



Journal of Social and Political Sciences

Pandan, R. G. V., & Dimarucut, A. L. (2022). Leisure of Internally Displaced Marawi Families. *Journal of Social and Political Sciences*, 5(1), 60-75.

ISSN 2615-3718

DOI: 10.31014/aior.1991.05.01.336

The online version of this article can be found at:
<https://www.asianinstituteofresearch.org/>

Published by:
The Asian Institute of Research

The *Journal of Social and Political Sciences* is an Open Access publication. It may be read, copied, and distributed free of charge according to the conditions of the Creative Commons Attribution 4.0 International license.

The Asian Institute of Research *Social and Political Sciences* is a peer-reviewed International Journal. The journal covers scholarly articles in the fields of Social and Political Sciences, which include, but are not limited to, Anthropology, Government Studies, Political Sciences, Sociology, International Relations, Public Administration, History, Philosophy, Arts, Education, Linguistics, and Cultural Studies. As the journal is Open Access, it ensures high visibility and the increase of citations for all research articles published. The *Journal of Social and Political Sciences* aims to facilitate scholarly work on recent theoretical and practical aspects of Social and Political Sciences.



ASIAN INSTITUTE OF RESEARCH
Connecting Scholars Worldwide



Leisure of Internally Displaced Marawi Families

Rhoma Grace V. Pandan¹, Alberto L. Dimarucut²

¹ Department of Physical Education, College of Arts and Sciences, University of the Philippines Visayas.

Email: rvpandan@up.edu.ph

² College of Human Kinetics, University of the Philippines Diliman. Email: aldimarucut@up.ed.ph

Abstract

Family is a strong foundation of a successful nation and participating in leisure activities contributes to a happy and functional unit of society. However, in unfavorable situations, there are families who were drastically displaced in order to survive such as the Marawi siege which had brought massive internal displacement in the history of the Philippines. Using ethnographic research fieldwork methods, this study examined and explores how family leisure is exercised in unfamiliar territories among internally displaced Marawi families and the impacts it had on family leisure experiences in three key concepts: space, activities, and time. The findings revealed that displacement enforced unique constraints on leisure, such as those related to the overlap of work and leisure time and space, limited finances, preference for money accumulate overspending on leisure, have led internally displaced families to discontinue some previous practices, and pursue passive and home-based leisure activities. Displacement, however, also led families to be resilient, adapt to new leisure activities, and contributed to the development of new family leisure values. The family's solid perspective on the role of leisure in strengthening family bonds trumps the limitations and challenges set by current circumstances.

Keywords: Family Leisure, Internal Displacement, Leisure Activities

1. Background of the Study

To be with one's family is a major element of leisure since family life is exceptionally and closely entwined with leisure (Roberts, 1978). Over the years, scholarly research show the positive correlation of family leisure with family cohesion, family adaptability, and overall functionality and satisfaction with family life (Agate, Zabriskie, & Eggett, 2007; Zabriskie & McCormick, 2001; Zabriskie & Freeman, 2004). As such, families engaged in a variety of family leisure activities can experience pleasure, comfort, and warmth (Melton, Zabriskie, 2016), that could eventually make them productive units of society. But what about families displaced today due to disasters and armed conflict? Focusing on families displaced in Metro Manila brought about by the armed conflict in Marawi City in 2017, this paper discusses how family leisure is exercised in unfamiliar territories.

Specifically, this study explores the concept of "family leisure" in three key concepts: space, activities, and time. A study by Melton and Zabriskie in 2016, suggested that families participating in anticipated activities in familiar environments are happier. But will this still be the case if families are (dis)placed in a new environment or space? A new environment or 'space' has a profound impact on the family, especially in the case of displacement. It entails the families to adjust psychologically, socially, emotionally, physically and financially, to ensure their security and well-being as a functioning unit.

As mentioned previously, leisure activities practiced and continued brings cohesion and a greater sense of adaptability to the family (Zabriskie & McCormick, 2001). If a family is displaced, however, these activities may be difficult to practice, adapt, or continue.

As for time, leisure is a vital component of any family schedule, as it provides members the opportunity to interact, communicate, and learn together in this time of activities (Walton, 2018). It is therefore pertinent to recognize how leisure time is seen, used, and managed by families who are currently displaced. Given these, the goal of this study is to explore and analyze the leisure of some of the internally displaced Marawi families under the lenses of the three abovementioned concepts. In doing so, pre- and current displacement leisure will be classified and identified, to have a better discernment of the changes in family leisure and among members themselves, in the provided timeline.

2. Review of Related Literature

2.1. Leisure

While there is a multitude of Filipino languages, there has been no established term that specifically defines "leisure" that would cover the three key concepts in this study. But "leisure" after all, is a multidimensional term.

For Shaw (1985), the definition of "leisure" is something inherently symbolic in nature, where if three or more positive triggers are organically felt by the members involved, "leisure" is actualized. Meanwhile, Kelly suggests (1996) that "leisure" is not solely a product of individual thought. Rather, it is derived from the combination and inclusion of experiences in both the micro and macro levels of society where availability of space, activities, time, facilities, government policies, and awareness play key roles (Kelly, 1996; Stodolska, 2006.). Stodolska (2000, 2006) and Livengood (2006) add that leisure time activities not only facilitate in-group and intergroup relations, but also provide a sense of familiarity with the new culture, and help the preservation of desired cultural elements.

2.2. Family Leisure

In 1978, Roberts was able to analyze that being with one's family is a major element of leisure. This was further supported by Agate, Zabriskie, Agate and Poff in 2009, where they concluded that family leisure provides opportunities for members to bond with each other, resolve problems together, and strengthen relationships. Benefits related to family leisure were also identified, including increased communication skills (Huff, Widmer, McCoy & Hill, 2003), problem-solving efficacy (Wells, Widmer, & McCoy, 2004), development of life skills and social skills (Mactavish & Schleien, 1998), and satisfaction with family life (Zabriskie & McCormick, 2003). In all these studies, variables considered were family size, income, structure, history of divorce, and age. Responses from the parents indicate that "family leisure involvement was the single strongest predictor of their satisfaction with family life."

On family satisfaction on the basis of leisure, it was revealed that core and balance play significant roles in the family's cohesion, adaptability, and overall function—as consistently attested by parents, young adults, children, and the family as a unit, when expressing their perspectives (Agate et al., 2007; Freeman & Zabriskie, 2003). Such has been concurred by various family types, including two-parent families (Zabriskie, 2000; Zabriskie & McCormick, 2001), transracial adoptive families (Zabriskie & Freeman, 2004), single-parent families (Hornberger, 2007; Smith, Taylor, Hill & Zabriskie, 2004), Mexican-American families (Christenson, Zabriskie, Eggett & Freeman, 2006), divorced families from non-resident fathers (Swinton, 2006), and families with a child with disability (Dodd, 2007). While studies conducted are undoubtedly broad and diverse, no research has been conducted yet in analyzing family leisure in the context of internally displaced families, and even among Muslim families.

2.3. Leisure and Positive Family Functioning.

As mentioned, research on family leisure implies an increase in perceptions of family function, cohesion, bond, adaptability, communication, and life satisfaction (Holman & Epperson, 1984; Orthner & Mancini, 1991; Poff, Zabriskie & Townsend, 2010; Smith, Freeman, & Zabriskie, 2009; Zabriskie & McCormick, 2003). It provides opportunities for members to bond, resolve problems, and strengthen their relationships (Agate, Zabriskie, Agate & Poff, 2009), which are emphasized further when viewed in a family system perspective. These shared experiences highlight the distinctiveness of each member, resulting in closer relationships and stronger family bonds. In a family system perspective, family leisure allows members to express their perceived freedom, releasing intrinsic rewards such as pleasure, happiness, humor and playfulness (Russel, 1996). Leisure spent together by the family not only strengthens their bond, but also unleashes new sources and avenues that will further fortify their foundation. With family being the first and basic intimate community of an individual, pursuing family leisure activities is an intrinsic part of the unit's nurturing and development. Such may be the impact too, when pursued by internally displaced families.

2.4. Family Leisure in Time, Space, and Activities

Family leisure experiences are the products of iterative interactions between family and activity domains, which are situated in Time. These experiences emerge when two or more family members participate in the same recreational activity. Activity represents the interaction among family members within their space and environment, where each has shared and non-shared experiences in the same activity participated on. The time-space order in family leisure must be seen in the context of the transition from a family's previous residence at a different space structure and time, to their present one.

When studying leisure, it must be through the interrelated concepts of time, practice, and mental conditions. For instance, leisure may be considered as a time decided to be spent by a person, free from any feelings of obligation to comply with work, family, religion and other duties the individual finds relevant. But this description doesn't provide a complete definition of leisure. Factoring in both practice and mental conditions, leisure is an exercise of activities that provide mental and physical comfort to the individual (Pourmohammadi, 2011). Such activities may include watching television, playing sports, and listening to music.

In another study, leisure can be considered as a most opportune time in human life, especially if one knows what to pursue. For instance, believers relish moments of prayer with their god as scientists and thinkers would in time of musing and contemplation, or as artists have in time of creation and innovation. When the individual is undecided on what to do, frustration becomes inevitable (Rezzadeh & Yazarloo, 2017).

In relation to time-space order, how must one look into the changes in leisure behavior that coincides with the family's transition from one environment to another? When discussing cessation in family leisure participation, it should be in reference to the other aspects that brought out the changes in the leisure behavior, so not to produce misleading conclusions. These changes can only be explained adequately if other phenomena, such as initiating new activities, are taken into account.

Jackson and Dunn (1988) elaborate on this further in their study on the patterns identified and combined, in the process of starting and/or ceasing participation in Alberta, Canada. From this study, they were able to identify four distinct types of individuals:

- (1) *Quitters*. Those who have discontinued some activities and have not started new ones;
- (2) *Replacers*. Those who have ceased some activities but started new ones;
- (3) *Adders*. Those who have started new activities aside from continuing previous one; and
- (4) *Continuers*. Those who have neither ceased current nor started new activities.

From these, the authors learned that there is a strong correlation between a person's age and the tendency to continue, discontinue and/or add leisure activities. A reduction to replace and add activities come with advancing age, while younger age groups are more susceptible to quitting.

While these may not be directly applicable to changes in leisure activities aggravated by the displacement of Marawi families, such identifiers will provide a useful framework in analyzing leisure practices following their displacement.

2.5. *Internal Displacement in the Philippines*

The armed conflict that took place in Marawi City, Lanao Del Sur, Philippines in May 2017, was marked in national history as the biggest internal displacement not caused by a natural disaster. More than 350,000 people were displaced in the city and the surrounding region. And while the armed conflict was officially settled in October 2017, 290,000 were still displaced (DROMIC 2017; DREAMB 2017, DSWD 2017 and GRID 2018). By the end of July 2018, an estimated 1,675 families were found to be staying in 23 evacuation centers in Regions 10 and BARMM; 11,131 families are displaced in houses from Regions VI, VII, IX, X, XI XII, CARAGA, BARMM and other regions in Luzon (News from Social Marketing, August 7, 2018).

2.6. *Internal Migration of Muslim Filipinos outside Mindanao*

Salam Compound in Brgy. Culiati, Quezon City, is a migrant Muslim community in Metro Manila. Its residents are Muslim refugees--individuals, groups and families-- who suffered from political oppression and economic discrimination. Aside from looking for livelihood opportunities in a new territory, it is also the community's endeavor to preserve their Muslim identity while combating cultural marginalization.

"Morospora" is a term coined by Regadio in 2018 to advance the understanding of the Muslim-Filipinos' disposition in their efforts to integrate into their host communities after migrating from Mindanao to the different regions of a Christian-dominated country. From this emerged "*kadatuan* within," a type of governance that facilitates their attempt to establish permanent communities outside Mindanao (Regadio, C., 2018). Such attempt is also their way of alleviating their inceptive fear of not being accepted by their host communities, yielding autonomous cultural and social needs (Watanabe, 2008), that include the building of mosques and other local associations that will bring into social consciousness their interests and needs. For instance, the "masjid" or Mosque, is a manifestation of the communal spirit of Muslim-Filipino migrants, and a reminder of their religious diversity to ethnic out-groups (Watanabe, 2008).

3. Methodology

In attaining the objectives of this study, the researcher had an empathic disposition to thoroughly understand leisure in the perspective of the internally displaced families. Thus, an interpretivist approach fused with ethnographic fieldwork methods (life stories, interviews and participant observation) were applied by the researcher, yielding an exploratory and descriptive qualitative study containing an etic analysis—so to recognize that in spite of the empathic mindset, the references and analysis on the subject are interpretations of the researcher's (Bhattacharya & Given, 2012).

3.1. *Sample for the Study*

Participants are internally displaced families in Quezon City affected by the Marawi Siege. They are commonly known as *bakwit*, a Tagalog vernacular for 'evacuee'.

The age range of selected participants are between 10 to 60 years old, with the parents' age ranging from 25 to 65 years old. For the purposes of this study, an offspring will be considered a child if they are of elementary level of school age; and an adolescent if of secondary level. Out of the number of *bakwit* at the Salam Compound, N=5 families will participate in this study: N=2 families with children, and N=3 families with adolescents. These two types of families have been chosen by the researcher for the following reasons: For parents with children, leisure is experienced by the latter not only at home, but in the community as well. This is the stage where parents encourage their children to maximize activities in the community and at school. In return, the child shares these learnings with the parents, increasing engagement in leisure activities. Meanwhile, parents with adolescents may

have a decrease in family leisure activities, as adolescents yearn for more independence in exploring their physical and social environments, entailing parents to create flexible boundaries to maintain family bond. For the purpose of this research, the two families with young children will be called Family A and Family B, while those with adolescent children will be called Family C, Family D, and Family E.

3.2. Data Analysis

Content and thematic analyses were used to assess the participants' perspectives on family leisure. Data were progressed through initial/open coding, focused coding and axial coding (Straus and Corbin, 1998). In the open coding process, the data were classified into initial codes (e.g., time, space, and activities before and during displacement). Raw data were gathered with common points or responses identified and coded. Themes were derived from interviews, as well as subthemes, based on the description, explanation, and opinions expressed by family members on family leisure and its activities. In the focused coding phase the data were identified and classified as the most frequent and meaningful open codes (e.g., continued, quitted, added, and replaced). The frequency of the data gathered was incorporated to support the themes (and subthemes) identified. Last phase, was axial coding was performed to find the inner connections between the categories (Strauss & Corbin, 1998). For accuracy and credibility, these information was cross-checked by the respondents.

All responses were grouped by the researcher into two: before displacement and during displacement. These are equivalent to the following:

- *Always* - for leisure activities done daily
- *Sometimes* - for activities done 2-3 or more times a week
- *Seldom* - for activities done 1-4 times in a month or year
- *Never* - for activities lost or no longer practiced

In identifying the prevalence of these frequencies to the respondents' family leisure participation before and during displacement, the researcher used the following qualifiers:

- *Quitter (Q)* - Always/Sometimes/Seldom to Never
- *Continuer (C)* - Always to Always
- *Adder (A)* - Never to Sometimes/Always
- *Replacer (R)* - Always/Sometimes/Seldom to substitute activities

To ensure that there were no biases on the part of the researcher, the study underwent peer and participants' validation.

4. Results

4.1. Leisure Meaning among Internally Displaced Marawi Families

"Leisure" is not a familiar term for the participants, except for family members with college backgrounds. The term used to describe worthwhile activities done during free time is *katembangan*. A Maranao word, the Marawis consider *katembangan* closest to the western concept of 'leisure,' as *katembangan* is a break from or a time for physical relaxation during labor. There is another Maranao word, *da psowaan*, which may represent pastime for hobbies, or doing nothing at all. However, Islamic faith encourages families and individuals to engage in sensible and meaningful use of time. More so, when looking into the concept of leisure for this study, *katembangan* has a deeper correspondence to leisure, covering the subjective use of time, space and activity.

Muslim families are bound with duties and obligations wherever they go, even during displacement. Prayers and reading the Qur'an were of great help to these families in coping with the demands of living in a new environment. This has been one of the resolves for the father of Family C.

"Prayers gave us hope and strengthened our faith that, in the midst of chaos and uncertainties, our faith and lives as good Muslims remain. Our family became closer. Here, we have no one to depend on except each other to survive."

His wife agrees.

"That is why we always allot time to pray. Through prayers, we can relax, unwind, and talk to Allah."

4.2. Leisure of Internally Displaced Families in Terms of Time

Before Displacement

Prior the armed conflict, most of the participating families had businesses, allotting a window time for prayer and *katembangan* during their break from work on weekdays. For these families, they associate leisure time with the activities they do after prayer time. Prayer time has a fixed schedule. It is obligatory and even more, a daily habit, for the Muslim people so to be rewarded by Allah.

In the case of Family B, the mother describes her family's *katembangan* before the siege and when all her children were still of elementary age, as follows:

"We do storytelling, head lice picking, embroidery; we play scrabble or another board game after finishing our prayer at 12:00 noon or 3:00 pm, and if we don't have any more pending tasks at work. Between 12:00 noon and 4:00 pm is when we get to do the things we like to do."

While adults properly observe and adhere to prayer time, children don't have adequate understanding yet of Muslim faith to follow and practice prayer time like their parents do. To make up for this and to slowly incorporate the religion to their children, parents teach the children songs, read them the Qur'an, and explain to them the value of prayer.

During Displacement

Even while in displacement, these families still consider after prayer time as their time for leisure. In fact, almost majority of the respondents have had ample time for leisure and new activities, during the early stages of their settlement in Metro Manila. This was the case of the mother for Family B.

"I was actually confined inside our house and didn't go out because I have no friends. But time seems to be moving very fast here, when I realized three months have already passed. An opportunity to go out came when I was informed of a free health aid training seminar organized by TESDA. So I seized that opportunity. Eventually, I took the skills test and exams, and passed. Now, whenever the barangay needs health aid assistance, I offer my services. It became therapeutic for me, volunteering as a health provider. I am happy."

But the quick passage of time in Metro Manila did not have the same appeal for the mother of Family D. Having been used to doing business back in Marawi, she also ventured towards entrepreneurship while in displacement, as did other mothers from the community. For them, traffic in Metro Manila was the enemy, making transactions with clients difficult, as traffic consumes most of their time. "We do not experience this kind of traffic in Marawi. There, we have enough space and there are only a few vehicles moving around the city."

4.3. Leisure of Internally Displaced Families in Terms of Space.

During Displacement

Barangay Culiati is a very humid, noisy and crowded place. The streets are narrow, vendors are everywhere and so is the garbage, attracting pests such as rats and cockroaches, even in the Muslims' dwelling place. This condition isn't something the displaced families are used to prior displacement, but adjustments must be made. Included too, were social and cultural adjustments that also brought about limitations and difficulties for them to engage in leisure.

Mother of Family B, shares her thoughts:

"It's a different place. Initially, it was really difficult because I didn't know anyone, the people are different, the alley leading to our house is dark, my family and I are cramped in this small room, and it's really hot here unlike in Marawi, where the climate is cooler."

However, other families don't mind the small space, sharing that this and the house structure of their current residence during displacement don't differ from what they had in Marawi. One stark difference is property ownership, since these families are only renting their current living spaces. Other differences worth noting, are the cleanliness and orderliness in Barangay Culiati, which affect the living conditions of the displaced families.

A child from Family D states:

"Our house before was pretty much the same: two-storeys but with no underground. From our house, we can walk to and from school. Our house and street were clean because there were only a few children. Here, the surroundings are dirty because there are so many children littering."

4.4. Leisure of Internally Displaced Families in Terms of Activities

During Displacement

There were some leisure activities that the families continued to practice, and there were activities that were no longer applicable upon displacement. Families also found new leisure activities in replacement of ceased ones or in addition to the continued practices. Topping the leisure activities done while in displacement is watching TV. Only one of the five families don't practice such leisure since they don't own a television. Mother of Family E shares her family's leisure activities, "We talk during lunch and dinner, we watch TV and debate on issues. These are what we usually do during family time and what I consider our bonding moment."

Out of the five mothers, four found leisure in their work. Mother of Family D expounds:

"Most of my time is focused on business. I sell RTW (ready to wear) clothes, toys, cigarettes, candles and accessories. All day, I am just sitting, waiting for customers and looking at passersby. But that's also the time I get to talk to my children, or chat with fellow vendors."

For the mother of Family B, it is attending free training seminars like the ones for health care providers that she considers her own leisure, to combat boredom.

As for the fathers, earning money is their top priority, and they spend *katembangan* the same way as the four mothers would: while at work or during break time. *Katembangan* for the fathers would include sharing laughs with colleagues, or talking about current events.

Father of Family A explains:

"It's all work here. Leisure at work will just be me chatting with my co-workers. We take our rest during break time and resume work right after. When I get home, sometimes I'll just eat and then sleep. Sometimes, I share stories and play with my wife and kids."

As for the adolescents, the use of cellphone and surfing the internet top their leisure activities.

For the children, *katembangan* comprises of various types of play. One of the sons from Family A sees leisure as playing games and hanging out with friends. Games played are mostly Filipino ones enjoyed by other children across the country. Children have a spontaneous disposition when it comes to leisure, doing whatever comes to mind. The son from Family A shyly shares:

"We play different games. Hide and seek, video games, and sometimes we play basketball if there are no adults playing in the covered court...it depends on what we feel like doing."

4.5. *Categorization of Family Leisure Activities into Quitters, Adders, Replacers and Continuers of internally displaced Marawi families after displacement*

Undoubtedly, there were changes in the families' leisure activities during displacement. This study breaks down these activities into two types for better understanding of these activities.

Type I are activities that can be characterized as familiar, predictable, and done regularly at or near their homes. Meanwhile, Type II are activities that are either new or unfamiliar, occasional, exercised far from home, and would sometimes require planning and other resources such as money and time. The displaced families consider financial instability, and the adequacy of time and space as factors in deciding whether to quit or continue pre-displacement leisure activities, or add or replace these existing activities with new ones.

Table 1 summarizes the leisure activities distinguished according to type (I or II), and categorized further according to the status of participation, as derived from the prevalence of practicing the activities before and during displacement.

Table 1: Type of Family Leisure Activity Participation

Family	FLAP	Time	Prevalence (Before)	Prevalence (During)	Space	TFLPF
TYPE I						
A	Watching TV	After Dinner	Always	Always	At home	Continuer
	Reading of Qur'an	Weekend/Prayer Time	Sometimes	Sometimes	At home	Continuer
B	Board games	Anytime	Sometimes	Never	At home	Quitter
	Watching TV/Gardening	After Dinner	Always	Always	At home	Continuer
	Storytelling with kids and siblings	AM/PM	Sometimes	Never	Garden	Quitter
	Head lice picking	Anytime	Always	Always (kids) Never (sibs)	At home	Continuer
	Work/House chores	Anytime	Sometimes	Sometimes	At home	Continuer
	Conference call with siblings	Break Time Anytime	Never	Sometimes Sometimes	At store At home	Adder Adder
C	Watching TV/Gardening	After Dinner	Always	Always	At home	Continuer
	Listening to the radio	AM/PM	Sometimes	Never	Garden	Quitter
	Head lice picking	Lunch Time/PM	Always	Never	At home	Quitter
	Work	Anytime Anytime	Sometimes Sometimes	Sometimes Sometimes	At home At home	Continuer Continuer
D	Praying/After Prayer	Prayer Time	Always	Always	At home	Continuer
	Storytelling with kids and siblings	Anytime	Always	Sometimes- Never	At home	Quitter

Family	FLAP	Time	Prevalence (Before)	Prevalence (During)	Space	TFLPF
	Watching TV/Gardening	Anytime	Always	Never	At home	Quitter
	Work/Business	AM & PM	Sometimes	Never	Garden	Quitter
	Internet	Anytime	Sometimes	Sometimes	Store	Continuer
		Anytime	Never	Sometimes	At home/Store	Adder
E	Watching TV	Anytime	Always	Always	At home	Continuer
	Listening to radio	Anytime	Always	Never	At home	Quitter
	Gardening	AM/PM	Sometimes	Never	Garden	Quitter
	Cooking	Anytime	Always	Never	At home	Quitter
	TYPE II					
A	Celebrating during the end of Ramadan	End of Ramadan	Always	Never	Outside community	Quitter
B	Taking the family to the beach	Summer Break	Sometimes	Seldom	Iligan City/Bulacan	Continuer
	Attending celebrations/parties	Anytime	Sometimes	Never	Venue	Quitter
	Watch movie in cinema					
	Watch a live TV show					
	New year countdown in MOA	Anytime	Never	Sometimes	Mall	Adder
	Videoke	Whole day	Never	Sometimes	Studio	Adder
		Evening	Never	Sometimes	MOA	Adder
		Evening	Never	Sometimes	At home	Adder
C	Going to relatives during celebration Feast	Lunch Time	Sometimes	Never	Relative's house	Quitter
	Sharing food	End of Ramadan	Always	Sometimes	Community/Compound	Continuer
	Strolling in the mall	End of Ramadan	Always	Never	Mall	Quitter
	Watching movies in cinema	Anytime	Never	Seldom	Cinema	Adder
		PM	Never	Seldom		Adder
D	Going to the beach with the clan	Vacation	Sometimes	Never	Iligan City	Quitter
	Attending weddings	Anytime	Sometimes	Seldom	Outside	Continuer
	Party	End of Ramadan	Always	Never	Outside	Quitter
	Feast	End of Ramadan	Always	Never	Outside	Quitter
E	Attending celebrations of relatives and friends	Anytime	Sometimes	Never	Neighborhood/Compound	Quitter

The data suggests that most respondents have become quitters (18) on various types of katembangan/activities while in displacement. Still there are some continuing (14) existing activities, and also adding (9) new ones.

5. Discussion and Analysis

5.1. Factors that Changed Leisure of Internally Displaced Marawi Families

Factors observed to have changed and affected leisure participation among the families and its members are time, space, gender, age, socio-economic status, language, and religion.

Leisure Time

There is still a strong linkage between leisure and prayer time, as families would still practice the former after the latter has been fulfilled. While this may be the case, activities done during leisure time vary on a daily basis. However, one core and common leisure activity among families after prayer time in the evening is watching TV. According to a study by Rezazadeh & Yazarloo (2017), leisure time can be considered as the greatest opportunity in human life. When this is applied to the way Muslims observe prayer time, one could say that they take advantage of this activity as a moment with Allah. As watching TV after evening prayer is a stable leisure for these families, such activity strengthens their bond, giving them comfort at the time of displacement.

Leisure Space

The Maranao group of people--whom the Marawis are indigenously identified with, are extremely clannish and family-centered. Hence, it is only natural for them to look for familial and ethnic connections in far off places, as it will help ease the adjustment and adaptability of the families to the area where they will be displaced. This is the case when the displaced families chose the Salam Compound in Quezon City or other Muslim communities in Metro Manila, as their resettlement area.

Aside from maintaining ethnic and religious links and identities, the language barrier was also mitigated by such a strategy (Sime, D. & Fox, R., 2015). Metro Manila is a dominantly Tagalog and English-speaking region, which makes it difficult for some newcomers to have access to services especially if they're not familiar with the languages. Having and knowing someone speaking the local language of the displaced makes it easier for the latter to get access to services and diminish--if not overcome, the limitations they have set for themselves upon setting foot in Manila.

Usually, it is in the home where leisure activities are pursued. However, the limited space that these families have in their current residence during displacement, have refrained them or worse, completely stopped them, from continuing the common leisure activities they regularly practice before the Siege. Gardening, for instance, is impossible to do during displacement because all the family has is a small single room where they are to eat, mingle, and sleep. Such living condition is most frustrating for mothers. With their traditional role of housekeeping being confined into one small space, the chance to excel on their idea of motherhood, as well as realizing their full potential, have been taken away from them. What was supposed to be their safe place, became a trap that made them distant and separated from the world (Domosh and Seager, 2001).

Outside the home and prior the armed conflict, these families had Lake Lanao as another social space for their leisure activities where they enjoy swimming, and interacting with friends and relatives. This kind of social space is not available in the confined, urban landscape they find themselves in during displacement.

In urban planning and development, an important aspect to look into is the socio-economic development indicators of such plan for the city. This means looking into the quality of work, residence, transportation and life basically, and what leisure facilities and infrastructures can be placed to make such qualities manifest (Rezazadeh & Yazarloo, 2017). It is therefore necessary to explore the social dynamics and relations in leisure spaces.

In particular, studies show that social spaces are not neutral, benign, nor just a mere backdrop for leisure. Rather, these spaces are central to the production and reproduction of social and cultural inclusion and exclusion (Knowles, 2008). In this regard, the state of the internally displaced Marawi families must be looked into with the same perspective.

5.2. Constraints in Leisure Activities

Quitting

With more activities ceased than continued and added, one possibility why this is so is due to the families' experience of their transition from migration to displacement (Junio, 2002). Such displacement has a more profound impact on the parents as compared to their children, because it is up to them to ensure the security--both economic and social--of their family. Displacement for the parents meant being aware of the limitations set by an unfamiliar region that include time, space, livelihood opportunities, culture, religion, and language. These are also the same factors that prevented the continuation of past leisure activities wherein displaced families are struggling to establish connections to the host population and, at the same time, losing links to the community back home (Smith & Guarnizo, 2006).

In terms of time, parents are more focused on work, in the hopes of earning sufficient money so that their family can move back to Marawi once rehabilitation is complete, and live the way they did, pre-conflict. For space, what they have in Metro Manila isn't enough to conduct the leisure activities they would do back home. Livelihood opportunities are scarce too, hindered by cultural, religious and language differences.

Weaving, is a good example of a ceased leisure activity due to the factors mentioned above. Weaving, for the women, is a source of enjoyment and livelihood that helps sustain their families. The connotation "*naaliw ka na, kumikita ka pa*" (enjoying while earning) succinctly represents this leisure activity. Weaving in Marawi is an illustrious industry, revitalizing indigenous Marawi textiles and making them available on the market. But the availability of materials and space are impossible to find in Metro Manila, leaving the women no choice but to quit such activity.

Looking at 'displacement' in its literal meaning--which is to move someone or something from its usual place, physical and social changes were huge causes for the change in leisure participation (Stodolska, 2000). The need to adapt to their new environment meant realizing that a huge part of their leisure practices in Marawi can no longer be applied in Metro Manila. If these barriers were brought into consciousness, lifted, and acted upon, the displaced families may actually get to practice a few of their former activities once more (Wall, 1981.; Dunn, 1988). On a microscopic level, the view towards displaced families must be akin to observing members of the general population according to their life stages (Stodolska, 2000). When a person reaches a certain level of financial stability, the person can then participate in activities that he didn't have access to previously due to the lack of resources. If displaced families are given the same treatment, then a number of their leisure activities will be able to continue.

Starting, Replacing and/or Adding

Prominent in the new leisure activities added by the family members were the use of cellphone, social media, watching movies and/or strolling at the mall, and videoke. These activities were easily adapted and enjoyed by family members.

According to Iso-Ahola (1989), one reason for pursuing new types of leisure is to temporarily evade everyday problems or stress, or also, find motivation when confronting daily routines. For internally displaced families, adding, replacing, or starting new activities may be their way to forget the trauma caused by the Siege.

5.3. Continuing and Preserving Leisure Activities during Displacement

But families too, chose to continue some of the previous leisure practices. For Stodolska (2000), when immigrants choose to maintain old leisure practices, it is because they desire to distance themselves from problems associated with their new life in a foreign country. More so, it is also their way of continuing and preserving their own traditions and practices in a differently-cultured territory.

For Muslim families, leisure activities tied to religious celebrations are something that they would continue, even during displacement. Continuing these practices encourages the younger generation to preserve their culture and religious identity. In a dominant Christian territory, it is a challenge for these families to protect their religion as well as their culture, as Metro Manila has their own cultural norms and lifestyle that can attract younger generations.

Nowadays, the displaced members--particularly the children and adolescent ones, are adept to the modernization brought about by technology. Still, they make sure to observe culturally-linked leisure even when in displacement. One cultural and traditional leisure activity pursued by the displaced family members is the preparation and consequent consumption of food. Maranao cuisine is mostly spicy because of their distinct and staple condiment, *palapa*, which is a common main ingredient in almost all their dishes. A mixture of different spices that include native scallion bulbs, chili and ginger, the process of making *palapa* is a leisure on its own, where conversations and storytelling take place from the kitchen where they are preparing *palapa* and their main dishes, to the dining area where they consume these together.

6. Conclusion

Constraints in time, space and activity have led internally displaced families to discontinue some previous practices, and pursue passive and home-based leisure activities. These constraints also revealed factors behind the family members' lack of engagement to some activities: age, socio-economic status, gender, religion, and language.

Furthermore, it has been noticed that most family members' lack of community participation is due to difficulties adjusting to existing societal norms, thereby reducing opportunities for them to socialize, and resulting to them to pursue leisure activities focusing on childcare, and convenient ones that may be done at home or while at work.

The trauma and pain experienced in Marawi are some of what they constantly struggle with, aside from the stress induced by the adjustments needed in displacement. Starting from basically nothing in a new place where time and space are constricted led to the discontinuation of previous leisure activities, especially if they would want to get back on their feet swiftly. But it doesn't mean that they have completely foregone such practices, nor are open to new ones in their new environment. Once immigrants become accustomed to their current residence, they begin to see new opportunities and leisure activities and are more inclined to participate (Stodolska, 1998; Stodolska & Jackson, 1998). In time, previous activities could resume and even be enriched by the new ones they have learned to adapt to during displacement.

Family Resiliency as Priority in Selecting Leisure Activities

Leisure activities are chosen through the mutual interest that when pursued, values, communication, and interaction among the family further develop (Roberts, 1978). When a family is hit with a crisis such as war and consequently, displacement, they have no one to depend on but each other. Transitions while in displacement affect family life and function, leaving a profound impact that would entail them to start new routines and practices. But because of their shared values and co-dependency, the change in leisure patterns will not cancel out activities they consider essential.

Prayer is not just an obligatory time with Allah but also, a time of solace that they retain during *katembangan*. This means a deeper, mutual understanding is inherent to them to sustain such a peaceful disposition (Rezzadeh & Yazarloo, 2017), even if it's just watching TV.

Except for one family, it has been observed that the top and common *katembangan* among the families is watching TV after their evening prayer. Given that socio-economic status is one of the factors that refrain them from pursuing previous and new leisure activities, a core *katembangan* such as watching TV is actually economical. And when done together as a family where they get to talk about what they're watching, or what happened to their day during commercial breaks, their bond becomes stronger. Engagement in family leisure activities provide opportunities for interaction among members and with the changing environment (Zabriskie & McCormick, 2001)

Leisure Changes among Family Members

It is evident that leisure activities do not affect the family's Islamic faith. It even serves as their driving force to improve their relationship and guarantee that essential Islam practices are maintained. But as members serve different functions, it helps to analyze why displacement caused members to discontinue, maintain, or add activities during displacement.

Focusing on sustaining the family's basic needs, fathers quit on particular leisure activities so they may be able to concentrate on work. While mothers choose to continue some leisure activities, the frequency of these has lessened during displacement, as work became a priority as well.

Children and adolescents are more open to exploring new activities while also continuing some leisure practices when they were still in Marawi. Still, they have an understanding that because of the disadvantages caused by displacement, their parents are doing what they can to make ends meet, and at the same time, spend some quality time with them. Hence, while their degree of freedom when it comes to time is greater than that of their parents', they are conscious too of the limitations their parents are dealing with. This makes watching TV together after prayer time in the evening, more profound.

The Value of Leisure for the Displaced Families

While limitations in terms of time, space and activities affected the leisure patterns of the displaced families, it did not deter them from doing *katembangan*. It can therefore be concluded that the family's solid perspective on the role of leisure in strengthening family bond, trumps the limitations and challenges set by current circumstances. Agate, Zabriskie, Agate and Poff in 2009, where they concluded that family leisure provides opportunities for members to bond with each other, resolve problems together, and strengthen relationships.

7. Limitations and Recommendations

With the study's overall conclusion that family leisure is essential in overcoming challenges during displacement, limitations to the concluded study have been observed, as well as recommendations for future studies on the topic of family leisure patterns of internally displaced families caused by war.

Quantitative Research on Displaced Marawi Families

As this is the first study ever conducted on displaced Marawi families, the research is limited to acquiring the family's individual perspectives on family leisure in the time of displacement. This was done through interviews and participant observation. With the number of displaced Marawi families situated in Metro Manila (not just in Al Salaam Compound) and other regions, a quantitative study of these families is encouraged and recommended, to have a more deeper understanding of how displacement has affected families, and if family leisure strengthened their bond in spite of the difficulties they are enduring.

Research on Inclusivity Programs of Receiving Regions

Displacement due to war and/or natural calamities is beyond anybody's control, and national and local governments must do what they can to ensure that the basic needs of the displaced are met. The displaced families'

leisure activities are limited due to their ethnicity, religion, social class, area of displacement, and their perception of the governing authority's fairness in terms of providing services to them. A research on the national and local governments' programs for the internally displaced is recommended, and if possible, a dialogue with the governing authorities to get their understanding of the displaced Marawi families in terms of their predicament, and their ethnic, cultural and religious identities. This is to alleviate the limited perception of the displaced towards them.

Research on Evacuation Center and Urban Planning and Housing Spaces

With the notion that displacement can occur through natural and unfortunately, man-made calamities, review and inspection must be done on both planned evacuation centers and urban housing spaces. It has been discerned in this study that family leisure is essential to prevent the disintegration of family members. Therefore, it is recommended that evacuation centers, albeit temporary, must consider allocating spaces where families can have their leisure activities. Local authorities should also hold simple leisure activities to assure the displaced families are being taken care of. In the same way, future urban housing projects must include in their plan spaces and simple facilities to encourage leisure activities for all types of families to enjoy, as family leisure is integral to the development not just of the family, but of the community.

References

- Agate, J., Zabriskie, R. B., Agate, S. T., Poff, R., (2009). Family Leisure Satisfaction and Satisfaction with Family Life. *Journal of Leisure Research*, 41(2), 205–223
- Arai L. 2006. Migrants and Public Services in the UK: A Review of the Recent Literature. Centre on Migration, Policy and Society (COMPAS): Oxford
- Brooks-Gunn J, Markman LB. The Contribution of Parenting to Ethnic and Racial Gaps in School Readiness. *The Future of Children*. 2005; 15:139–168.
- Carlson, M. J., & Magnuson, K. A. (2011). "Low-Income Men and Fathers' Influences on Children?" *The Annals of the American Academy of Political and Social Science*, 635(1), 95–116. doi:10.1177/0002716210393853
- Christenson, O. D., Zabriskie, R. B., Eggett, D. L., & Freeman, P. A. (2006). Family Acculturation, Family Leisure Involvement, and Family Functioning among Mexican- Americans. *Journal of Leisure Research*, 38(4), 475–495.
- Deci, L., & Ryan, R. M., (2010) Intrinsic Motivation. The Corsini Encyclopedia of Psychology. doi:10.1002/9780470479216.corpsy046
- Dodd, D., Zabriskie, R., Widmer, M., & Eggett, D. (2009). Contributions of family leisure to family functioning among families that include children with developmental disabilities. *Journal of Leisure Research*, 41(2), 261–286.
- Domosh, M., & Seager, J., (2001). Putting Women in Place Feminist Geographers Make Sense of the World. *The Guilford Press*, ISBN: 1-57230-668-8
- Freeman, P., & Zabriskie, R. (2003). Leisure and family functioning in adoptive families: Implications for therapeutic recreation. *Therapeutic Recreation Journal*, 37(1), 73–93.
- Gil-Rivas, V., Greenberger, E., Chen, C., & Lopez-Lena, M. M. (2003). Understanding depressed mood in the context of a family-oriented culture. *Adolescence*, 38, 93–109.
- Grebler, Moore, Guzman, 1970.
- Gunter, G. B. & Gunter, N. C. (1980). Leisure Styles: A Conceptual Framework for Modern Leisure. *Sociological Quarterly*, 21:361-74
- Hasmi, H., Gross, M., & Scott-Young, C. (2014). Leisure and settlement distress: the case of South Australian migrants. *Annals of Leisure Research*, 17:4, 377-397, DOI: 10.1080/11745398.2014.948023
- Hawks, S. R. (1991). Recreation in the family. In S. J. Bahr (Ed.), *Family research: A sixty year review, 1930–1990* (Vol. 1, pp. 387–433). New York, NY: Lexington.
- Holman, T., & Epperson, A. (1984). Family and leisure: A review of the literature with research recommendations. *Journal of Leisure Research*, 16, 277–294.
- Holman, T. B., & Jacquart, M. (1988). Leisure activity patterns and marital satisfaction: A further test. *Journal of Marriage and the Family*, 50, 69-78.
- Hornberger, L., Zabriskie, R., & Freeman, P. (2010). Contributions of family leisure to family functioning among single-parent families. *Leisure Sciences*, 32(2), 143–161. doi:10.1080/01490400903547153
- Huff, C., Widmer, M., McCoy, K., & Hill, B. (2003). The influence of challenging outdoor recreation on parent-adolescent communication. *Therapeutic Recreation Journal*, 37(1), 18–37.
- Ibrahim, H. (1982). Leisure and Islam. *Leisure Studies*, 1 (2).

- Iso-Ahola, S. E. (1980). *Social psychology of leisure and recreation*. Dubuque, Iowa: Wm. C. Brown Company Publishers.
- Iso-Ahola, S. E., Jackson, E. L., & Dunn, E. (1994). Starting, ceasing, and replacing leisure activities over the life-span. *Journal of Leisure Research*, 26, 227-249.
- Internal Displacement Monitoring Centre (IDMC) PHILIPPINES Global Report on Internal Displacement (GRID 2018) Conflict displacement Figures analysis (Retrieved August, 27, 2018)
- Internal Displacement Monitoring Centre (IDMC) Philippines Annual Report, Norwegian Refugee Council, 2013-2018 (IDMC) (Retrieved July 28, 2018) <http://www.internal-displacement.org/countries/philippines>
- Jackson, E. L., & Dunn, E. (1988). Integrating ceasing participation with other aspects of leisure behavior. *Journal of Leisure Research*, 20, 31-45.
- Juniu, S., (2000). The Impact of Immigration: Leisure Experience in the lives of South American Immigrants. *Journal of Leisure Research*, Vol. 32, No. 3, pp. 358-381
- Junio, S., (2002). Perception of Leisure in Latino Women Immigrants. *World Leisure Journal*, 44:1, 48-55, DOI: 10.1080/04419057.2002.9674260
- Kelly, John R., (1983). *Leisure Identities and Interaction*, London. England, George Allen & Unwin
- Kelly, J. R. (1996). *Leisure* (3rd ed.). Needham Heights, MA: Allyn & Bacon.
- Kelly, John R., (1999). Leisure Behaviours and Styles: Social, Economic and Cultural factors. *Leisure Studies: Prospects for the 21st Century*, 135-50
- King, G., McDougall, J., Dewit, D., Petrenchik, T., Hurley, P., & Law, M. (2009). Predictors of Change Over Time in the Activity Participation of Children and Youth with Physical Disabilities. *Children's health care : journal of the Association for the Care of Children's Health*, 38(4), 321-351. doi:10.1080/02739610903237352
- Lester, S. (1999). An introduction to phenomenological research. Stan Lester Developments, Taunton. <http://www.sld.demon.co.uk/resmethy.pdf>
- Leveresen, I., Torsheim, T., & Samdal, O. (2012). "Gendered leisure activity behavior among Norwegian adolescents across different socio-economic status groups". *International Journal of Child, Youth and Family Studies*, 4, 355-375.
- Mactavish, J. B., & Schleien, S. (1998). Playing together growing together: Parents' perspectives on the benefits of family recreation in families that include children with a developmental disability. *Therapeutic Recreation Journal*, 32(3), 207-230.
- Moustakas, C. (1994). *Phenomenological research methods*. London, Sage.
- Newman, B., Hartman, T., Taber, C., (2013). Social Dominance and the Cultural Politics of Immigration, *Political Psychology*, 35:2, 165-186
- Offer, S., & Schneider, B., (2011). Revisiting the Gender Gap in Time-Use Patterns: Multitasking and Well-Being among Mothers and Fathers in Dual-Earner Families. *American Sociological Review* 76:6, 809-833
- Olson, D. (1989). Circumplex model of family systems VIII: Family assessment and intervention. In D. Olson, C. Russell, & D. Sprenkle (Eds.). *Circumplex model: Systemic assessment and treatment of families*. New York: Haworth.
- Orthner, D. (1976). Patterns of leisure and marital interaction. *Journal of Leisure Research*, 8, 98-111.
- Orthner, D., & Mancini, J. (1990). Leisure impacts on family interaction and cohesion. *Journal of Leisure Research*, 22(2), 125-137.
- Orthner, D. K., & Mancini, J. A. (1991). Benefits of leisure for family bonding. In B. L. Driver, P. J. Brown, & G. L. Peterson (Eds.). *Benefits of leisure*, 215-301. State College, PA: Venture.
- Poff, R., Zabriskie, R., & Townsend, J. (2010a). Australian family leisure: Modeling parent and youth data. *Annals of Leisure Research*, 13(3), 420-438.
- Poff, R., Zabriskie, R., & Townsend, J. (2010b). Modeling family leisure and related family constructs: A national study of U.S. parent and youth perspectives. *Journal of Leisure Research*, 42(3), 365-391.
- Regadio, C. Q. (2018). Islamic migrant community formation and integration: the case of Salam Compound, Barangay Culiati, Quezon City. *Philippine Political Science Journal*, 1-20. doi:10.1080/01154451.2018.1507500
- Reyes, J. A. L. (2016). Exploring leisure time activities and sociodemographic indicators of subjective happiness and self-perceived health among Filipinos. *ASEAS – Austrian*
- Rezazadeh, M., & Yazarloo, H. (2017). Study Leisure Time in Urban Space (Case Study: Gorgan City). *International Journal of Scientific Study*, 5:4, 959-964
- Roberts, Kenneth, (1978). *Contemporary Society and the growth of leisure*. Longman, 1978, New York, ISBN 0582489903
- Rublec, C., & Shaw, S.M. (1991). Constraints on the leisure and community participation of immigrant women: Implications for social integration. *Loisir et Société*, 14 (1) 133-150.
- Ryan L. 2011. Migrants' social networks and weak ties: accessing resources and constructing relationships post-migration. *The Sociological Review* 59: 708-724.

- Shaw, S. M. (1994). Gender, leisure, and constraint: Towards a framework for the analysis of women's leisure. *Journal of Leisure Research*, 26(1), 8–22.
- Sime, D., & Fox, R., (2015). Migrant Children, Social Capital and Access to Services Post-Migration: Transitions, Negotiations and Complex Agencies. *Children & Society*, 29, 524–534
- Smith, K., Freeman, P., & Zabriskie, R. (2009). An examination of family communication within the core and balance model of family leisure functioning. *Family Relations*, 58(1), 79–90.
- Smith, K., Taylor, S., Hill, B., & Zabriskie, R. (2004). Family functioning and leisure in single-parent families. Abstracts from the 2004 Symposium on Leisure Research, 53. *National Recreation and Park Association*: Ashburn, VA.
- Smith, M. P., & Guarnizo, L. E. (2006). *Transnationalism from below*. New Brunswick, NJ: Transaction Publishers.
- Spencer S, Ruhs M, Anderson B, Rogaly B. (2007). *Migrants' Lives Beyond the Workplace: The Experiences of Central and Eastern Europeans in the UK*. Joseph Rowntree Foundation: York.
- Strauss, A., & Corbin, J., (1998). *Basics of qualitative research: Grounded theory procedures and techniques* (2nd Ed.). Thousand Oaks, CA: Sage Publications
- Stodolska, M., and Yi, J., (2003). Impacts of Immigration on Ethnic Identity and Leisure Behavior of Adolescent Immigrants from Korea, Mexico and Poland. *Journal of Leisure Research*, Vol. 35, No. 1, pp. 49-79
- Stodolska, M., (2006) The Influence of Religion on the Leisure Behavior of Immigrant Muslims in the United States. *Journal of Leisure Research*, Vol. 38, No. 3, pp. 293-32
- Stodolska, M., & Livengood, J. S., (2006). "The influence of religion on the leisure behavior of immigrant Muslims in the United States". *Journal of Leisure Research*, 38(3), 293- 320.
- Stodolska, M., Marcinkowski, M., Yi-Kook, J., (2007) The Role of Ethnic Enclosure in Leisure in the Economic Achievement of Korean Immigrants. *Journal of Leisure Research*, Vol. 39, No. 1, pp. 1-27
- Stodolska, M., (2000). Changes in Leisure Participation Patterns After Immigration. *Leisure Sciences: An Interdisciplinary Journal*, 22:1, 39-63, DOI: 10.1080/014904000272966
- Stodolska, M. (1998). Assimilation and leisure constraints: Dynamics of constraints on leisure in immigrant populations. *Journal of Leisure Research*, 30, 521-551.
- Swinton, A., Freeman, P., Zabriskie, R., & Fields, P. (2008). Nonresident fathers' family leisure patterns during parenting time with their children. *Fathering*, 6(3), 205–225. doi:10.3149/fth.0603.205
- Tirone, S., & Pedlar, A., (2000) Understanding the Leisure Experiences of a Minority Ethnic Group: South Asian Teens and Young Adults in Canada. *Loisir et Société / Society and Leisure*, 23:1, 145-169, DOI: 10.1080/07053436.2000.10715607
- Townsend, J. A., Puymbroeck, M., & Zabriskie, R. B., (2017) The Core and Balance Model of Family Leisure Functioning: A Systematic Review. *Leisure Sciences*, 39:5, 436-456, DOI: 10.1080/01490400.2017.1333057
- UNHCR: The UN Refugee Agency. Internally displaced people. Retrieved from <http://www.unhcr.org/en-us/internally-displaced-people.html> UN High Commissioner for Refugees, Protection Cluster (April 30, 2018). Philippines: Displacement Dashboard, Mindanao, Issue no. 47: April 2018
- Voskanyan, A., Beghloyan, M., Tarkhnishvili, L., Jorbanadze, R., & Roberts, K., (2003) Life and leisure among young adult war refugees in the South Caucasus. *World Leisure Journal*, 45:3, 4-12, DOI: 10.1080/04419057.2003.9674320
- Wells, M. S., Widmer M. A., & McCoy, J. K. (2004) Grubs and grasshoppers: Challenge-based recreation and the collective efficacy of families with at-risk youth. *Family Relations*, 53(3), 326-333.
- Walker, G. J., & Deng, J. (2014). Leisure among Asian North Americans. In M. Floyd, G. Walker, M. Stodolska, & K. Shinen (Eds.), *Race, ethnicity, and leisure* 97-110. Champaign, IL: Human Kinetics.
- Walker, G. J., & Halpenny, E. A., & Deng, J. (2011). Leisure satisfaction and acculturative stress: The case of Chinese-Canadian immigrants. *Journal of Leisure Research*, 43, 226-245.
- Walker, G. J., & Ito, E. (2016). Mainland Chinese Canadian Immigrants' Leisure Satisfaction and Subjective Well-Being: Results of a Two-Year Longitudinal Study. *Leisure Sciences*, 1-12.
- Wallace, R., & Wolf, A., (1995). *Contemporary Sociological Theory*, Prentice Hall, Simon & Schuster Company Englewood Cliffs, New Jersey 07632, ISBN 0-13-03LE4S-X
- Yu, P., & Berryman, D. L. (1996). The relationship among self-esteem, acculturation and recreation participation of recently arrived Chinese immigrant adolescents. *Journal of Leisure Research*, 28(4), 251-273.
- Zabriskie, R. B., & McCormick, B. P. (2001). The Influences of Family Leisure Patterns on Perceptions of Family Functioning*. *Family Relations*, 50(3), 281–289. doi:10.1111/j.1741-3729.2001.00281.x
- Zabriskie R. B., & McCormick, B. P. (2003). Parent and Child Perspectives of Family Leisure Involvement and Satisfaction with Family Life. *Journal of Leisure Research*, 35(2), 163- 189.
- Zabriskie, R. (2000). An examination of family and leisure behavior among families with middle school aged children (Unpublished doctoral dissertation). Indiana University, Bloomington, IN.
- Zabriskie, R., & Freeman, P. (2004). Contributions of family leisure to family functioning among transracial adoptive families. *Adoption Quarterly*, 7(3), 49–77.