popular for New Yorkers to visit the Buddhist Zen Mountain Monastery in up-state New York on weekends (New York Times, 2008). Across the Pacific, DMOs literally have opened doors to Buddhist culture through campaigns aimed at Western markets promoting Buddhist tourism in Korea, Thailand and Myanmar (Philp & Mercer 1999; *Los Angeles Times*, 2006). In fact, despite economic stagnation and political crises, the number of Western visitors participating in Buddhist-themed tours in Thailand has shown steady growth of 10 to 20 percent annually (Chinmaneevong, 2008). Their religious activities are based on individual choice and personal quest. Possamai (2000) went on to discuss that religion is not a 'set menu' and more in the great complex society, but more like "religion al la carte." Thus people choose any religion based on their individual interest. This notion is related to Turner's 1978 study of pilgrimage secularization in modern society which shed light on Buddhism as leisure in

America. Westerners who feel *dislocated and rootless* seek to find new orientation of life; they may seek for true meaning of their life through meditating and visiting religious sites like Buddhist temples.

Finally, religion and tourism is *the most understudied* area in tourism research (Vukonic, 1996), as tourism research has focused primarily on development and management aspects in the past decades. Vukonic further pointed out that this notion was based on his own reflections and observation, without *any theoretical framework* (Timothy & Olsen, 2006). Nevertheless, a solid understanding of tourism and religion literature framed in theory is lacking (Timothy & Olsen, 2006). Timothy and Olsen went on to point out that while there are increasing interest and studies on this topic, the articles and book chapters are fragmented in synthesis and holistic conceptualization.

Conclusion

As mentioned above, people engage in recreation for same many of the same reasons as those engaged in religious activities. These reasons include reducing tension, alleviating anxiety, and relaxing. Religion and recreation also share social and communal functions in society and serve as travel motivations. When people gather, socialize and eat together in religious activities, the rituals and acts carried out have other purposes, such as bonding, and socializing which are also important elements of recreation. Accordingly, examining the recreational aspect of religion using an anthropology approach may contribute to the area of leisure studies and serve as a way to better understand people, culture and society. Further, any new knowledge which emerges from such studies may have economic value. For example, the increasing demand of spiritual tourism to Asia should perhaps be explored more thoroughly. As a big frame/pattern, future research can find out what really drives people to engage in religion as recreation, e.g., enhancing quality of life, achieving self-actualization, and finding true-self.

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Research on Tourist Attractiveness and Urban Recreational Temperament

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Tourism is a form of recreational activity. The motives of tourists are rooted in their desires to escape the depressing monotonous daily routines or working environment and their hope to find psychological compensation by traveling to other places and experiencing something different from their daily life. One general area of interest regarding tourism involves the elements which may attract tourists to large cities. This study examines the possible relationship between the recreation temperament of a city and tourism attractiveness. Two major Chinese cities, Beijing and Shanghai were compared in order to investigate this possible relationship.

Introduction

Urban tourism is an important aspect of tourism research. Where does its attraction come from? The question has called many researchers' attention for decades. Although researchers have made various contributions to help in the understanding of urban tourism resources, the discussions have always been limited at a primary level. However, there exist a lot of problems for the current situation in the development of urban tourism in China, which are not only related to the market of urban tourism development but also to the theoretical and practical application of the development of the city itself. This work will examine this issue by comparing the tourism development of Beijing and Shanghai, two major cities in China.

As a world-renowned ancient capital, Beijing has a very long history. It abounds in cultural relics. People often say that you may find a story associated with each corner of the street in Beijing. Lin Yutang stated in his *Great City of Beijing,* "Beijing

used to be one of the largest open cities in the world. It had attracted people from all over the world. Paris and Beijing are universally acknowledged as the two most beautiful cities in the world." Shanghai, on the other hand, is the largest commercial city in China and came into being in modern times. It has been extremely dynamic in economics and trade, especially during the 1930s, when the commercial prosperity in Shanghai reached an acme and the city was nicknamed "minor Paris."

From the point of the development of traditional tourism, Beijing boasts of a great advantage. In fact, for a considerable period of time since the reform starting in 1978 and the opening of China to the western countries, Beijing has remained the leading player in China's tourism industry. According to a report from Gao (2009), who compared Beijing with Shanghai in their number of tourists and revenue, the domestic tourists in Beijing are usually greater than those in Shanghai from year of 2000 to 2007. Conversely, the revenue from domestic tourism registered in Shanghai was higher than Beijing during this same period. In term of international arrivals, Shanghai has surpassed Beijing every year since 2003 (Gao, 2009). A question arises from these comparisons. Why has Shanghai come from behind and taken a lead in some aspects of tourism when Beijing is endowed with such a great variety of traditional tourism resources (mainly historical and cultural resources)? Why is it that Shanghai has become more attractive to international tourists?

Urban Tourist Attractions

Scholars in China and abroad have made a lot of theoretical explorations into the dynamics of urban tourism. For example, Jansen-Verbeke（1986）suggested the tourist system within the city consists of urban tourism resources, tourists, advertisers, and developers. Later, in 1988, he further divided urban tourism products into two layers with the first elements including historical architectures, cityscapes, museums, galleries, theaters, sports and other activities and with the second group of elements including restaurants, dining halls, shopping malls, markets, and other services. The first group of elements was the core products of tourism, while the second group of elements served as the non-core products. Transportation and tourism infrastructures

were considered auxiliary factors. According to Jansen-Verbeke's classification of urban tourism products, the majority of them belonged to material tourist attractions, while the minority of them included non-material activities such as cityscapes, sports, and other activities. However, since Jansen-Verbeke's definition was derived from the specific phenomena of urban tourism, it may not be generalized to all cases of urban tourism. Thus, a contradiction may exist between some urban tourism phenomena and the definition Jansen-Verbeke offered. For example, Hong Kong, a duty free port, is referred to as the paradise of tourist shopping. Obviously, emporiums and shopping are important symbols of Hong Kong as a tourist city and should be classified as among the first group of elements of urban tourism according to Verbeke's classification.

Leiper (1979) put forward the definition of tourism attractiveness, which he revised in 1990. He defined tourist attraction as a system that consists of people's need, a place of attraction, and the information media connecting tourist destinations and tourists. The three elements, the researcher believed were needed and indispensable for the formation of a tourist attraction system.

International scholars' research of tourist attractions are mainly focused on two aspects: a region of attraction and an object of attraction. The region of attraction is mainly embodied in the concept of Recreational Business District (RBD), advanced by Stansfield & Rickert in 1970. RBD refers to the street area concentrated with restaurants, entertainments, novelties, and gift merchandises to meet the needs of seasonal tourists that swarm into the city (see Zhang, Zhao, & Jia, 2005). Today, the concept of RBD has been extended to include the idea of the Tourism Business District (TBD). The object of attraction, on the other hand, focuses mainly on the tangible and the intangible object of attraction. The tangible object of attraction involves urban architectures and facilities, while the intangible object of attraction focuses on cultural festivities and exhibition and conventions.

Recreational study scholars in China have given a relatively broad definition of urban tourism, which is difficult to define. For example, Song (1996) defined urban tourism as the tourism of urban flavors, landscapes, customs, and cultures. However, it is

difficult to give a definite description and definition of the contents of these so-called flavors, landscapes, customs, and cultures, and the distinctions and relations between them. Furthermore, urban tourism can be seen to include business tourism, convention tourism, and domestic and foreign exchanges as its focus of development. In addition, urban tourism can conceptually be subdivided into city tourism and metropolitan tourism according to the scale of the city. Moreover, the scholars in China have tended to focus their studies of city tourism (or metropolitan tourism) more on the providers of the tourist cities. This can be evidenced by reviewing titles of their publications. For example, "The Relations between Tourism and Urban Development" (Yu, 1994; Zhang, 1994, recited from Gu & Bao, 1994); "Market Publicity and Promotion" (Bai, 1994; Li, 1995, recited from Gu & Bao, 1994); and, "Planning and Management of Urban Tourism" (Chen, 1996; Shang, et al 1998, recited from Xia, 2009). Oddly, there have been no analyses of urban tourism in China based on Leiper's attractiveness system of urban tourism. Although scholars in China have accepted the Recreational Business District aspect of urban tourism, they are more liable to understand it as Tourism Business District. Thus, Chinese researchers inside the country have usually engaged in further argumentation, analysis, and popularization on the basis of these vague connotations.

Leiper's tourism attractiveness system theory asserts that "the existing man's need" is the primary condition of tourism development. In the tourism market, tourism activities are jointly determined by the demanding and supplying parties. In the case when tourists have great freedom of choices, the demands of tourists play a greater role. We know that the demand for tourism is generated by motives for tourism, which are governed by tourists' need for tourism experience and are an expression of tourists' way of recreation. According to Dunn Ross and Ios-Ahola (1991), the motives of tourists are rooted in their desire to escape the depressing monotonous daily routines and working environment and their hope to find a psychological compensation by means of traveling. Tourists try to find some experience of pleasure not available in daily life via the "non-conventional environment" offered by travelling. Therefore, western scholars define this phenomenon as the "push—pull" pattern of tourism.

Perceived from the tourists' psychological motives, "Push" is reflected in factors like escape, self-discovery, rest and relaxation, fame, challenges, and adventures. "Pull" refers to the tourist destinations' attraction for tourists with unique natural landscapes, time-honored resorts, cultural activities, sports, and so on. Important questions, however, remain. For example, what do tourists want to experience in their tourist activities among the dazzling array of 'push—pull' patterns and what metaphysical psychological compensations do they actually look for?"
To answer these questions, we should go back and look again at the definition of tourism.

Although there has been no consensus in the academic world as to the definition of tourism, the definitions, in general, can be divided into three categories: an economic definition, a technical definition, and a cultural definition. An economic definition is actually a definition involving tourism industrial clusters. For example, in *Merriam-Webster's Collegiate Dictionary*, tourism is defined as "an industry that provides itinerary and services for tourists that travel for the sake of recreation." A technical definition of tourism involves acquiring basic data and development scale of tourism by means of statistics. The World Tourism Organization and the Canada Tourism Bureau reached a consensus in 1991 on the technical definition of tourism. The initial motive of Canada for the standardization of the technical definition of tourism was to meet the requirements to measure the importance of tourism to social economic development. It can be seen that the first two definitions are both based on the development of tourism industry rather than on the phenomenon of tourism itself. In contrast, the cultural definition of tourism is closer to the goal pursued by tourists. For example, the French scholar Myerson believed that tourism was a recreational activity which included travelling or hanging about in a place further from one's permanent residence. The purpose of tourism was diversion, recreation, or enrichment of one's experience and cultural education.

Myerson's notions suggest three key factors of tourist activities: different place, recreation, and experience of psychological compensation. However, what we should perhaps explore further is why tourists want to go to a different place.

Why is it that a person cannot obtain psychological compensation in his or her own local place? Ios-Ahola provides us a key to this problem from the perspective of psychological needs. Tourists go to a different place to escape from the depressing daily life and work environment. The root of such an escape lies in the sense of pressure and the non-free state brought about by the drive for economic profit in the high speed world of social and economic success. The famous German philosopher Herbert Marcuse, a representative of School of Frankfurt, gives us an exhaustive account of alienation of man brought about by high economic growth in *One-Dimensional Man* that was published in 1964. He maintained that the material benefit brought by high economic growth in modern society has suppressed people's inherent need for the pursuit of freedom. Against this context, it is no wonder that people seek an escape from the daily life.

As a result this sense of pressure generated in daily life and work, people find it difficult to release pressure and seek self in the original living and work environment, which, in turn, gives rise to the psychological need to escape from the familiar living environment. Tourists relieve the psychological gap brought about by their original living conditions and attain their own mental equilibrium and satisfaction through the perception, experience and comparison of culture at a different place (or culture of places other than their residential place). Travelling to another place, tourists can not only experience the ways of life different from what they have already got accustomed to, but also they can release their mental stress through unconventional living and consumption behaviors. For example, during their trips, many tourists base their consumption behaviors upon the principle of enjoyment and pleasure instead of upon the principle of thrift as often practiced in normal daily life. Such consumption behaviors are not simply material pursuit, but instead manifest a kind of self-release.

From the above analysis, it is not difficult to conclude that going to another place enables tourists to have a psychological experience involving the experience of an alien culture to achieve psychological compensation. The interesting cultural differences found in tourist destinations are what attract tourists to those places. Nevertheless, just as the cultural differences in

different areas are a result of the accumulation of life styles determined by a series of natural factors such as geological structures and climates, the means of expression of culture features are also different. These cultural features may include food culture (such as the special foods in many cities in China), shopping culture (such as commercial shopping in developed commercial city like Hong Kong), festival culture (such as famous film festivals and sports events in the world, for example, carnivals in Brazil and other regions).

Urban Recreation Temperament

In what way does a city appeal to its tourists? One possible answer is its cultural charms, which, in turn, are rendered by its recreation temperament. But before looking at the latter concept, it would be well to examine the concept of culture. As a metaphysical concept, culture is also a word capable of various interpretations, like many other connotation-rich concepts. American anthropologists Kroeber & Kluckhohn (1952), in their book, *Culture: A Probe into Its Concept and Definition*, for example, listed their collection of 161 definitions of culture that appeared in the eighty years between 1871 and 1951. Although there existed different interpretations of this concept, culture as an independent disciplinary came into being in 1920s, after the emergence of anthropological culture studied in England and America. While interpreting the connotation of culture, these cultural anthropologists all stressed that culture should be understood as a "whole." For example, the founder of British cultural anthropology, Edward Burnett Tylor, pointed out in *Primitive Culture* (1871) that culture was a complex ensemble and included knowledge, beliefs, art, ethics, law, customs, and all abilities and habits man has acquired in society. The famous Chinese sociologist, Sha Lianxiang, also believed, "The so-called culture refers to the aggregate of life styles accumulated by people during the long period of social life. First of all, culture itself is a way of life, which includes way of thinking and ways of behaviors. Actually culture is an ensemble of life styles." Although culture is a result of the accumulation of people's life styles, it should be further understood to include two levels: the perceptual level and the rational level. The perceptual level is reflected in all aspects of people's daily life such as food, drink,

sleep, and so on. The rational level is reflected in the knowledge system of consciousness structure. In the historical continuation of culture, the transmission of time in the perceptual level is conducted in two ways: one is the interactive perception and transmission between people by means of language and behavior; the other is the representation by means of recreation and entertainment such as performance or oral description, which may takes the form of festival celebrations or cultural recreation.

On the other hand, the transmission of time in the rational level is a knowledge system—material such as architectures and non-material such as laws and systems. Since culture in the perceptual level is more easily perceived, the cultural atmosphere of a city is usually created by the accumulation of culture in the perceptual level, namely, built up by ways of recreation and entertainment and activities. This atmosphere built up by ways of recreation and entertainment and activities is what I call the "recreation temperament" of a city.
The "recreation temperament" of a city should be judged from the following aspects.

First, the "recreation temperament" of a city is what permeates the life style of local people. Some cities have converted ancient historical streets into sightseeing streets specially to attract tourists, but some new built streets are far away from the life of local people. As a result of the latter practice, the "recreation temperament" of these areas disappear.

Second, like the temperament of a man, the "recreation temperament" of a city is also inherent. They reflect the historical accumulation of local people's life styles. Even if great changes have taken place in the world, it takes a fairly long time for the lifestyles to change and evolve, which calls for the shift of concepts and social collective mentality. Therefore, the "recreation temperament" of a city is hereditary and will remain stable within certain time scale.

The "recreation temperament" of a city is perhaps most reflected in the recreational and entertainment of local residents. If we want to know about the lifestyles of local residents, we must spend time interacting with locals, seeing and experiencing the recreation and entertainment of the local areas. Through these opportunities of recreation and entertainment, tourists can

quickly perceive something about the local culture and become attracted to this culture.

It can thus be seen that the recreation temperament of a city is not simply the atmosphere of a geographical space. The reason why we don't use words like "atmosphere" and environment to describe the concept is that recreation temperament is actually a living entity, one which embodies the collection of activities of people in an area. This collection of activities not only retains the marks of people's lifestyles in this area accumulated through historical periods, but will also change in response to the changes of material, psychology and systems caused by the development over time. It has its own unique characteristics, but will also evolve new unique features.

As has been pointed out, the essence of tourism is a recreational activity of a tourist who leaves his place of residence to experience the different lifestyles and culture of the other place. This recreational activity includes the comprehensive experience of an alien culture that is different from that in the place where the tourist originally lives. Such activity can be root-searching (historical and cultural) or immediate pleasure-seeking (contemporary culture), because tourism experience is comprehensive and complex. The scholars of tourism in China usually agreed upon tourism as having six elements.

- food,
- accommodation,
- transport,
- sightseeing,
- shopping, and
- entertainment.

Through having these experiences, the tourist hopes to learn about and feel the real lifestyles of local residents in a tourist destination, obtain a comparison, communicate and understand different cultures, and gain the psychological compensation that the person cannot acquire in the place where he lives. It is because of the recreation temperament of a city that the city emanates a cultural peculiarity. Therefore, it is obvious that the "recreation temperament" of a city is an important factor to attract tourists. The intensiveness of the factor determines the extent of attraction to tourists.

The above analysis strongly suggests that there exist a close relationship between the "recreation temperament" of a city and its tourist attractiveness. What distinguishes the recreation temperament of a city from the attractiveness of traditional tourism resources is that the recreation temperament of a city is a cohesive force of the city's culture and the soul of the city's culture. The recreation temperament of a city is not embodied in a certain point, a scenic area, or a certain block, but rather the charms of a city as a whole. As is epitomized in a song, "I have been searching and following you for tens of thousands of miles, but you never take any notice of me. You are not, it seems, in my dream, there is only you in my dream."

Conclusion

Now let's go back to the question raised at the beginning of this paper. Why has Shanghai come to take the lead in some aspects and attract more tourists than Beijing when Beijing is endowed with such a great variety of traditional tourism resources? Traditional tourism resources and the recreational temperament of a city differ in their respective appeal to tourists. Although Beijing is rich in traditional tourism resources, these resources mainly take the form of architecture legacy. It is true that architecture culture is a component of urban culture, but architecture culture is not the dominant aspect of a city 's recreational temperament. Only after architecture culture has possessed the function of entertainment, can it form a part of the city's recreation temperament. The dominant aspect of a city 's recreation temperament should be the recreation and entertainment activities of local residents. In this regard, Shanghai has a far greater variety of recreation and entertainment activities than Beijing. What is most striking is that the night life in Shanghai far exceeds that of Beijing in terms of either the participation of residents or scope. As is indicated by data (see table 1), the peak customers flow for Shanghai occurs at night market on Nanjing Road. Indeed, half of the whole day's business turnover in Shanghai is earned from markets at the night. The strong atmosphere of night life in Shanghai reflects the powerful recreation quality of a city, which is an important factor that attracts visitors.

The recreation temperament of a city is also hereditary. It is a cultural representation of the lifestyle of local residents (especially the way of recreation and entertainment). With the passage of time, such culture will be incorporated into the subconsciousness of local residents and internalized as a folk custom of the local community. This will, in turn, exercise influence on the behavior of local residents through the level of social psychology and collective unconsciousness. We all know that in 1930s Shanghai was termed an Oriental paradise for adventurers. People from all over the world came to Shanghai, which created the unique entertainment atmosphere of mixed foreign and Chinese cultures. For example, Shanghai had the tallest catering building at that time in China—the International Restaurant, the most open entertainment venue—Grand World, the most outlandish jazz band and horse races, and the most fashionable masquerade and beauty contest, and so on. As a result, Shanghai was the most prosperous city in China at that time. The figures in the following table demonstrate the leading role of Shanghai's entertainment industry in the country's development.

Table 1.   A Comparison between Shanghai and other Six Domestic Cities in their entertainment venues

City	Theater	%	Cinema	%	Ball room	%	Amusement park	%
Shanghai	81	63.78	44	36.36	28	65.12	9	39.13
Hong Kong	——	——	24	19.83	7	16.28	——	——
Beijing	17	13.39	10	8.26	——	——	1	4.35
Tianjin	14	11.02	23	19.01	5	11.63	6	26.09
Wuhan	5	3.94	9	7.44	3	6.98	3	13.04
Guangzhou	10	7.87	11	9.09	——	——	4	17.39
Grand total	127	100	121	100	43	100	23	100

Data source: Lou Jiajun: "*Research on Shanghai's Urban Entertainment*", page 59, Wenhui Publishing House, 2008

Obviously, Shanghai is more hereditary than Beijing in its accumulation of entertainment culture.

The basic characteristic of a city's recreation temperament is the democratization of recreation and entertainment. The cultural

capital of modern China, Beijing, has been seen vigorous development in various culture and entertainment industries. However, influenced by its status as the political center of the nation, Beijing's culture and entertainment have more characteristics of a rational culture. In contrast, recreation and entertainment in Shanghai is more casual and democratized. For example, the night life in Shanghai is suitable for both old and young. Shops, bars, and the Bund are indispensable to Shanghai's night life. A famous photographer numbered 233 claims that Beijing is charming but not "sexy," while Shanghai radiates a unique sexiness of a more open city. As pointed out earlier, the recreation qualities of a city are mainly incarnated as aperceptual culture intead of a rational culture.

The thriving business districts are another important indicator of a city's recreation temperament. For example, the concept of RBD proposed by Stansfield and Rickert reflects the organic integration of recreation, entertainment, and business regions. It has far greater appeal to tourists than traditional tourism resources. Jansen-Verbeke (1991）believed that the development of recreation, shopping, and tourism is a driving force for the revitalization of the city's traditional central area, the declining resort, and even the suburbs. Shaw & Williams（1994）ever pointed out that in many cities shops and restaurants are probably the greatest attractions for certain type of tourists. In a research on the development of Shanghai's entertainment industry, Lou (2008) discovered that since Shanghai's opening as a commercial port during 1840s, the thriving business, accomodations, and entertainment in the bordering areas between the French Concession, the British Concession, and other areas have held a far greater appeal to citizens in Shanghai than traditional cultural landscapes and natural landscapes. Thus, it can be seen that thriving business is an important component of a city's recreation temperament. Shangahi has always enjoyed a more dynamic business world than Beijing. Shanghai's fast development in society and economy since the 1990s has further intensified the city's prosperity in business and further reinforced its appeal to tourists.

The recreation temperament of a city, which is reflected in the perceptual level of the lifestyle of a city's residents, is an

important factor of tourism attractiveness. Therefore, how to foster, create, and maintain a city's recreation temperament is of significance to a city's tourism development.

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Characteristics of Women's Leisure in Contemporary China

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Chinese women's use of leisure has witnessed tremendous changes. These changes can be summarized as possessing four major features: (1) an increased diversity in women's leisure over time; (2) regional disparity in the development of women's leisure; (3) self-centered and self-improving leisure style, and (4) sociable leisure expression. By examining the characteristics of contemporary Chinese women's leisure lives, this paper also intends to present an overview of the dramatic transformations China has undergone in general, and the dramatic transformations which have occurred for Chinese women's strengthened self-consciousness and elevated status.

Introduction

Tremendous changes have taken place so far in China, which can be quantified and qualified by the great achievements made in its political, economic, and technological developments. Among these developments, my paper focuses on that of women's leisure—a subject to which far less academic attention has been paid. By contemporary China, I refer to the period from 1978, the year in which a series of economic reform policies were adopted and China embarked on a phase of economic prosperity and social stability, to the present. It is in this period that women's lives have been improving steadily and remarkably too. One of the elements of change involves the leisure patterns Chinese women have formed which contrasts sharply with those in the old times. As is known, China has an extraordinarily long dynastic history lasting more than 2,500 years, which had an immense impact on subsequent societies. Particularly, feudal discriminations and prejudices against women have been so deep-rooted that women have been fighting against them for

centuries. With persistent efforts, they now have achieved fundamental progress, which can be seen through the lens of how they enjoy their leisure activities. Thus, by examining the characteristics of contemporary Chinese women's leisure lives, this paper also intends to present an overview of the dramatic transformations China has undergone in contemporary times.

Admittedly, dynastic China was highly marked with patriarchy and hierarchy in which women were heavily oppressed. Women could not freely choose and participate in leisure activities. Taught by the Confucian doctrine of "Three Obediences and Four Virtues,"[1] they led a life in which everything was centered on men, including their leisure. Dictated by the neo-Confucian ideology of "female self-discipline," they had to restrict their leisure activities to the home, thus narrowing their leisure choices. [2] Other unfavorable elements such as illiteracy, economic dependence, and poor transportation further worsened women's leisure in variety and scope, and in consequence narrowed their leisure options. Their leisure style can be generally characterized as monotonous, disproportionately imbalanced among leisure classes, male-centered, and solitary.

In stark contrast, contemporary women show a leisure style totally different from that of their older cultural sisters. In the following, I will discuss the characteristics of Chinese women's leisure styles and demonstrate and analyze the contributing factors to the formation of these characteristics. A primarily tool employed for this study involved gathering statistical data from a survey. This survey was conducted in the summer of 2007 in China and looked at today's Chinese women's leisure lifestyle with an aim to investigate the relationship between their leisure activities, their work, and their family lives.

In the survey, a total of 120 questionnaires were distributed with a respondent rate equal to 97 percent. Most of the data was

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[1] The Three Obediences mean that a woman should obey her father before marriage, her husband after marriage, and her son after the death of her husband, while the Four Virtues include morality, proper speech, modest manner and diligent work. Both concepts of obedience and virtue were spiritual fetters imposed on the women in feudal China.
[2] By promoting womanly virtues (e.g. women's domesticity and chastity) and honoring such notorious practices as foot binding, widow suicide, and female seclusion, neo-Confucianism imposed self-discipline on women.

gathered in Jinan, the capital city in Shandong Province, except for a small portion from a town of the province. The respondents have different educational backgrounds and marital statuses, and they practice various occupations including housewives, teachers, technicians, clerks, civil servants and insurance staff among others. Their ages of those women surveyed ranged from 18 to over 70.

As I have just mentioned, Chinese economy and social welfare benefit a lot from the implementation of reform and opening-up policies beginning in 1979. Women's leisure was a beneficiary too. Toward leisure, the central government adopted a relatively open policy under which people could become involved in whatever entertainments they wished so long as they posed no threat to the existing social order. Against this background, from the year 1978 up to now, women's leisure has been developing in a style which can be roughly summarized as the one displaying the following characteristics.

- Increasing diversity
- Regional disparity
- Self-centered and self-improving leisure
- Self-centered and self-improving leisure

Increasing Diversity in Women's Leisure over Time

In the first three decades after the founding of the People's Republic of China, in which women were mobilized to work outside for the socialist production, as a consequence of the state's monopoly of leisure, women's free-time activities were nothing but reading, listening to the radio, movie going, and socializing with friends.[3] With the reform project unfolding and running in depth, the state loosened its grip over people's private lives and its cultural tolerance became wider and wider. A lot of leisure activities such as mahjong and dancing, revived, which

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[3] In Mao's China, as collectivism was highly endorsed, it became an unwritten rule that leisure should take the form of group action. For example, irrespective of gender category and personal preferences, students and workers were often organized to go to the movies. This was required and no one was allowed to shun such collective activities; otherwise, she/he would be severely condemned as the one lacking collectivist spirit. This kind of leisure cannot be counted as true leisure, given the fact that leisure not only entails time and activity but also freedom, intrinsic motivation, and enjoyment.

had been regarded as either "feudalism" or "capitalist lifestyle" and banned during the Cultural Revolution.

Besides the revival of formerly forbidden activities, the advent and popularity of electronic products enriched the variety of women's leisure. Before 1980, most Chinese had never seen a television or a tape recorder, yet by the early 1990s these two types of products had become common household items in urban China. In their wake, VCRS, CDs, and karaoke machines also entered the ordinary urban people's homes. As these products are mainly designed for household entertainment, it is not hard to imagine how much pleasure and joy they brought to women who usually spend more time at home than men, primarily owing to their dominant role in the housework. Comparatively speaking, women's housework burden was quite substantial until the early 1980s, occupying a large portion of the nonworking time of Chinese households. After that, due to the proliferation of various timesaving equipments (e.g. washing and sewing machines), the rise of the service sector, and growing commodity supply and purchasing power, the time spent on housework drastically declined, which brought about a corresponding increase in women's leisure time. In the prolonged leisure time, women could either stay at home to choose among an increasing number of activities for entertainment or go out to meet friends, visit different types of museums and parks or join in other sundry exercises and sports. In 1992, Deng Xiaoping's Southern Excursion Talks signaled the beginning of hastened development of economy in China. Spurred by Deng's inspiring remarks as well as later-held CCP's (the Chinese Communist Party) 14th National Congress on the construction of a socialist market which allowed the co-existence of multi-economy sectors, industries, tertiary industry in particular, prospered rapidly and vigorously, of which leisure services were a part. Private investors began to enter the service field in hordes, which inevitably invited the increase of leisure activities in both number and variety. For example, numerous entertainments, including dance halls, gyms, beauty salons, computer games and night clubs, appeared on the streets, which naturally broadened women's choice over their undertakings for leisure. Leisure was no longer regulated as a category of ideology as it had been in Mao's era, but managed as an

industry in which the state loosened the ideological control and market factors such as supply and demand were in the first place. This privatization and marketing of leisure provisions brought more varied and abundant leisure products and services, pushing people's (including women) leisure life forward in a upward spiral format.

Realizing the potential benefits of fostering a thriving leisure industry to the national economy and strength, the state adopted a sequence of measures to stimulate people's enthusiasm for leisure-related practice. In 1994, the State Council passed a resolution that increased employees' and laborers' weekends from one single day per week to two days per week, known as the double leisure day (*shuangxiu ri*). The act formally came into effect in 1995, enabling people to have more time to spend at leisure. In 1999, to gratify the public demands for tourism, the State Council issued an ordinance which extended the legitimate holidays per year from the original 6 days to 10 days in total, among which, the holidays of May Day, National Celebration Day and the Spring Festival Day were stretched from the previous one day to three days for each.

In addition to providing more leisure time by stretching the duration of holidays, the state gave concrete financial supports for residents' leisure activities, which became more evidence from the increase of public salary. The 1993's national reform on the wage system of governmental organs and institutions at different levels heralded the subsequent coming of the great leap in residential income. Thereafter, from 1997 to 2003, the salary of the personnel, including retirees in the civil service was raised four times under the edict jointly declared by the Ministry of Personnel and the Ministry of Finance. Thrust, by this rising trend, both state-owned and private enterprises had to elevate their employees' salary. In the following three years, there was a further consecutive uplift in the pay of each employee (either governmental or nongovernmental), reaching more than 10 percent annually. Accompanied by the pay rise was the lowering of interest rates twice in 1996 and more than four times in 1998, which automatically propelled people to save less and consume more (Wang, et al, 2001).

One of the immediate outcomes of prolonged holidays, accrued pay rates, and lowered banking interests was the

intense growth of tourism. Supported by sufficient free time and finance, as well as the growing convenience of transportation, people were no longer content with their limited living space; they wanted to travel to a place distinguishable from where they resided in order to refresh their minds and bodies and gain an enjoyable experience. In response to the mass's need, the China National Tourism Administration ran a nationwide promotional campaign in 1997, defining that year as "the Year of Tourism." This event created an overwhelming enthusiasm for leisure activities. Women were not immune to this tourism fever either. In holidays, they could travel a short distance to the outskirts with friends or family members for the natural beauty of rural scenes and the experience of simple and rustic living styles. Alternatively, they could make a long trip to a destination far away from their residence to appreciate its long-standing fame of cultural or natural heritage or even both.

Whether it is short- or long-distance traveling, what women eventually harvest during this time was a broadened vision of the world, the pleasant relief from work pressure, the relaxation of body and mind, and the cultivation of an optimistic attitude toward life. It was those benefits that invited even more women's participation in leisure activities. According to my survey, for example, out of the total 116 questioned women, 91.8 percent expressed explicitly their love of sightseeing-oriented traveling. Most of them traveled at least once (57 percent did traveling twice or even more) per year with an average expense reaching around RMB 2,000, As many as 87.5 percent showed a definite wish to increase their traveling times in the future. It thus can be safely predicted that traveling will become one of women's key practices for their mental and physical well-being.

Another outcome was linked with the surging consumption of household commodities and the concomitant emergence of multiple supermarkets, department stores and malls. In order to attract more customers to patronize, these commercial establishments spared no efforts not only on the supply of assorted goods but also on the creation of an agreeable shopping environment by providing convenient facilities such as lounges and dining sections for the rest and comfort of shoppers. These improvements especially catered to female shoppers who seemed to be inborn shopping lovers simply in that they

inordinately outdo men in shopping duration and frequency, and seldom show their tiredness. Shopping markets are no more restricted to their formerly unitary function as a site for women to perform their duties as housewives, but incorporate items and services to meet women's visual, emotional and psychological needs. Therefore, even though they don't plan to make any purchase, window shopping equally gives them a happy feeling of satisfaction. That may explain why in my survey over a half of the respondents (55.2 percent) listed shopping as their frequent leisure engagement.

The 21st century ushered in an age of electronic information. The most salient feature of this period is the widespread use of the Internet. Owing to its unparalleled function as a media channel in dimensions of speed, efficiency and convenience, the Internet has quickly fascinated people, women included. Via the Internet, they can get access to the latest news, enjoy such entertainments as games and films, and exchange ideas and feelings in the chatting rooms or with the aid of messenger services. Given these inherent advantages, wandering on the Internet is gradually being welcomed as another way Chinese women spend leisure time. My survey, for example, found that 37.1 percent of the surveyed took surfing the Internet as their favorite leisure activity, among whom young (≤30 years old) and middle-aged (31-50 years old) women constituted the overwhelming majority, accounting for 97.7 percent of the whole number in stark contrast with 0.9 percent old-aged Internet lovers (over 50 years old). With more and more women having access to the computers, we have every reason to believe that the figure indicating female Internet surfers will be on the rise.

The burgeoning of new leisure lifestyles represented by traveling and Internet surfing does not take place at the cost of conventional leisure activities; instead, the latter are well preserved along with the formation of the former. A large proportion of leisure activities in the old times are still practiced, for instance, walking in the gentle spring breeze, celebrating traditional holidays and festivals, and reading and drawing. What makes the contemporary Chinese women's leisure of great interest is the promotion and nurturance of divergent leisure, which is not merely a positive reaction of social and technological development to women and but also implies

empowering women at least to leisure. Such an empowerment is predicated on the promotion of women's social and economic conditions (Henderson, 1991). Thus, it can be inferred that women's access to an increasing number of leisure activities is indicative of their raised position in the family and society.

Regional Disparity in the Development of Women's Leisure

During the Maoist period, as the central government concentrated solely on the growth of industry and agriculture in the name of collectivism for the earliest realization of communism, rural women, like their urban counterparts, were called on to plunge into the socialist construction by earning work points in the fields alongside the men. That means, on one hand that they had to take up all the traditional chores their gender assigned them: cooking, mending, weaving, taking care of children and the elderly, raising pigs and chicken, and so on. On the other hand, they had to be involved in agricultural production. Adding the burden of social production to traditional tasks, as a consequence, made their lives all the more burdensome (Gilmartin, 1994). In this context, rural women had little time to use for leisure. Moreover, a series of other negative elements like rural women's low literacy rate, the scarcity of entertainment facilities (in fact, even in the metropolis, the number of entertainment facilities was fairly limited), and the extremely underdeveloped tertiary sector also contributed to the intense reduction of rural women's opportunities to be exposed to leisure, resulting in a more restricted leisure lifestyle than that of their urban counterparts.

Things improved to some degree with the implementation of the reforming policies in the 1980s. In cities, the change in economy was almost synchronous with that in cultural life. After shaking off the spiritual bondage forged by the Cultural Revolution, residents were attracted to facilities like cinemas and theaters, parks and museums, the number of which was simultaneously rising with the deepening of the reform. But the rural country had a different look: though the economic reform in agriculture achieved preliminary progress, peasants' cultural life remained unaltered. Aware of the barrenness in farmers' spiritual and cultural world − the inevitable outcome of a backward economy, the central government began to take measures to

ameliorate the embarrassing situation. The most celebrated way was to send the literary and artistic workers to the rural areas for the promotion of their cultural development.[4] In the 1980s, it grew into a fashion.

In this surging manner, professional troupes at different levels and film projectionist teams went into the backward and isolated villages. They set up stages and screens in the open field to provide villagers with "the food" for entertainment and thought, which was the sole channel for villagers to learn about the outside. Watching stage plays and films was taken as a big event like the spring festival. When the words came that a play was to be performed or a film shown tonight, villagers receiving the news would gather from all directions to the showing place (Liu, 2003). Unmarried women usually dressed themselves up and went there in threes and fours. On the way from and to home, they could talk with each other about personal feelings and family affairs. What is more, this event also offered them a chance to meet young men. For the married, it brought the rare occasions to enjoy the common fun with family numbers, facilitated the emotional exchange with the husbands and strengthened the marital bond. In this light, what rural women gained in the end from watching shows was not just entertainment but a sense of harmonic happiness.

The surge of staging and filming in the country slowly lost its vigor when TVs became lees a novelty to many rural households in the late 1980s. As troupes and filming teams were not regular and frequent visitors (averaging several times a year), women could not totally count on them to bring enjoyment and relaxation. In their daily lives, rural Chinese women had to adjust their leisure activities to their peculiar living conditions. Rural people usually lived in one-storey houses made of various materials ranging from adobe and stone to brick and tile, the selection of which depended on financial affordability. These

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[4] In fact, the practice was not a new invention, but considered as the one inheriting the communist mass line tradition. As early as 1942, Mao Zedong gave talks at the Yan'an Forum on literature and art, in which he called on the literary intelligentsia to the rural bases to propagate the revolutionary culture. Guided by the directive, the literary and artistic small groups were organized and dispatched to make performances and shows in a preaching way for their rural brothers and sisters. Thereafter, the Talks have been the basic guidelines for the formation of the Party's cultural policies and strategies.

houses were built in close arrays, each just a few steps from the other. The physical proximity of built houses gave women much convenience for gathering. As soon as they found the any free moments, they would gather at a doorway or under a tree, sitting or standing for some chatting. Their topics covered a lot, chiefly surrounding the happenings in the household, neighborhood and village. They exchanged the ideas of raising children and cooking, uttered some thoughts on sewing and weaving, and gossiped about a particular person or thing, or circulated some news they believed interesting. The scenes of women's chattering were vividly reproduced in the two rural-background movies. One was *In-laws* (*Xi ying men*) and the other is *Our Niu Baisui* (*Zanmen de niu baisui*), both directed by Zhao Huanzhang in 1981 and 1983 respectively. Given a series of physical disadvantages in rural areas, chatting was unquestionably indispensable to women's infertile leisure landscape for its convenient accessibility, zero cost, and time flexibility.

Also in this period, rural markets began to thrive due to the emergence and eventual prevalence of the household responsibility system which restored the individual household and replaced the production team system as the unit of production. Farmers' enthusiasm for production was aroused because their efforts were directly linked with their own income, not wholly for the collective interests as they did before. They were allowed to take up sidelines and sell the surplus on the market to earn more money. Rural markets were thus expanded, not limited to the supply of stuff for basic needs any more. To satisfy peasants' increasing demands for a variety of commodities, market fairs were convened regularly. Here, an analogy can be drawn that the fairs were to rural women what shopping markets were to urban females, both of which could provide women with a sense of relaxation and enjoyment.

Since fairs were not as constantly available as shopping markets, it was not hard to imagine how much weight they had in rural women's hearts. Whenever that day came, women from miles away flocked into the fair for their favorite activities and goods. Even though they may not have even bought anything in the end, they had no real complaints because the bustling atmosphere was so totally different from their daily living

quietness. With the further growth of rural economy, new items like musical performances and entertaining games flowed into the fairs, changing their drab image as rendezvous of distributing commodities. Thus, fairs became a complex business possessed with multi-functions of shopping, playing and entertaining. Though nowadays, in some rural parts, the status of fairs is drastically undermined by the emergence of department stores on the outskirts of rural villages and by improved traffic means, they still remain indispensable to the hinterland village life.

In the 1980s, apart from the two leisure activities referred to in the preceding paragraphs, rural women could seek pleasure by partaking in such pastimes as radio listening, embroidering and knitting, visiting relatives, festival celebrating, and playing traditional games like Mahjong. After 1990, with the currency of TVs available among rural households, watching TV has come to occupy a predominant portion in women's leisure sphere.

The past ten years have witnessed China's economy advancing at an unprecedented pace. Under its push, there is a corresponding improvement in urban women's leisure life. However, few impressive changes have occurred to rural women in this regard. They still lag far behind their urban sisters in leisure rated by both quality and quantity. What is worse, the gap is still widening, for which several cardinal factors seem to be responsible. First of all, there is a gulf in financial gains between farmers and city dwellers. It is undeniable that the urban-rural financial difference, small or big, has been present since new China was established in 1949. In actuality, the difference was not quite conspicuous in the pre-reform time because both the country and the people were impoverished by wars, natural disasters and the social unrest, and all the citizens had a low income. "In the years from 1978 through 1985, the income gap shrank but turned up thereafter. The situation has been worsening since and the gap widened faster after 1994" (Liu, 2008). Take the annual consumption for instance. In 1985, the ratio for the two groups of people was 2.12:1 and it had soared to 3.35:1 in 2003. More than that, while the urban people have enjoyed subsidies under different names from their working units, their rural counterpart has had almost none in housing, medical care and so on. This handicap in finance dampens rural

women's enthusiasm and hinders their actual participation in leisure activities.

In education, rural women are seriously inferior too. China is a country with a large illiterate population. Up to 2006, the illiterate figure is reported to amount to 86.99 million, 70 percent out of which are women and most of them dwell in the rural areas. As for literacy, 78 percent of urban women with junior middle school education level and above dwarf the 43 percent rural females of similar educational backgrounds. It is the low level in education that also shortens rural women's vision and narrows their choice of leisure activities.

In addition to poor income and little education, the failure to conform to the one-child family policy is another impediment to bettering rural women's leisure quality. Whereas the policy is well received in the cities, it meets with indifference even antagonism in the country on account of farmers' ingrained feudalistic ideas that the family line can only be maintained by sons and more sons, more blessings. In order to have a son or sons, women have to give birth to more children, brushing off any possible state penalties. In this case, therefore it is common for a rural household to have more than two children. However, for rural women, rearing more children means more household and economic burdens and less free time for leisure.

The last but not the least factor for the gap between leisure possibilities for rural and urban Chinese women involves the divergence in infrastructure between urban and rural sectors. With the development priority given to the urban sector and more fiscal resources directed into the cities since the mid-1990s, cities have been growing at a fantastic speed: modern buildings spring up on the ground; transportation means escalate quickly; facilities improve for various purposes, all of which ease and enrich urban residents' lives. As a sharp contrast, the countryside is not on the track for such development and remains mostly unchanged. Thus, in the meanly equipped surroundings, rural women hardly have a chance to freely and conveniently access the varied entertaining and relaxing facilities even though they may have more time and money to spend. All these unfavorable ingredients in rural females' lives combine to limit their leisure activities in scope and category, which leads to

their little improvement in leisure against urban women's impressive progress.

In 2004, Tian (2004) undertook a survey to investigate the attributes featuring rural women's leisure patterns. She found that at that time watching TV, gossiping with neighbors and chatting with family members at home were the most favored leisure activities with the participation frequencies being 73.7 percent, 55.8 percent and 41.6 percent respectively. Other frequent leisure participations included reading newspapers and magazines (26.5 percent), shopping at fair markets (20.4 percent), visiting relatives (14.6 percent) and playing mahjong (11.5 percent). Except for these activities, rural women actually seldom have anything untraditional to try. Tian's findings revealed that while urban Chinese women attempted and rejoiced at ever-emerging new entertainments, their rural counterparts have most often had to repeat decades-old or even centuries-old practices for leisure.

Self-centered and Self-improving Leisure

Undeniably, what the Communist Party has done in solving women's issues and promoting gender equality is unprecedented. To effectively cope with women's issues, women's organizations have been set up at different levels with All-China Women's Federation as their head and women delegates are selected to attend the Women's National Congress held in Beijing every five years. Both the organizations and the Congress exert a significant role in uplifting women's educational level and enlarging their employment opportunities—the two big obstacles to women's independence from men. Moreover, in 1988 at the Sixth Women's National Congress, the slogan of "Four Selfs" (i.e. self-respect, self-confidence, self-reliance and self-improvement) was put forward to motivate more women to work outside the home and receive any possible training and education in order to achieve the four selfs. In this climate, there has been a steady elevation in women's education and employment, which further pushes women's leisure to develop in the direction of self-centeredness and self-improvement.

After being educated and employed, women begin to taste the benefits of their broadened vision and financial

independence. More and more women have realized that it is lamentable to let their lives revolve around men and further, that they are entitled to have their own lifestyle—one centered on themselves without currying favor with men. This idea often guides Chinese women's daily behavior including their leisure activities. They go to gyms to do exercises for their own well-being; they may travel by themselves, no longer as the companions of their male patrons; they roam the Internet without much concern for men's restriction on time and content; they can establish their own social circle in which men are either playing a supporting role or excluded; they can be self-motivated to attempt some adventurous activities usually monopolized by men such as bungee jumping and parachuting while disregarding men's suspicion and derision. In this process, many women have become aware that as an equal counterpart to the male, they should hold sway over leisure in their own interests rather than taking men's opinions as the touchstone for doing so. This accounts for the high percentage (about 70%) of women in my survey who attend leisure activities for themselves, compared with less than 3 percent who do them for their husbands or boyfriends.

Besides self-centeredness, women's leisure is connected with self-improvement (Liu, 2008). As Chinese women began to compete for jobs once reserved for males only, they gradually perceived a gap in their knowledge breadth and skill variety, compared with men's. Their perception of this problem became more intense after the state carried out the opening-up and reform policies. There would thus occur a shift from the planned economy to the market economy and from extensive production to intensified production, which has brought about economic prosperity and, at the same time, accelerated the competitiveness in the job market. Under these circumstances, an applicant's employment prospects depended on his/her merits rather than the previously practiced policy of unified allocation of jobs to all laborers as well as the hereditary transmission of job positions.[5] Moreover, the population, though

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[5] From the 1960s to the 1980s factories and mines in many cases permitted children to replace their parents in jobs, which simplified recruitment and was taken as an effective way of encouraging aging workers to retire. In the 1980s, the Chinese government forbade this practice.

slowed down by the birth control policy, is still increasing. All of these set a higher demand on the qualifications of the job applicants. To be competitive in the job market so as to secure a footing in the society, women realize the imperative of raising their knowledge level in an all-round way and take every opportunity to better themselves. This has affected leisure choices. Even during the leisure time, Chinese women often engage purposely in the activities which can promote their self-improvement.

The most prevalent leisure activity for self-improvement is reading. Different from literate women in imperial China who read mainly for sheer entertainment, contemporary women do so equally for entertainment, but with a clear intent to improve themselves. Also, home is not the sole place for reading. Contemporary women can conduct reading online, at home, in the library, or anywhere they feel comfortable and happy to read. When selecting reading materials, they take into consideration their occupations, interests, and moods in order to make reading exert a dual function: to relax their minds and bodies from the routine tiresome tasks and to broaden their knowledge scope. When book bars sprang up in the late 1990s, they quickly won the favor of women, white-collar females in particular. For them, visiting a book bar regularly has become a kind of lifestyle. There, they can obtain knowledge as they enjoy physical serenity and relaxation.

In addition to reading, women are keen on joining such training classes as flower arrangement, drawing and gardening. On the one hand, they attend these classes with a wish to develop an avocation to use it as a flavor additive alleviating their tedious lifestyle; on the other hand, they can master an extra skill useful for better chances in a career. Actually, a person's success in career is not accidental, but has a bearing on his/her self-cultivation enhanced partly shaped by leisure patterns. Considering leisure promoting career, women actively develop and foster those leisure activities characterized by self-improvement. As knowledge is central to self-improvement, self-cultivation, and career success, the major driving force for women to engage self-improvement leisure is their fervor for knowledge, which can be further understood as women's self-empowerment to compete with men in the male-dominated

public world. Reflective of the knowledge-pursing trend in the contemporary era, this type of leisure has become all the rage. It is acclaimed as a new concept of leisure and highly advocated because it mirrors women's positive attitude toward life (Zhang, 2000).

Sociable Leisure Expression

Chinese traditional society sets a rigid boundary between men's public and women's private spaces. Men and women were not allowed to interfere with each other's arena and each side enjoyed themselves in their respective domain. In this case, husbands usually left their wives at home and pursued their leisure activities outside with friends, while wives stayed inside to find something for pleasure. It was rare for a couple and almost impossible for unmarried women and men to spend leisure time together. Further, since women were required to restrict themselves to the home to perform duties as a nurturing mother, a virtuous wife, an obedient daughter-in-law and a qualified household manager, their gatherings and mutual visitings were restrained. Thus, more often than not, women were not sociable and took up their leisure at home in a solitary way.

Following the founding of new China in 1949, the traditional boundary was undermined unprecedentedly. Women in large numbers entered society in response to the Party's appeal for socialist construction. After working outside, women had to return home to deal with domestic labor alone. While relishing the outside world, they deeply felt the double burdens of work and family on their shoulders. This situation lasted until the arrival of the contemporary period. Due to women's improvement in economic independence, educational level, and self-awareness, as well as the increasingly louder call for gender equality in the domestic sphere, men are deprived of the housework-free privilege and have had to take over part of the workload from their wives. In the process of sharing housework, the emotional tie between husband and wife is enhanced, which lays a foundation for them to enjoy a common leisure activity on an equal basis.

For unmarried young women, the days in which forced or arranged marriage reigned have gone and they have a freedom to choose their desired future husbands. What they cared about

most in Mao's period was the common political understanding and comradeship in work. After that, they attached importance to the premise that their future husbands should have similar interests and pursuits, which boost the commitment to leisure in a family unit.

As women's space has been extended to cover the public realm, they have more choices for leisure companions. They can stay at home for leisure alone or for leisure with family members. But frequently, they will invite their friends and colleagues or join the community for leisure activities since their participation in social work renders occasions for them to know different people. So leisure partners may vary in age, sex, and profession as long as the participants have an interest in it.

In this collective leisure, there is no hierarchy and no flattery, and the partnership is established on an equal and voluntary principle. During the leisure engagement, participants can exchange ideas, enlarge acquaintance lists, and update information. So women's collective leisure is sociable. Even at home, without the company of family members, women can still do some interactive leisure activities instead of their old practice of self-entertainment. Telephones and the Internet provide avenues to such kind of home-based interactive leisure. In this way, women overstep the entrenchment of home and keep in touch with society, which changes solitary leisure into sociable leisure.

The diverse sorts of companionship women have formed for leisure suggest their subjectivity in leisure activities on a wider scope. They symbolize an important step women take to extricate themselves from depending on men and further put an end to their absolute subordinate role in gender order (Fang, 2007). At home or not, women are no longer in a passive situation, relying on men to manage their leisure behavior; rather, they have the right to determine where, when, how, and with whom they gain leisure and in doing so they begin to control their own lives—another indication of women's freedom from male oppression because freedom "involves not only equity, but also the right of women to freedom of choice and the power to control their own lives." (Henderson, 1989). More significantly, out of collective leisure, women possess their own social circles. Home is not the sole place for their meaningful existence.

Through social leisure, women demonstrate their self-reliance and self-determination rather than the dependent and subordinate image that they presented during the old days.

Conclusion

Contemporary Chinese women's leisure style in great part is a reversal of that in traditional China. Women now enjoy an increasing variety of leisure activities. Their leisure is no longer centered on men, but on themselves and for their own benefits. What is more, they tend to engage in sociable rather than solitary leisure. Such transformations are indeed inseparable from and reflect the immense economic, technological, political, and social progresses in China. More importantly, they signal women's elevated social status in a broad sense covering education and labor division, and reveal women's self-consciousness of and fruitful struggle for gender equality and social equity.

However, Chinese women should not feel completely satisfied with what they have achieved in leisure and stop their forward steps because true gender equality has not been realized and some conventional women-biased ideas and practices still exist and prevail For instance, girls have less access to education than boys in rural areas and women are still in a disadvantageous situation in the job market because of their sex identity. In addition, leisure opportunities and availabilities are immoderately distributed among women themselves, which undermines the overall quality of their raised social position. In this sense, Chinese women have a long way to go in their pursuit for a desirable leisure life in which categories like gender, class, and geographical location will not differentiate or matter.

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The Impacts of Gambling Participation: A Case Study in a Northeastern College in the U.S.

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In the last few decades, while gambling has become one of the most profitable industries, with gross revenue of $54 billion annually in the U.S, gambling participation among U.S. college students has been increased as well. Because there is a lack of research on motivations behind gambling participation among college students, the purpose of this study is to examine the current gambling participation and motivation of students at a northeastern U.S. college, which is located near a commercial casino. A total of 362 students were surveyed. The finding of this study indicated that the nearby land-based casino directly impacted the students' leisure lifestyle and the majority of students were recreational gamblers with no sign of serious problems associated with their gambling participation. However, male students were more likely to be problem gamblers than female students and were more likely to be motivated by winning money while engaging in gambling activities. Moreover, students who were involved in the gambling participation more often tended to have lower GPA scores.

Introduction

Since casino gambling was legalized in Nevada in 1931, commercial gambling has existed more than 80 years in the U.S. (American Gaming Association, 2006). Even though the campaign for legalizing gambling activities in all states has fluctuated throughout U.S. history, people have never stopped

gambling. The gaming industry has used mass media to bombard the public, generating substantial monetary profits. More money has spent on gambling than on movie tickets, music, museum, sports, video games, and many other recreational activities combined (Christiansen & Sinclair, 2000). Because gambling has become one of the most profitable industries and college students have been developed into a substantial part of its consumer base, particularly in the U.S., many people believe that gambling is a problem for numerous people including college students. In this regard, many researchers have attempted to explain why people have been dynamically involved in gambling participation. However, the debate is ongoing and no definitive answer has yet been found (Brenner, 1990; Dunstan, 1997). Because there have been contradictive research results among college gambling studies and the paucity of literature on college gambling studies derived from small colleges in rural areas, this study focuses on examining the current gambling participation and motivation of students at a northeastern college in the U.S. with a commercial casino nearby.

Literature Review

The increasing popularity of gambling activities has caused younger generations to become more involved with gambling. Welte, et al., (2002) revealed that nearly 82 percent of Americans aged 18 or older reported having participated in gambling activities within the past 12 months. Besides the lottery, the most popular activity for gamblers is casino gambling, which "accounted for the largest extent of gambling involvement" (Welte et al. 2002, p. 313). As a special group, college students constitute a great proportion of young people in the U.S. society. Because college students have frequently been the targets of pro-gambling advertising, it is not surprising that many students participate in gambling related activities during their free time. According to the research report based upon the first national survey of gambling among college students (LaBrie et al., 2003), a total of 42 percent of 10,765 student participants attending 199 colleges, reported gambling involvement in the last school year and 2.6 percent gambled weekly or more often. Although the numbers in the report do not seem to indicate an immense

problem regarding campus gambling, in fact, this may not be the case, due to the effects on the younger generations' of exposure to and acceptance of these activities.

The legalization of casino gambling has led to the establishment of a number of casinos, many of which are located near colleges and universities. Casino advertisements and promotions are easily found in local airports and local mass media. Research on effects of casino on college students have been conducted by many researchers. For example, Wickwire and his colleagues (2007) analyzed gambling impact among college students in Memphis, Tennessee, less than 20 miles from Tunica County, Mississippi, where numerous commercial casinos prospered. Hardy (2002) investigated the students gambling habits at four universities in the southeastern U.S. where two of the universities were surrounded by casinos. He found that students in the casino states were reported to have a higher rate of gambling participation than students in the non-casino states did. The examination of gambling participation in these particular colleges certainly contributed to the body of research regarding the impact of gambling upon U.S. college campuses. Interestingly, however, there have been varied research results among these varies college gambling studies. Some studies, for example, have indicated that gambling on college campuses is commonplace (Winterset al., 1998; Platz & Millar, 2001; Neighbors, et al., 2002; Engwall, Hunter & Steinberg, 2004) and that gambling was a significant problem on campuses with a small proportion of students considered pathological gamblers (Platz & Millar, 2001; Engwall, Hunter & Steinberg, 2004; Shaffer & Hall, 2001). Conversely, other studies argued that issues with college student gambling may be overestimated because of the low rate of diagnosed pathological student gamblers (Winters et al., 1998; Browne & Brown, 1994; LaBrie et al., 2003; Slutske, Jackson, & Sher, 2003). Possible explanations of these contradictory results included fluctuations over time of conducting gambling research, the use of different assessment methods, and the location of the samples gathered.

Overall, negative consequences have been found with respect to college students being exposed to unlimited gambling activities without appropriate regulatory policies and procedures including academic failure, financial loss, depression or other

damage to overall health. For example, according to American Psychiatric Association (1992), pathological gambling should be treated as a medical disorder, similar to alcohol and drug addiction treatment among college students. In gambling literature pertaining to college students, a problem gambler represented the student who gambled more than once per week and whose activity included pathological or potentially pathological gambling (LaBrie, et al., 2003). A student who gambled less than once a week was defined as a recreational gambler, and a student who did not gamble at all belonged to the group of non-gambler. More importantly to this study, researchers have found that the prevalence of gambling related problems among students was not congruent with the awareness of these problems among high school and college administrators (Shaffer et al., 2000). Furthermore, Shaffer and his colleagues (2005) also claimed that only 26 out of 119 (22%) scientifically selected colleges included in the 2001 Harvard School of Public Health College Alcohol Study (CAS) had a gambling policy, yet all of the schools in the sample had a student alcohol use policy. The points mentioned above certainly suggest a disturbing void in knowledge regarding college policy toward student gambling issues and the importance of analyzing the behavior of student gamblers in order to assist educators in making related policies. In response to this void, this study will examine gambling participation among a particular segment of U.S. college students. Because the vast of majority of literature on college gambling studies came from relatively large school and conducted in urban areas, this study will be conducted in a relatively small college with a nearby casino in a rural area. Four research questions guide this study:

1. Are gambling activities prevalent on this particular campus?
2. Does the land-based casino impact students' leisure lifestyle?
3. What are the primary motivations that entice students to gamble?
4. What are the relationships between gambling participation and gender, Grade Point Average (GPA), casino visit, and motivation of winning money?

Methods
Research site

The study was conducted specifically at a small college with an enrollment of 7,000 students in upstate New York. A nearby land-based casino is about 30 miles and a 40 minutes' drive from the town. Besides the casino, there are other forms of recreational opportunities available in the casino resort, including the resort hotel, golf course, restaurants, spa, entertainment events, etc., all of which make the resort one of the major tourism attractions to the local and adjacent areas.

Sample

The Institutional Review Board (IRB) approved this study and the survey administrator emphasized to each student that participation was absolutely voluntary and that those who preferred not to participate could simply refuse with no consequences. The samples were students who were enrolled at the college. The sampling procedure targeted both the classrooms and the major student-activity locations, which attracted the most students on campus. Volunteer samples were used for data collection because the students could be easily approached on campus. Three primary methods were used to approach the students: (1) handing out questionnaires from a table set up in major student-activity locations, such as the Student Union, athletic center, library and dining halls; (2) approaching students near and in residence halls; and (3) approaching students in classrooms when students were available. The survey was pretested to make sure that all of the questions were clear and that the completion of the survey took less than ten minutes.

A total of 362 valid questionnaires were collected during a period of six months. The sample in this study was composed of 50.70% male students and 49.30% female students, which was closely representative of the college students' population.

Measurement

The questionnaire was developed based upon previous casino studies, including the 2001 Harvard School of Public Health College Alcohol Study (CAS) (LaBrie et al., 2003) and the college student gambling motivation study conducted by

Neighbors et al (2002). The questionnaire consisted of four parts. (A) overall evaluation about the casino, such as perceived accessibility, visiting frequency, activities participated in upon each visit, etc; (B) students' leisure lifestyle; (C) gambling involvements, and (D) socio-demographic information.

Section A explored the impact of the casino on students' leisure lifestyle. Section B examined the prevalence of gambling among college students by using the questions adopted from 2001 Harvard School of Public Health College Alcohol Study (CAS) (LaBrie et al., 2003). Section C included two gambling outcome measures, Gambling Quantity and Perceived Norms Scale (GQPN) and Gambling Readiness to Change Questionnaire (GRTC), to investigate college student gambling behavior (Neighbors et al., 2002). According to Neighbors et al. (2002), GQPN demonstrated reliability (alpha = .89) and provided convergent validity from the correlations with other gambling outcome measures. GRTC is a valid tool in measuring pathological gambling with a satisfactory reliability score (alpha = .81). Section D was comprised of socio-demographic information including age, gender, ethnicity, year of school, GPA, household income, etc.

Data Analysis
In this study, SPSS was used for the data analysis. First, descriptive analysis and one-way ANOVA were used for data analyses. The purpose of the descriptive analysis was to explore students' gambling participation in general, with a concentration on the land-based casino and the major activities in which the students were engaged. Moreover, one-way ANOVA analyzed the leisure lifestyle and gambling involvement among the students. It was also used to compare the mean differences of leisure lifestyle and gambling involvement among groups, such as male and female, and different years of school. Multiple regression analysis was used to determine relationship between gambling participation and gender, GPA, casino visit, and the motivation of winning more money.

Results

Socio-demographic Information

The specific socio-demographic information were broken down by gender, ethnicity, age, GPA, year in school, and student athlete status. The percentage of male students (50.7%) was almost equal to the female students (49.3%), which represented the college population. About one-third of the participants were juniors, 24.70 percent were seniors, 20.50 percent were freshmen, and 17.20 percent were sophomores. Most of the respondents were Caucasian (87.10 percent). Approximately 68 percent of respondents were between 18 and 24 years old and 16.9 percent of the samples were student athlete. The average GPA of the sample was 3.12 out of 4, with a 0.48 standard deviation.

Gambling activities reported by the college students

The majority of students (81.80 percent) reported that they had participated in gambling activities in the past school year. Among students who had gambled before, 5.60 percent reported gambling weekly or more frequently. Experts considered this level of participation in gambling to be pathological or potentially pathological (LaBrie et al., 2003), which were defined as problem gamblers in this study. Students who gambled less than once a week were described as recreational gamblers, and students who did not gamble at all belong to the group of non-gamblers.

Table 1. Student gambling participant categories and the percentage of the participation

Type of gamblers	Gambling frequency	per cent
Non-gambler	not gambling at all	18.2%
Recreational gambler	gambling less than once per week	76.2%
Problem gambler	gambling at least once per week or more	5.6%

Gambling participations were also broken down into specific activities including betting on professional sports, college sports, horse and dog races, casino gambling, lottery, internet gambling,

placing bets with a "bookie", and cards. The percentage of frequency of student participation in each gambling activity during the past school year was elicited from the survey.

Purchasing lottery tickets, card games, and casino gambling were the most popular gambling activities among students with a participation rate of 53.40 percent, 49.60 percent, and 41.50 percent respectively. The top three gambling activities were the same when examining the group of recreational gamblers. However, while exploring the data for problem gamblers, betting on professional sports replaced casino gambling on the list. This phenomenon indicated that the nearby casino does, in fact, impacted students' leisure life regarding their participation in gambling, but the impact is not substantially significant to problem gamblers.

Impacts of the land-based casino on students' leisure lifestyle

The overall evaluation about the casino, such as perceived accessibility, visiting frequency, activities participated in upon each visit, was measured. About 80 percent of the respondents were aware of the casino's existence. Among the students who had heard of the casino, more than 80 percent believed it to be in close proximity to the campus. Despite the rising price of gasoline, almost 60 percent of the respondents said that distance did not influence whether or not they chose to visit the casino. Nearly 40 percent of the respondents had actually visited the casino.

Because the casino resort provides many activities, specific activities in which respondents have engaged while visiting the resort were asked in the survey. The results of this study showed 85.7 percent of the students participated in gambling in the casino, a total of 40.70 percent of the students dined at the resort, 26.40 percent of them watched concerts, 20 percent stayed overnight, and 7.10 percent played golf at the casino's course. Even though many other recreational activities were available in the casino resort, the result indicated that main activity of our respondents was gambling participation while they were visiting the resort.

Primary motivations of student gambling participations

The top two reasons for participation in gambling activities were to have fun (66.30 percent) and to win money (59.90 percent), which were consistent with previous research (Neighbors et al., 2002). Other motivations for gambling included excitement (35.80 percent), escape from school or work (8.20 percent), and other (1.10 percent).

A Chi-square statistical analysis revealed that there was a significant difference between male and female students regarding their motivation of winning money ($\chi2$ =10.84, p< .001). In other words, male students valued winning money to a greater extent than female students did; whereas female students did not care much about whether or not they won money. However, there was not a significant difference between male and female subjects with respect to seeking fun, excitement, or escape from school or work. Moreover, statistically significant differences were found between the non-gambling and the gambling participants for all of the gambling motives. Also, significant differences were found between the group of recreational gamblers and the group of problem gamblers for different motivations such as having fun, winning money, excitement, and escaping from school or working. These results were congruent with Platz and Miller's (2001) finding that problem gamblers rate various motives including winning, exploration, excitement, being with friends, etc as significantly more important than recreational gamblers. Therefore, this explains why problem gamblers are more likely to be addicted to gambling.

The relationships between gambling participation and the students' gender, grade point average (GPA), casino visit, and winning money for gambling.

Gambling participation was found to be correlated with gender, academic performance, casino visit, and winning money for gambling (Table, 2). Multiple regression analyses and correlation were conducted to examine the relationship between gambling participation and various potential predictors (i.e., gender, GPA, casino visit, and winning money for gambling). Table 2 indicated the results of gambling participation was regressed on all four predictors simultaneously, producing R^2 =

.318, F (4, 199) = 23.15, p < .001. Casino visits and winning money for gambling had positive regression weights, indicating that students who visited the casino more often were more involved in gambling participation. Students who intended to win money through gambling were more likely to visit the casino. GPA had a significant negative weight, indicating that those students who had low GPA were more likely to participating in gambling. Because gender also had a negative weight, female students were expected to have lower gambling participation.

Table 2. Results of the regression analysis of Coefficients of students' gender, average (GPA), casino visit and Winning money

Model	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta	t	Sig.
(Constant)	5.45	.82		6.69	.000
GPA	-.52	.24	-.14	-2.19	.030
Gender	-.78	.24	-.20	-3.27	.001
Casino visit	2.02	.40	.31	5.06	.000
Winning money	.93	.24	.24	3.87	.000

Dependent Variable: gambling frequency

Conclusions

This study found that gambling-related activities are popular and prevalent on the particular college campus studied. The majority of students (81.80 percent) participated in various forms of gambling, but most of them were recreational gamblers, with only 5.60 percent of the sample falling into the category of problem gamblers. This finding is consistent with the range of 4.67 to 6.56 percent of college students among more than 100 universities surveyed by Shaffer et al. (1997).

Previous studies have documented that male students are more likely to gamble than female students (Winters et al., 1998; Engwall et al. 2004; LaBrie et al., 2003). In this study, we found that male students also spent more money on gambling, and were more highly motivated to gamble for money. In addition, more male students visited the casino than female students did.

Having fun and winning money were the primary motivations for gambling, as confirmed by the significant differences found

between the gambling group and the non-gambling group. The students went to the casino more frequently for gambling than other activities, which revealed that the presence of the casino has a great impact on the students. Obtaining the joy of gambling has been well accepted by society for both male and female students and there is no gender difference when comparing these elements.

Although researchers were concerned that urban universities are greatly influenced by casino, this study revealed that rural universities with a small student population can also be influenced by casino. Consequently, this study provided valuable information to college administrators at both urban and rural universities in deciding whether to institute a gambling policy. Because most universities have an alcohol use policy, but do not have a gambling policy, the findings of this study can be used by student affairs administrators, campus recreation departments, and campus counselors to plan extracurricular activities and offer counseling services more effectively. Posters and seminars targeting male students, for example, can be provided as an intervention for student gambling involvement. Mandatory participation of those meetings could reinforce the effectiveness of communication involving hazards of gambling and problem gambling education. At least, students should be informed that help is available on campus in case they are in need of counseling or have questions or concerns.

Finally, because there is a lack of research on gambling involvement of college students in small colleges that are located in rural areas, future research needs to be conducted at such schools. There may also be a need to compare gambling activity at small rural universities to those activities at larger urban universities in order to explore the differences in gambling participations in different settings.

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Evaluating College Campus Activity Events: The Get Involved Fair as a Case Study

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There is little attention given to event evaluation in the leisure, tourism, and event planning field. The purpose of this research paper was to conduct an evaluative study to learn the perceptions of attendees concerning the level of excellence of one particular special event—The Get Involved Fair 2010 at a university in Ohio. It is hoped that this project will serve as a model for future research in the field.

Introduction

Many people enjoy the moments of special events every year, yet the majority attend without thinking about how much work has been done in the preparation of making it a special and memorable day for all in attendance. Today, event planning is growing into a popular career choice and even being offered as degrees and certifications to individuals interested in being a professional planner. Special events, including many forms of celebrations, carnivals, feasts, or gatherings, can be defined as "unique moments in time celebrated with ceremony and ritual to satisfy human's specific needs" (Goldblatt, 2005, pp. 6). No matter what form a special event takes—an Olympic opening ceremony, Super Bowl Half-Time spectacular, a Disneyland parade, or a professional conference—all of these events require tremendous managerial inputs to plan, design, coordinate, and evaluate to ensure its success.

Of all the aspects of event management, evaluation is one of the most important. This process measures the outcomes of an event, monitors the achievement for established goals, and

determines future improvement in service quality. Evaluations are often completed by guests at an event, to assess his or her likes, dislikes, and suggestions for future events of similar caliber. Of course, evaluations are not necessary for every event. For example, giving an event evaluation at a wedding would be tacky and inappropriate. However, for large scale events, such as the Get Involved Fair discussed in this paper, it is profitable to gather feedback from visitors about what they experienced during the event.

The Get Involved Fair is held on campus annually at an Ohio University for the purpose of allowing all students, especially new comers, to be exposed to student organizations on campus in which they may be interested in joining for personal or professional development. The Get Involved Fair has great potential for promoting the healthy vitality of student organizations on campus. Thus, it is very important to prepare this event for success at a professional level. Learning how the event was perceived by participants in terms of its schedule, information, and opportunities will be helpful in conducting future large scale events. The purpose of this research was to conduct an evaluative study to learn the perceptions of attendees at the Get Involved Fair. Ideally, the result of the study will contribute to a better understanding of planning an event on a college campus setting.

Background

There is little attention given to event evaluation in the research field. Only a few papers found in the literature discuss event evaluation procedures in general and demonstrate the process of evaluations for a special event. The following articles describe types of event evaluation that have been developed, although most of them were focused on economic impact rather than event itself. Jago (2005), for example, studied tourism and advocated the importance of conducting event evolutions. In his study, he argued that evaluations in the tourism industry tend to be related to economic benefits, including increased visitation, employment, environmental, and other social impacts. He indicated that it is crucial to evaluate the performance and ensure that it remain in line with consumer needs. Although evaluation of events related to tourism stands as a process

slightly different from the Get Involved Fair being evaluated in this paper, Jago does agree that ". . . . it is crucial that . . . performance is evaluated to ensure that [it] remain in line with consumer needs" (Jago, 2005).

Another study conducted by O'Sullivan (2009) referred to an evaluative measurement of the positive or negative perception of officials who governed events in a community where over 1000 events are held annually. One of the prominent findings from the study showed that most people believe special events help to promote community well-being. Overall, these events made positive contributions to social, economic, and environmental development. This study further recommended that evaluation of the events should definitely be used in order to discover the value of these events and make improvement for the coming years.

Guadagnolo (1985) proposed the concept of the Importance-Performance Analysis to monitor the experience of participants at special events. He argued that many forms of evaluation have not considered the consumers—an important aspect of event evaluation, while the Importance-Performance Analysis based its results almost entirely on the answers given by the customers. The customer is asked three main questions in the Importance-Performance Analysis: What features are important? How important is each feature? How well did the agency perform on each feature? The Importance-Performance Analysis has been used to evaluate many events including the Great Race held each year between 1982 and 1984 in Pittsburgh. Implementing this evaluative concept and tool helped Guadagnolo to discover what the customers (runners in the Great Race event) wanted from the event host (the race organizers).

In sum, previous reviewed literature has presented some examples of how to evaluate special events. While not completely far reaching, models noted help to lay down a framework for the design of this study to evaluate the Get Involved Fair and collect useful information for improving services of the event in the future.

Methodology

Data Collection

This project was carried out during the January 20, 2010 Get Involved Fair by distributing a survey to the participants. A total of 90 surveys were collected. All respondents were students attending university. The survey instruments were two questionnaires containing a mix of close-ended questions (e.g., Likert scale) and open-ended questions. The questionnaire was divided into two versions: a student survey and a student organization survey.

Student Evaluations

During the event, "passports" were distributed to any student entering the event and were also available for pick-up at a main location in the Lenhart Grand Ballroom, where the event was held. This "organization passport" had two parts to it: the top portion was a section unrelated to the evaluation where students were asked to get a signature from three different student organizations in exchange for raffle tickets. The bottom portion, labeled "survey" was essentially the evaluation portion of the "organization passport." This section had a series of six questions: five on the Likert Scale and one open-ended question regarding additional comments or suggestions. On the Likert Scale of the survey 5 was "strongly agree," 1 was "strongly disagree," and 3 was "neutral." The six questions were as follows.

- The fair was scheduled at a convenient time for me to visit.
- The fair met or exceeded my expectations
- I was able to gain information about student organizations that interested me.
- The fair was adequately advertised or publicized.
- Overall, I believe the Get Involve Fair was a success
- Additional comments or suggestions:

Because it is important to the success of planning future Get Involved Fairs, students were given an additional raffle ticket for completing the survey portion of the "organization passport." This was used as an incentive for students to return the evaluation; however, of the estimated 300 students who attended the event,

a total of 54 evaluations were returned, a return rate of approximately 18%. A more enticing incentive could be created in the future in order to elicit more responses.

Student Organization Evaluations

After the completion of the Get Involved Fair, OCA wanted to get the opinions of student organizations that had reserved a table at the event. It was important to know their opinions on areas such as event registration, event date and time, information disseminated about the event, and to gather other suggestions and comments. Using OrgSync, an online "organization management system (OrgSync)," An evaluation was created with a public link which was sent to the student organization representative who signed up for registration at the Get Involved Fair.

There were 88 student organizations who registered online before the event, using OrgSync. The e-mail and link were sent to each of them asking to fill out the evaluation and encouraging them to do so in order to improve the event for the following years. More student organizations were present at the actual event than registered; many showed up without notice, asking for a table, and some cancelled their table but decided to set-up on the day of the event. These student organizations were excluded from the event evaluation due to lack of contact information.

This evaluation was designed with ten questions: one optional name field, eight Likert-type scaled questions, and one open-ended question. Of the 88 student organizations asked to complete the evaluation, a total of 36 were returned, equaling a return rate of almost 41%. For the eight questions on the Likert Scale, the traditional numbers 1-5 were translated to terms with which the students could more readily identify. The evaluation had no numbers, only word choices: each later associated with a corresponding number. In this case 5 was "greatly agree," 1 was "greatly disagree," and 3 was "neutral." Likert scale questions included the following.

- I found registration for the Get involved Fair quite simple.
- I was aware of the need to register online for the Get Involve Fair.

- The email I received with instructions for the Get Involved Fair was informational.
- The email I received with instructions for the Get Involved Fair was helpful
- The time for the Get Involved Fair was convenient for my student organization.
- The date for the Get Involved Fair was convenient for my student organization.
- I felt the Get Involved Fair was a useful event for my student organization to take part in.
- If I had to change the date of the Get involved Fair (in January) I would suggest the following.

During the four week period that the link was available, multiple e-mails were sent out to remind students about the evaluation and the importance of completing it. With each reminder, a handful of new completions were gained. The original deadline for completion of the evaluation was also extended by two weeks in order to give the students a "last chance" at providing their comments and suggestions.

Project Site
The Get Involved Fair is held in the Student Union on the campus of the university. The Student Union is an appropriate place to hold such an event because it is centrally located and visited by thousands of students each day. For this reason, students who may not have been aware of the event are likely to notice the event and stop in. It is also an ideal place for advertising the event to students and student organizations who may want to register for a table.

Data Analysis
A mixed data analyses method was used for this project, with a combination of qualitative and quantitative methods used. The qualitative portion of the study revolved around the planning of the event, the creation of the two evaluations, and the execution of the event itself. The quantitative portion was related to the analysis of the Likert Scale used on the two event evaluations: the evaluation survey handed out during the event

and the post-evaluations sent out after the completion of the event.

Measurement

The five-point Likert Scale was used on the event evaluations to measure the success of the event with 5 equal to strongly agree, 1 equal to strongly disagree, and 3 being neutral. An example of a question on the student evaluation is as follows: "The fair was scheduled at a convenient time for me to visit." After analyzing the results, new ideas were created in order to make the event a larger success in future years.

Results
Student Evaluations

A total of 54 student evaluations were collected from the Get Involved Fair. The average of each five-point Likert-type question was calculated to describe the overall feelings of the students at the event. A mean score of 3.8 was the lowest rate received on the event evaluation, pertaining to the expectations of the students at the fair. The highest mean score was received in regards to the convenient time scheduled for the event—4.5. Table 1 depicts the percentage of students who agree and disagree with each question, allowing for a simple review of the data. In addition to the averages taken from the five questions on the Likert Scale, each answer to the open-ended question was recorded verbatim. Many statements from student participants were constructive suggestions for the improvement of future events. For instance, one student wrote: "I would like to see more science related groups here" and "Get more organizations involved" and a final comment, "More organizations, more time and better advertising is needed!"

Table 1

	Agree (%)	Disagree (%)
Question 1: The fair was scheduled at a convenient time for me to visit.	90.7	3.7
Question 2: The fair met or exceeded my expectations.	63.0	7.4
Question 3: I was able to gain information about student organizations that interested me.	83.3	3.7
Question 4: The fair was adequately advertised or publicized.	68.5	14.8
Question 5: Overall I believe the Get Involved Fair was a success.	66.7	9.3

Student Organization Evaluations

Thirty-six of the 88 pre-registered student organizations returned online evaluations about the Get Involved Fair. A summary of the information was created to condense the data and easily find the average scores to each question. The lowest mean score received was a 3.8 in question 7 pertaining to the usefulness of the event for student organizations to advertise themselves to interested students. The highest average score received was 4.6 in question 2 regarding the simplicity of the registration process for the Get Involved Fair. The percentage of questions with an overall score of "agree" and "disagree" was also organized into a table (table 2) for a simplified and immediate way to view the data.

Table 2

Question	Agree (%)	Disagree (%)
Question 2: I found the registration for the Get Involved Fair quite simple.	100	0
Question 3: I was aware of the need to register online for the Get Involved Fair.	82.8	6.9
Question 4: The e-mail I received with instructions for the Get Involved Fair was informational.	96.6	0
Question 5: The e-mail I received with instructions for the Get Involved Fair was helpful.	96.6	0
Question 6: The time for the Get Involved Fair was convenient for my student organization.	79.3	3.4
Question 7: The date of the Get Involved Fair was convenient for my student organization.	82.8	3.4
Question 8: I felt the Get Involved Fair was a useful event for my student organization to take part in.	82.8	3.4

Additionally, open-ended responses were collected and recorded from student organizations. Most of comments clearly indicated the need for improvement on promotion efforts. One student organization representative wrote: "more publicity and bring in more outside vendors like campus fest." Another stated: "Advertise more widely, I didn't know about it until it was almost too late to register. It is difficult to know about these kinds of events as an off-campus student."

Discussion

The evaluations collected from the students in attendance at the event were overall very positive. However, some suggestions collected for improvement should also be taken into consideration for future event planning. A major suggestion from students was that more organizations should be present at the event, especially those representing more diverse groups of

student organizations. In order for this to come to fruition it will be necessary to allow the registration for the event earlier in the fall semester. Students are very busy, and if they receive only one e-mail regarding an event, it will not get much attention. Multiple e-mails and other sources of advertisement need to be considered in order to grab the attention of student organizations on campus. It may not be a bad idea to hang posters advertising registration to student organizations interested in participation in the Get Involved Fair. This will not only encourage more student organizations to sign up for the event, but will also be a pre-advertisement for students who may attend the event in the spring semester. Student organizations should also be told about the event date and location when they sign up for Campus Fest in the fall. Periodically, sending groups an email reminder will likely reinforce their commitment to participate in the event.

Another suggestion made was to target specific genres of student organizations to try to get a more diverse group at the event. For example, specific marketing should be sent to the social Greeks to remind them that their presence at the event is important, and encourage them to register for a table. Specific marketing should also be done to small and newer student organizations that may not be aware of events like Campus Fest and the Get Involved Fair. This is a great way to get new organizations involved while at the same time increasing the number of groups present at the event.

The lack of marketing and advertising was a complaint of many students who returned the evaluation. Many felt they were not aware of the event until the "last minute" and therefore were unable to attend. They suggested larger signs be used around campus for a longer period of time. This suggests that it is important to flood students with the information you want to give them. In order to do so, the advertising posters should be designed larger and should be hung around campus as soon as the first week students return to campus from winter break. This will allow more exposure for events like the Get Involved Fair and more time for students to plan their daily schedules around the event.

The evaluations received via OrgSync were also valuable in collecting suggestions on the event and the registration process for future years. One major concern was the lack of students

who visited the event. This can be remedied with the suggestion mentioned above. With better advertising, more students will come to the event and with more organizations present at the event, more students will be drawn to it and probably stay longer.

It was also noticed that the most students present at the event were those who were likely already involved in an organization on campus. The e-mail list used in the Office of Campus Activities includes students who are already members of some student organizations on campus. Although the event is still beneficial to them, it is more important to attract students who have currently not involved in campus event. For this reason, advertisements for the event were sent out through e-mail lists for off-campus students and campus-wide e-mails. This, however, did not seem to be enough; other forms of communication need to be explored in future years to pinpoint students who are "hidden" in terms of their lack of presence on already existing e-mail lists.

Although various avenues of advertising have been used by OCA, there were a few suggestions that can be tapped in the future to attract the attention of students: advertisements can be made on the university movie channels in residence halls, and an advertisement and article about the event can be placed in the university's campus newspaper.

The atmosphere of an event is important no matter the audience or venue. This was mentioned by some student organization representatives who returned the evaluation. They were not pleased with the volume or selection of music used at the event. Next time, more effort should be spent finding appropriate music that will be pleasing to most audiences. It is also recommended that someone be responsible for the volume of the music throughout the event. Overall, the event can still be considered a "success" evidenced by scores received from evaluations. It is important to keep in mind that there is always a room for improvement for any event; something evaluations can help to achieve.

Limitations

Although few, there were some limitations to this study, including: low return rate in the survey and a non-random sampling technique used for the study (which may produce bias

results.) In the future, if this study is reproduced for the use of any campus event, these limitations should be taken into consideration when designing the evaluation.

As mentioned earlier in the paper, the return rate of evaluations was quite low. Of the estimated 300 people who attended the event throughout the day, only about 18% returned evaluations. In future studies, having something in exchange for returned evaluations may help to coax students into completing evaluations. Allowing a longer time period for students to return evaluations and creating a link to allow student to access an online evaluation are other options to increase return rate. Compared with student evaluations, student organizations had a much higher percent return rate (41%), this was probably due to its convenience of the evaluation provided as available online.

Additionally, because each evaluation for students and student organizations was returned voluntarily, some bias is created. The students returning evaluations were not randomly selected; meaning that the evaluations returned are often done by students who are either pleased with the event or have a complaint. In future studies, these limitations should be eliminated to create a more stream-lined event evaluation that can ensure the success of the function.

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The Impact of Social Media on the Leisure Behaviors of Mothers with Young Children Re-entering the Workforce: A Review of the Literature

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This study reviews the pertinent literature exploring the possible relationship between the use of social media and mothers with young children considering reentering the workforce. One of the findings of this research study indicated that the widespread adoption of computer technology and social media by people in all walks of life contribute to the decision of women with young children to return to the labor force.

Introduction

For the last decade, social media has become a universal phenomenon and garnered extensive participation from all around the world in different age groups, cultures, education levels and other demographics (Mazman & Usluel, 2011). Information technology's impact on the professional and leisure lives of more internet users has resulted in freely available, accessible and publishable materials (Roojee, 2009, p. 6). Social media such as Facebook, Twitter, blogs, wikis, Flickr, and YouTube have attracted more than a billion users, and these platforms not only allow friendly chatter and individual expression, but also facilitate remarkably diverse and broad participation while accelerating the formation of effective collaborations (Shneiderman, Piolli, & Preece, 2011). Research has shown that many people engage each other online using social media at least once a day, either to check their profiles or to participate in different online activities, such as shopping or Facebooking (Cambié & Ooi, 2009; Joinson, 2008;

Lenhart, 2009). People use social media for a variety of reasons. Mazman & Usluel found the reasons people used social media to include "…allowing rapid updating, analyzing and sharing of continuously increased information, reflecting on daily life, establishing and maintaining spontaneous social contacts and relationships, supporting informal learning practices with interaction and communication and facilitating delivery of education…" (Mazman & Usluel, 2011, pp. 133). Esteve, Martin, and Lopez (1999) found that social interaction was a key to the leisure experience through three underlying dimensions - effort level, purpose, and social interaction (p. 2). Social media further provides tools for people to share information with a variety of individuals as well as stay abreast of others' actions. It has reshaped relationships, communities and individual identities (Brown, 2011).

Social media impact is being felt across the globe. Wherever people are able to access the internet, they are actively engaged with a wide variety of social media platforms, from blogs to social networking to video sharing (Smith, 2009). Social media influences individuals' lives and enables different organizations, educational systems, and businesses to function more efficiently. Some commentators see social media as a means for economic revitalization through business innovation, educational transformation, and civic revival (Tapscott & Williams, 2010). According to Weis (2011), for instance, social media is being used by business organizations to stay competitive and better serve the marketing and communication needs of a company.

Use and Impact of Social Media

Today, social media encompasses all the Internet-enabled capabilities for communicating through different means – audio, video, text, images, and every other combination or permutation imaginable (Kassotakis, Jue, & Marr, 2010). People use social media for a variety of reasons and motivations. Fosdick and Hutton (2011) noted that people engage socially online to meet certain needs, which include promoting themselves, sharing new experiences with others and simply having fun or wasting time. According to Mazman and Usluel (2011), people use social network sites for a variety of reasons, the leading ones being rapid updating, analyzing and sharing the continuously

increasing information, reflecting on daily life, establishing and maintaining spontaneous social contact and relationships, supporting informal learning practices with interaction and communication and facilitating delivery of education. Currently, corporations and businesses also strive to use social media to meet their needs. Today's workforce is more diverse than ever. Weiss (2011) stated that business organizations should use new technologies to stay competitive, and social media is a great tool that may serve the marketing and communication needs of a company.

The global social media agency, Universal McCann, has conducted a series of studies regarding the impact of social media on brand awareness worldwide. Their studies revealed that more and more organizations are using social media to promote their products and business (Anonymous, 2011). According to Madhava (2011), it is not a realistic approach for organizations to ignore the enthusiastic embrace of social media by millions of consumers. Madhava also remarked that 60 percent of the *Fortune* 500 had a Twitter account, a Facebook account or a Blogging cite.

The use of social media does not only encompass individuals and business organizations, but also the area of education. LeNoue et al. (2011) studied the relationship between adult education and social media. They indicated that social media offered educators more ways to engage learners than any preceding educational technology and it also empowered curriculum designers to more effectively accommodate many of the core principles of adult learning than was possible with earlier e-learning technologies. Boyd & Ellison (2008) asserted that social media was increasingly attracting the attention of academia and scholars. With the wide use of social media among teens and college students, such as different social network sites, scholars have been motivated to conduct research on social media using a range of disciplines such as communications, information science, sociology, cultural studies, and computer science (Jang, Min-Sun, & Yoonjae, 2010). Shneiderman et al. (2011) emphasized social media's expansion into traditional research and development topics for computer and information scientists.

Research clearly demonstrated that the use of social media can provide benefits to users. For example, social network sites, such as Facebook, MySpace and Twitter can help with personal identity construction and affect users' self-esteem either positively or negatively by enabling multiple channels for interpersonal feedback and peer acceptance (Barker, 2009; Harter, 1999). It is through such leisure time individuals can also escape some of the more tedious aspects of life and realize opportunities for personal growth (Mattingly & Bianchi, 2003., p. 2). Jang et al. (2010) suggested social media can satisfy users' needs for entertainment, recreation, and education. They found that websites focusing on media sharing are growing rapidly, including YouTube (Video), Flickr (Photo), and Last.FM (Music), and that students have been utilizing social media to meet the social learning functions from an educational perspective. According to Boyd and Ellison (2008), different types of social media cater to diverse audiences based on common languages or shared racial, sexual, religious, or nationality-based identities to see what they have in common and learn about each other's hobbies, social status, and political view. It is through these leisure activities that social capital, essential for well-being, is created and can be drawn upon later in times of need (Coleman, 1988, p. 2).

In addition, social networks sites, as a major part of social media (Shneiderman et al., 2011; Boyd & Ellison, 2008), benefit users from different perspectives. Ellison, Lampe & Steinfield (2007) noted that social network sites can help maintain or develop existing offline relationships or strengthen existing relationships. Users can strengthen weak ties, enhance existing ties and communities, and promote collective action through social network sites (Kenski & Stroud, 2006; Holbert, Kwak, & Shah, 2001). Barker (2009) reported that people with high positive collective self-esteem were strongly motivated to communicate with their peer group through social network sites, and female participants were more likely to report high positive collective self-esteem, greater overall use to communicate with peers than male participants.

Impact of Internet Technology and Social Media on Females

In the last decade, multiple surveys have been conducted to examine internet usage and presented different data yearly (U.S. Census, 2000, 2007, 2010, 2011). Various studies have discussed the gap between male and female internet users, and they found that women were generally assumed to be less comfortable with, less adaptable to, and more anxious with computer technology than males (Thurlow et al., 2004). However, the situation turned to become a different picture with the increased development and rapid adaption in technology and social media. The online participation for females has, in fact, increased rapidly and they have become more active (Jang Hyun et al., 2010; Mazman & Usluel, 2011; Boyd & Ellison, 2008). Current research indicates that men and women differ in their computer usage (Thurlow, et al., 2004; Thayer & Ray, 2006; Mazman & Ueluel, 2011). Thayer and Ray (2006) conducted a study about online communication preferences across age, gender and duration of Internet use. They noted that females are more likely to send email to parents, grandparents, extended family and friends than males. Women also tend to use email in the work place and have made computers part of their work routine in order to perform a variety of tasks. Mazman and Usluel (2011) in a survey which consisted of 870 Facebook users, found that the motives for females to use social networks was to maintain existing relationships, pursue academic needs and follow agendas. Morgan (2003) stated that women have embraced the media revolution and acknowledged the importance of media as a way to increase employment chances for women. Additionally, Otto (2006) found that technology and the cyberworld adds significantly to the ability of mothers with young children to connect and gather information, and provides useful tools to help them manage complicated and busy lives.

Women Reentering the Workforce

Data imply that most mothers currently work; even among mothers with young children, more than 60 percent are in the labor force (U.S Department of Labor, 2011). The number of mothers working has increased dramatically over the last 30 years. In 1975, only 34.3 percent of young mothers with young children under the age of 3 years worked. In November 2007,

60.6 percent of women were working (U.S. Department of Labor, 2007). While many women are making the transition from "stay at home moms" to reentering the labor force, the process is difficult and challenging.

A 2004 national survey of 3,096 highly qualified men and women sponsored by the Center for Work-Life Policy found that in today's workplace, 37 percent of highly qualified (having a graduate or professional degree) women surveyed voluntarily left their careers for an average period of time of 2.2 years. In addition, 93 percent of the highly qualified women currently out of the labor market want to return to their careers (Center for Work-Life Policy, 2007). Most women do not understand how difficult returning to work will be and only 74 percent of highly qualified women manage to return to the workforce. Women returning to work lose an average of 18 percent of their earning power, and this percentage increases as the number of years off-ramped increases (Jennings & Mattei, 2008).

Many women in today's society try to move beyond the "traditional model" which is the male standard, and pursue their dreams in their work place or their business differently than their male colleagues (Colligan, Schoenfeldt, & Swift, 2007). Colligan et al. asserted that women have discovered and acknowledged their way of working and living are different from men. Women are becoming more passionate and interested in finding new approaches that reflect their natural inclinations. For example, women have long talked about ideal ways to integrate childbearing and family responsibilities into a career (Adrien, Brown, & McGinn, 2006).

Women want to be a respected professional and engaged mother with emotionally, physically, and spiritually healthy children. Women with young children reenter the workforce for diverse reasons, and there are different elements that can delay their reentry. Ericksen et al. (2008) created a Mother's Reentry into the Workforce Conceptual Framework to illustrate the difficult decision-making process. The conceptual framework examined driving forces, filters, and outcomes specific to mothers reentering the labor force population. They found that the driving forces for mothers to reenter the force are financial, environmental, self-image, skills and abilities, and interests; however, there are many issues women have to consider during

this transition. Erickson et al present these issues as filters, such as family demands, support, education level, experience, self-concept, and cost versus benefit of the decision. The number of variables involved as well as the individual circumstances of each mother result in different outcomes as they consider these driving forces and filters.

Social Media & Reentry Women

As revealed in the previous section, social media has great impact on both female users and the work place. Social media has become omnipresent, and people cannot neglect its existence in their daily lives (Jang Hyun et al., 2010; Weiss, 2011). More and more business organizations are utilizing social media technology to build relationships and solve problems in today's new business environment, such as connecting with virtual team members across time zones, conducting team development activities, and operating across geographies and functions (Shneiderman et al., 2011; Kassotakis et al., 2010). Kassotakis et al. maintained that social media can make a difference in five main areas in the work place including attracting and retaining the best employees, innovation and knowledge creation, operational efficiency, talent development, and employee engagement.

With the rapid growth and usage of social media in the work place employees within business organizations need to be able to have the knowledge to use the tools and software that social media provides. For women with young children and intentions to reenter the labor force, the usage of social media before the reentry may serve to better equip them and help them stay competitive after they go back to the work place. The benefits of using social media, such as social interaction, intellectual stimulation, approval among peers, absorption of information and knowledge, can also help reentry women develop the skills they need, stay abreast of others, promote self-esteem, strengthen weak ties and etc. (Ericksen et al., 2008; Jang Hyun et al., 2010). The use of social media before work reentry provides growth and change, which will be beneficial for the reentry decision-making process (Ericksen, 2008).

Conclusion

A review of literature strongly suggests that the usage of social media has significant benefits for reentry to the workplace women. Previous research shows, for example, that many stay at home mothers with young children have a hard time making the decision to reenter the workforce after being absent from the workforce for a lengthy amount of time (Jennings & Mattei, 2008). However, Ericksen et al. (2008) pointed out that the number of mothers working has increased dramatically, and there are several driving forces that influence a women's decision to reenter the workforce after having children. These driving forces are "financial, environment, self-image, skills and abilities, and interests" (p. 3).

Free time and leisure activities are important aspects for everyday life. This discretionary time is ideal for enrichment, reflection, and enjoyment of life (Mattingly & Biachi, 2003). Social media has changed the way people communicate with each other and has enriched people's social life manners (Jennings & Mattei, 2008; Qualman, 2011; Romer et al., 2009). Social media tools empower Internet users to interact with each other thus users benefit from the wealth of resources available in those environments. Social media offers increased opportunities for interactivity and a distributed net of communication paths. In this way, social media fosters interaction, a sense of community, group motivation, knowledge enrichment, and personal improvement. Reentry women can benefit from using social media and develop lifelong competence in their career.

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